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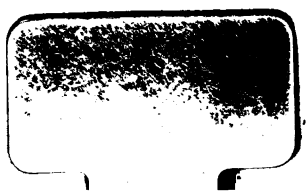

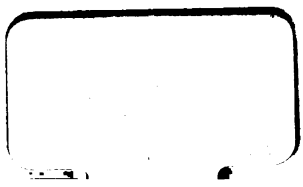

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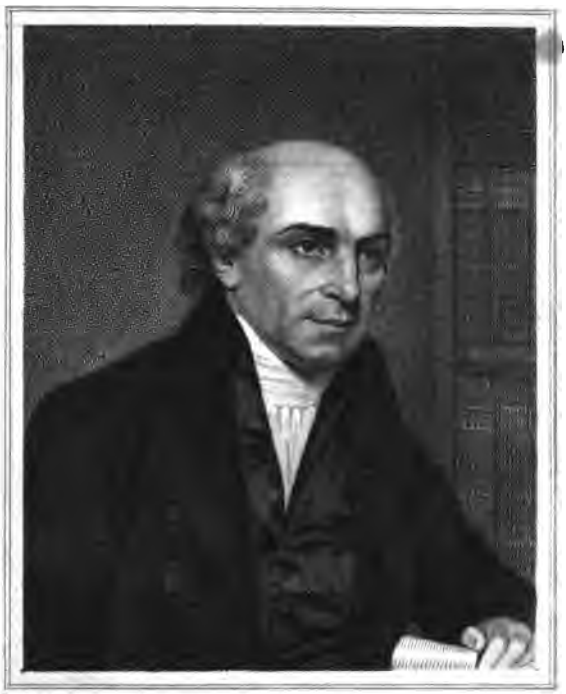

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THE

Baptist Magazine

FOR

1817.

THE PROFITS

ARISING FROM THE SALE OF THIS WORK,

ARE GIVEN

TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE RECOMMENDATION OF THE

CONTRIBUTORS.

VOL. IX.

SPEAKING THE TRUTH IN LOVE.
EPH. IV. 16.

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1817.

PREFACE.

THE Editors are aware of the responsibility which attaches to them, in so conducting the Magazine as to render it a vehicle of correct religious sentiments; and an antidote to those errors which exist, and are abounding, in this country. Judging of the approbation with which their labours are received by the religious public, from the increased demand for the work during the past year, they feel a fresh stimulus for exertion to promote its future credit; that the fund arising from its profits, for assisting the widows of ministers, may be abundantly enlarged. For this purpose, they respectfully solicit the zealous co-operation of their numerous and respectable correspondents, by future communications; and, at the same time, they take this opportunity of offering them their grateful acknowledgments for past favours.

As the object they have in view by their *Essays* is the diffusion of *Evangelical truth*, they will readily admit into that department of their work short and well written pieces, calculated to elucidate and establish the doctrines, or to delineate the spirit, and enforce the practice, of Christianity. The union of these they deem of high consideration, and cannot therefore witness in some persons, without much concern, a disposition to separate them. Yes — they most sincerely lament, that any attempts should be made to lower the standard, and diminish the importance, of moral and Christian conduct, no less than to invalidate and decry the doctrines of Divine revelation.

The Editors rejoice, that by some recent valuable works, attention has been revived and excited to the cause of *Nonconformity* and *religious liberty;* and they most earnestly recommend to *Dissenting Parents,* the important duty of instructing their children in the knowledge of their distinguishing principles and practices.

The gradual progress of the gospel in the united kingdom, and in the islands surrounding its shores; the establishment of schools and itinerant preaching in Ireland; the revivals of religion, and the multiplication of Bible and Missionary Societies in America; together with the continued success of Missionary labours in all parts of the globe; are considerations which must cause the heart of every friend of God and man to exult for joy. These theyhave with pleasure recorded, which cannot have failed to have excited in the numerous readers emotions of thankfulness, as well as afforded motives of encouragement for exertion and prayer.

Happy if all were actually employed in their respective spheres, and esteemed it the main business and honour of their lives to promote the interest of Christ! Time is short. What numbers, since the commencement of the year that is now drawing to a close, have finished their earthly career! How loudly does the warning voice, even from the *palace* to the cottage, resound, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

"How many sleep, who kept the world awake
With lustre!———Has death proclaim'd
A truce, and hung his sated lance on high?
'Tis brandish'd still. Nor shall the coming year
Be more tenacious of her human leaves,
Or spread of feeble life a thinner fall."

The readers of the Magazine may expect a well executed Portrait to accompany the Numbers, as often as the proceeds from the work will defray the expense, without injury to the widows, to whose use the profits are exclusively appropriated.

THE

Baptist Magazine.

JANUARY, 1817.

ON THE NEW YEAR.

WHENCE COMEST THOU? WHITHER GOEST THOU?

Eheu, fugaces, Posthume, Posthume,
Labuntur anni ———
Linquenda tellus, et domus, et placens
Uxor: neque harum, quas colis, arborum,
Te, præter invisas cupressos,
Ulla brevem dominum sequetur. HOR.

How swiftly glide our flying years!
Alas! ———
Your pleasing consort must be left,
And you, of vital breath, bereft,
Must to the shades descend;
The cypress only, hated tree!
Of all thy much lov'd groves, shall thee,
Its short liv'd lord, attend. FRANCIS.

AT this interesting season of the year, we usually look into our affairs; should we not, also, examine our spiritual state, and ask ourselves with the utmost solemnity the important questions, How do matters stand between God and our souls? Are there not books that intimately affect our eternal welfare, about to be opened? Surely there are; how mindful should we be of them!

The last evening of the eventful year which has been added to the periods of eternity, I withdrew from the world to hold converse with him "who seeth in secret." I entered my closet—I closed the door. My mind was deeply solemnized with the thought, that, perhaps, I should never see the close of another year. That surrounding objects might not improperly occupy my attention, I extinguished my taper. I heard, or seemed to hear, a small still voice; it said, "Mortal! whence comest thou?" A profound silence ensued, till again its accents broke upon mine ear; again it said, "Mortal! whither goest thou?" I fell prostrate before the present Deity. I adored him who formed me; I involuntarily exclaimed, O my God, teach me to review the past, and to look forward to the future, with every suitable emotion of heart. Teach me, O "teach me to number my days, and to apply my heart unto wisdom."

The solemn questions thus addressed to me, awakened every

faculty of my soul to serious and devout reflection; idea crowded on me after idea, till my heart was full, and I knew not how to avoid at least attempting a reply to the momentous queries of my invisible, but present and beloved Monitor.

I come, Lord, said I, *from witnessing thy hand in the afflictions of my poor impoverished neighbours.* I have seen many families once affluent, and numerous others who resided in decent and comfortable circumstances, suddenly reduced to penury and distress. I had fondly hoped that the return of peace to my long afflicted country, would have been the harbinger of commercial and domestic prosperity: but, alas! I have found that "thy hand is stretched out still." An unproductive harvest, and a diminished trade, have taught me that thou hast other rods with which to chastise the nation, besides that of war! Still I would bless thee, O my God, that thy almighty voice has been heard, stilling the fury and madness of the nations. At thy command, the devouring sword is universally sheathed: let it be drawn no more for ever. No more let the fields of Europe be covered with torrents of human blood. Let her golden harvests be no more trampled to pieces by contending armies, or be consumed by the conflagration kindled by the fiery breath of war. Let not the cries of the orphan and the widow—the lamentations of brother for brother—of the father for the son—of the son for the father, again pierce our ears, or pain our hearts. Ah! where is the much vaunted dignity of man—where his boasted natural propensities to virtue! The tyger of the forest spares his kind, he preys not on the tyger. Ambition, infernal, accursed fiend, what hast thou done! The blood of murdered millions rises against thee to the throne of the Creator. But

"—— where shall fancy find
A proper name to call thee by, expressive
Of all thy horrors? pregnant womb of ills!
Of temper so transcendently malign,
That toads, and serpents of most deadly kind
Compar'd to thee are harmless."

O God of peace! thou hast affected the mighty work. Speak again, give but the mandate, and they are closed for ever.

Suffer me, also, to plead with thee, O thou Father of mercies, for the afflicted, the poor, and the destitute. O let not thine anger endure for ever. Hast thou not said "the needy shall not always be forgotten: that the expectation of the poor shall not perish for ever!" Let the cries of the destitute labourer, and of the distressed artizan, "enter into the ears of the Lord of Sabaoth." I magnify thy name, O God, that thou hast inclined the hearts of the rich to be bountiful, and that many of the poor that cried, are partaking of the blessings of their liberality. Teach them, also, by thy Holy Spirit, O Lord, that "they build top low who build below the skies;" and let thy "goodness lead them to repentance," that "by patient continuance in well doing, they may seek for glory, and honour, and immortality, eternal life."

I come, Lord, to express my unfeigned joy, that the past season has been to us eventful one to the interests of the divine Redeemer. New churches (to the pious heart, how inexpressibly pleasing the transition, from the sanguinary triumphs of the opposing conquerors, to the bloodless con-

quests of the compassionate Immanuel) have been planted in heathen lands. Many have "cast their idols to the moles and to the bats," and have built their immortal hopes on the cross of the suffering Saviour. The word of life has been translated into languages in which it was never before known. Every fibre of my heart thrills with joy at the recollection, that multitudes, for ages enveloped in the shadow of death, now know, that thou hast "so loved the world, as to give thy only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." They have themselves heard the Redeemer, in sounds sweeter than the melody of angelic harps, proclaiming the animating, the immortal truths; "In my Father's house are many mansions, if it were not so, I would have told you, I go to prepare a place for you. I am the resurrection and the life. Because I live ye shall live also. Where I am, there also shall my servants be." Yes, thou adorable Father of mercies, I am come from witnessing thy marvellous goodness to the perishing heathen; and I would join them in their transports of gratitude and praise. Ride forth, almighty Saviour, "conquering and to conquer," till the myriads of the redeemed surround thy throne—till innumerable diadems sparkle at thy feet, and adorn thine head—till earth and heaven bow the knee, and acknowledge thee "to be Lord, to the glory of God the Father."

I am come, Lord, from another year's observation of my own character. And I would review the past year, and every period of my life, with deep humility. I would abase myself before thee, thou holy Lord God. "If thou wert strict to mark iniquity, O Lord, who could stand? but there is forgiveness with thee, that thou mayest be feared!" The longer I have lived, and the more accurately I have watched over my heart, the more evident has it been to me, that I am prone to forget God, though every object above, around, and beneath, ought habitually to fill me with love to his character, and to remind me of his presence. I perceive that I am too unmindful of his incessant and astonishing favours, though "I live and move, and have my being in him," and without him am less than nothing and vanity. I have learnt that I often ignominiously parley with my spiritual foes, when I ought manfully to resist them;—that I am accustomed to deceive myself in the vain expectation of bliss from earthly scenes, when every circumstance of my history incontestibly proves, that the happiness of an immortal mind consists in communion with God, and the enjoyment of his love;—that I too frequently murmur at the divine dispensations, and wish the allotments of Providence to myself and friends were otherwise, whilst it is abundantly evident, that infinite wisdom has directed my way, and managed my concerns;—that I have too commonly distrusted the faithfulness and love of my heavenly Father. O God! "be merciful to me a sinner!" Let the blood of Christ cleanse me from all sin. Lord! make me more humble and penitent, make me wiser and better from the experience of the past year.

I come, O my God, from the enjoyment of innumerable mercies. They have been "new every morning, and renewed every even-

REMARKS
ON THE
CONTROVERSY
IN THE
CHURCH OF ENGLAND,
RESPECTING
BAPTISMAL REGENERATION.

(Continued from page 316 of our last Vol.)

THE next author whom we shall notice as taking a prominent part in this controversy, is the Rev. JOHN SCOTT, M.A. who has published a large pamphlet, entitled, "*An Inquiry into the effect of Baptism according to the sense of the Holy Scripture and of the Church of England; in answer to the Rev. Dr. Mant's two tracts,*" &c. pp. 270.

Mr. Scott begins by stating Dr. Mant's expressions on the effect of baptism, in opposition to which, he first exhibits his own views of that great moral change which the scripture calls regeneration; and then endeavours to prove, that more is meant by it than the application of baptism;—that the baptized persons spoken of in the New Testament, were those who professed faith in Christ;—and whom the apostles believed to be regenerated, *before* they were admitted to baptism. Much of Mr. Scott's reasoning on this point agrees with Mr. Biddulph's; and might be adopted by any of our brethren. "Turn now," says Mr. S. "to the New Testament;—there we find, indeed, baptism expressly ordained by Christ himself, with the declaration, 'He that *believeth* and is *baptized* shall be saved.' It is the appointed mode of professing faith in him: it is a sign, a pledge, a means of important blessings. As such it is required to be observed, and it is supposed that Christians have not failed to observe it." p. 81, 82. Here we agree with Mr. Scott; giving our own interpretation to the phraseology, we admit that the baptism of a believer is a "sign, a pledge, a means of important blessings."

Mr. Scott appeals to the *Articles* of the Church of England, particular notice is taken of the *ninth*, which is entitled "Of the original or birth sin." He repels Dr. Mant's reasoning, doubtless in his own view completely;—but in ours insufficiently. On referring to the original Articles published in the time of king Edward the sixth, in the year 1552, we find it is said in the *English* edition, "This infection of nature doth remain, *yea, in them that are baptized.*" In the *Latin* edition it is, "*Manet etiam in* RENATIS *hæc naturæ depravatio.*" Again, "And although there is no condemnation for them that *believe* and are *baptized*, yet the apostle doth confess, that concupiscence and lust hath, of itself, the nature of sin." In the Latin copy it is, "*Quanquam* RENATIS *et credentibus,*" &c. When the Articles were revised ten years after, the Latin expressions were left unaltered; but in the first of those above mentioned, the English translation was rendered, "*Yea in them that are* REGENERATED," &c. From this comparison of the expressions used, it is difficult to avoid the conclusion, that the Reformers in 1552 considered the terms *regenerated, (renatis)* and baptized, in a very important sense, synonymous.

Reasoning from what is said in the Articles which treat "*of the Sacraments,*" Mr. Scott argues, that what applies to one sacrament, is designed to apply to the other also; and as it is said, (Art. 25,) that "in such only as

worthily receive the same, they have a wholesome effect or operation;" he concludes, that baptism according to the church, can only be considered as beneficial to those who are *worthy, or right receivers* of it. If Mr. Scott will take the consequences of his own reasoning, and will continue to lay as much stress on *worthily receiving* baptism, as on *worthily* receiving the Lord's supper, what will become of his whole system? How can infants *worthily* receive baptism? He must prove that the worthiness of the sponsors attaches the benefits of *worthy receiving* to the unconscious recipient. But where is the scriptural authority for this sentiment? The fathers of the English church virtually confessed that they had none: for in 1562 they said, "the baptism of young children is to be commended, and in any wise to be retained in the church." Ten years afterwards, when they reviewed the Articles, they still produced no scripture for it, but they then said, "the baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ." (Art. 27.)

It may possibly be said, in reply to the preceding remarks, that the revisions show the care with which the subjects were examined, and that the reformation thus became more complete. Yet on this supposition, the unity of the English church is given up; for the doctrines of the first reformers, and of those who succeeded them, are not the same. Here, also, an inquiry arises, which will greatly perplex Mr. Scott's interpretation of the doctrine of the church, view it on what side we may:—for if the opinions on the subject of baptismal regeneration *did* undergo a change, how are we to interpret the expressions in the Liturgy and Articles, which were not changed? If by the sentiments of the *first* reformers;—then baptism is to be considered as washing away original sin, and as being regeneration. If it be said, this opinion is indefensible, and the latter reformers expressed themselves with more caution than their predecessors;—then the question returns, why was the same language continued in the Liturgy?

Our readers will probably think this a digression: we return, then, to Mr. Scott. He thinks that Dr. Mant's chief fault consists, in his having confined his attention *to the case of infant recipients of baptism.* p. 116. And he adds, "I must still think, that with the case of infants, and *in transferring to subjects incapable of repentance and faith, language which was* ORIGINALLY *applied* ONLY *to persons supposed to possess both, much of the confusion which has prevailed was introduced into the subject.*" p. 116, 117. Here we verily believe that Mr. Scott is right, and that the members of his church would do well to give this *plain but important* remark a serious consideration.

In supporting his own theory, he lays great stress on the office for the baptism of adults. The reason is evident: adults profess faith and repentance, and are presumed in Mr. Scott's sense, to be regenerate before they are baptized. But if we carefully peruse the office, we shall find, that they are spoken of as *regenerate* AFTER they are baptized, and NOT *before* the administration of the ordinance. Here, then, we ask, does the church mean, that though professed faith and repentance are pre-requisites to adult baptism, yet that the per-

sons who profess them, are not called regenerate *till* they are baptized;—or, does it mean, that they are baptized as persons who are in the judgment of charity regenerated *before* their baptism, only that the office had omitted to call them so? If on examination it should prove, that the church considers the adult subjects to be believers *before* baptism, yet not regenerate *till* they have received baptism, Mr. Scott will find it very difficult to maintain his ground, and his appeal to this office will not answer his purpose.

We are next presented "with "the case of infants." p. 138, &c. Here Mr. S. asserts that the same vows and engagements are required of the infant to be baptized, as of the adult: and he asks, "of whom are they required? NOT *of others*, as is often erroneously supposed, but of HIM *through the medium of those who act for him.*—Accordingly the questions run, 'Dost thou, IN THE NAME of this child, renounce, *believe*,' &c. Nay, 'Wilt THOU be baptized? Wilt THOU obediently keep God's holy will and commandments?' These questions are addressed as to the child himself: the answers considered as his answers. It is as if, by a sort of legal fiction, to which we are no strangers in the most important temporal transactions, the soul of the child were considered as transferred to his sponsor, and as speaking in him and by him." p. 139, 140.

We are not surprized at the expression in the next page, referring to this statement and its continuation:—"Now all this is very remarkable?" We really think so. It is obvious according to Mr. Scott's statement, that infants are supposed to be baptized *on a profession of their faith.* And if it be asked, how is this possible? we are told that it takes place by *a sort of* LEGAL FICTION! We know that Blackstone speaks of legal fictions, and lawyers tell us how they are used; but Mr. Scott ought to have shown that the *Bible* recognizes a *legal fiction* in the profession of faith, and in the administration of ordinances. This, however, is not done.

Having explained and defended his own hypothesis as far as he thought necessary, our author compresses the substance of the whole in a few lines:—"Here, therefore, is the same system of *charitable supposition*, which we have seen pervade the office for adult baptism. The prayers are supposed to have been sincerely offered; the promises made, it is presumed, will be performed: and UPON THESE ASSUMPTIONS, the infant is spoken of as regenerated by God's Holy Spirit," &c. p. 144. So then, it seems, the infant is called regenerate at its baptism, because it will be regenerated afterwards, IF the sponsors are sincere, and IF the child, when it comes to age, keeps the vows made by the sponsors in its name! We neither wish to misunderstand, nor to caricature Mr. Scott's sentiments, but such appears to us to be the unavoidable inference from his words.

Mr. Scott seems aware, that he is here treading on dangerous ground; for he says, "If it be thought that there has been some more difficulty in making out this case, than that of adults; I beg to suggest, that it is nothing more than naturally results from the condition of infants, *supposed* to make vows, and *on the faith of those vows, pronounced rege-*

nerate; which they can give no evidence, in their conduct, either of a regenerate or irregenerate state." p. 145. This is, indeed, a difficulty. How infants can make vows, or, how they can, in the present instance, be *more bound* by the promise of their sureties than they would have been *without such a promise*, is not explained. But Mr. Scott is so satisfied with what he calls the *hypothetical principle*, which is the assumption that what is professed is sincere, that he defends, on that ground, the Catechism, the offices for Confirmation, for the Churching of Women, for the Burial of the Dead, and even the Absolution.

He pleads that the same principle is adopted in scripture; and accounts for the language of the New Testament, from the situation of the primitive Christians. "In such times it was natural and reasonable to believe, that *professed* Christians were *real* Christians—and those who were 'baptized' were, indeed, regenerate by the Spirit of God." p. 171. He adds, "And this affords a most easy account of the means by which the strong language that has been so long in use, was brought into the church." p. 172. Doubtless Mr. Scott is satisfied with the above representation. But if there be no scriptural authority for infant baptism, an unavoidable consequence follows, which is, that this "easy account" shows us how the sign was afterwards put for the thing signified, and the language formerly applied to those who were believed on reasonable grounds to be *real* Christians; was applied to those who, it is confessed, "can give no evidence in their conduct either of a regenerate or unregenerate state." For while the New Testament directed ministers to baptize those who professed their faith, in the hope, that on such evidence as they had given they *were regenerate*, the church, departing from the original plan, but still using the old language, called those regenerate, who neither *did* believe, nor *could* believe; and for no other reason that we can see, but because they had been baptized.

Our author endeavours to strengthen himself by authorities. He has brought many, and might have adduced more; and an equal number might be brought against him. He then states, that by Dr. Mant's concession, every adult person "receiving baptism rightly," is regenerate before he is baptized. Chap. xi. After this, he discusses the consequence and tendency of the opinion in debate, and brings forward his own conclusions concerning the effect of baptism. Chap. xii. p. 218, &c. This is an important part of the work. The author strongly points out his sense of the danger arising from a diffusion of Dr. Mant's sentiments. It is true the Dr. combined cautions and restrictions with his general statements;—but says Mr. Scott, "a speculative man may try to persuade himself, that Dr. Mant's restrictions of this kind render his doctrine harmless; but the great practical question is, How will it impress the mass of 'the community,' among whom it is to be disseminated? For a time, his cautions and limitations may seem to bear some tolerable proportion to his *broad positions* of a contrary nature; because the former fall in with all that we have been used to, and with the suggestions of that conscience, which God has implanted in the breast of

man; while we hesitate at the latter as novel and almost incredible: and conclude, that they are to be received in a qualified sense, even where it is not expressed. There may have been health enough infused into the constitution from other sources, to enable it to resist the poison for a time. But in the lapse of a few years, if such sentiments become common, the case will be altered. The cautions and limitations will gradually fall into oblivion, while the *broad assertions, and obvious but dangerous inferences* from them, may fix themselves in the memory, become principles in the heart, and govern the life." p. 220, 221.

Apply this passage to the general subject before us: how strongly it points out the tendency of the '*broad assertions*' used in the Liturgy! If the 'cautions and limitations' be as numerous as Mr. Scott and his friends imagine them to be, yet what has been their effect "on the mass of the community?" Has it not been manifest ever since the Reformation, that if they existed, they rapidly fall into oblivion, while the "*broad assertions and obvious but dangerous inferences from them,*" have fixed themselves in the memory, and become principles in the heart. Surely none will deny, that when churchmen learn Mr. Scott's doctrine of regeneration, they *generally* have an opposite one to *unlearn;* and in so doing, they acquire a method of paraphrasing the baptismal service, which they never thought of before.

Mr. Scott quotes a passage from the Bishop of Lincoln's Refutation of Calvinism, in which his lordship says, "those who are baptized are immediately translated from the curse of Adam to the grace of Christ; the original guilt which they brought into the world is mystically washed away; and they receive forgiveness of the actual sins, which they themselves have committed," &c. p. 221. This paragraph appears to Mr. Scott incorrect and highly dangerous. We think so too: especially when we look at its close. After the Bishop had used many strong expressions respecting baptism as the regeneration spoken of in the New Testament, and had quoted a number of texts, he says, they "all relate to a single act once performed upon every individual —an act essential to the character of a Christian, and of such importance, that it is declared to be instrumental to our salvation." p. 222. Yet, after all, our author admits more of the Bishop's sentiment than could be expected from the tone of his opposition. At the close of chap. xii. he says, "I add the following remarks from works already before the public, without venturing to pronounce any very confident opinion on the point to which they relate.

"A *large proportion* of the clergy, called Evangelical, DO suppose, that some *special gracious effect* attends the due administration of infant baptism, *beyond* the mere admission of the child to the privileges of *church membership.*

"This is certainly our own sentiment: We find *no difficulty whatever,* in considering the baptismal rite as *an assurance and pledge on the part of God,* that the person hereby admitted into *personal covenant* with him through the second Adam, *shall not perish through the fault of the first.*" p. 234, 235.

Every expression in this quotation deserves attention. Our author may say, that he has carefully avoided pronouncing "any very confident opinion" upon any of them. But had he thought them opponent either to his system or to truth, he would not have brought them forward. The first part, principally in the words of a venerable relative, states the sentiments of a *large proportion* of the clergy called Evangelical; and the last is quoted from a work (the Christian Observer) which is generally considered to exhibit the opinion of the same body.

It is granted, that children are admitted to the privileges of *church membership* by baptism; and it is supposed, that SOME SPECIAL GRACIOUS EFFECT attends the due administration of baptism BEYOND this. Will Mr. Scott, or any one of the "large proportion" of the evangelical clergy who adopt this supposition, have the goodness to inform us, *what that special gracious effect* is;—wherein it differs from regeneration, or how far it falls short of it? Believing them to be men of integrity and piety, we respectfully ask, Whether it is not this supposed gracious effect, which they keep in view, when they thank God that it hath pleased him to regenerate (the baptized infant) *with his Holy Spirit*, and to receive him for his *own child by adoption?* (See the Office for the Baptism of Infants.) If they reply, No: they do not mean this; we would then ask, What *do* they mean when they use such expressions? If they say, they *do* refer to this special gracious effect, when they read the baptismal office; they then actually call this supposed gracious effect, Regeneration; although when they preach the gospel unfettered by the language of a *fixed liturgy*, they state, that there is *another* and *higher* regeneration needful; a regeneration not necessarily attendant on baptism, and, without which, a man cannot enter the kingdom of God.

Here we conceive that Dr. Mant, and even the Bishop of Lincoln, nearly approximate to Mr. Scott's statement. That special gracious effect before mentioned, *they* would call *regeneration;* they consider it as a seed which needs to be watered and properly cultivated that it may be fruitful; Mr. Scott and his friends allow the *effect*, but they either will not allow that it *is* regeneration, or contend that the New Testament uses the term in a higher sense; while they *all* agree to thank God that the baptized infant is REGENERATE WITH the HOLY SPIRIT.

Respecting the consequences of Adam's sin, the difference is still less. Mr. Scott disapproves of the Bishop of Lincoln's representation—"that those who are baptized are immediately translated from the curse of Adam to the grace of Christ; the original guilt which they brought into the world is mystically washed away," &c. The evangelical part of the establishment say, in Mr. Scott's quotation from the Christian Observer, "We find *no difficulty whatever* in considering the baptismal rite as an *assurance* and *pledge* on the part of God, that the person *hereby* admitted into personal covenant with him through the *second* Adam, shall not perish *through the fault of the first.*" Both suppose injury done to the human race by Adam; both suppose the injury in some degree repaired when a child is

baptized. The Bishop supposes, with the Reformers and many of the Fathers, that the original guilt is mystically washed away:—the opposite party suppose, that *baptism* is on the part of God, an *assurance* and *pledge*, that the person baptized shall not perish through the fault of the first Adam: and it is, in substance, acknowledged by each, that this benefit is through the grace of Christ the second Adam. In expression, there is some difference; but in idea, how nearly they agree.

The venerable parent of the author whose work is now before us, was, we think, very near the truth when he said, "Indeed the *fathers*, as they are called, (that is, the teachers of the Christian church during some years after the death of the apostles,) soon began to speak on this subject (Regeneration) in unscriptural language; and *our pious Reformers*, from an *undue regard* to them and to the circumstances of the times, have *retained* a few expressions in the Liturgy, which are not only INCONSISTENT with their other doctrine, but also tend to PERPLEX men's minds, and MISLEAD their judgment on this important subject." *Scott's Essays*, *Essay* xii. p. 201. 5th edit.

We cannot conclude without adding, that Mr. Scott's two last pages gave us great pleasure. They contain principles, which we shall always be glad to see practically recognized. They are manly, and much to his honour. He asks for nothing but *fairness* in an opponent. He clearly and forcibly states the chicanery which is often displayed in controversy. He brings to view what he conceives to be the bearing points of the debate, and says, "Let these and other arguments be fairly met and canvassed, and, I say again, I am satisfied; I will regard the man who thus combats me, not as an adversary, but as my coadjutor in the investigation of truth." p. 270. This is noble. We differ from Mr. Scott on many points;—but we part from him with sentiments of respect.

THE MAMMON OF UNRIGHTEOUSNESS.

"*Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.*" Luke, xvi. 9.

THIS exhortation is the practical improvement of the parable of the unjust steward. This man made to himself friends, by means of the mammon of unrighteousness, who received him into their houses, when he was turned out of his office. So Christians, by the same means, are admonished to secure friends, who shall receive them into everlasting habitations. But while the conduct of this man furnishes a hint for our improvement, it by no means affords an example for our imitation. The character of the unjust steward is to be held in detestation, because of its *injustice*. And when it is said that the lord, or his employer, commended him, it implies no approbation of his conduct. It was impossible that he should approve of the man who had so wantonly abused his trust, and embezzled his property. The commendation applies only to his *worldly wisdom* irrespective of the morality of his conduct. He made the best use

of the property over which he had power, so as to secure his own advantage. He turned it to the most profitable account. And it will be well for Christians, wealthy Christians especially, if, by means of their riches, they are led to procure themselves friends who will receive them into everlasting habitations.

Mammon is the Syriac term for *riches*. Our Lord uses it likewise in his sermon on the mount—Matt. vi. 24. In both places the connection leads us to consider it as expressive of *riches*.

It is very remarkable, that the object which is so universally beloved and sought, should have a badge of dishonour put upon it. Riches have attractions in the eyes of all; our Lord calls them the "*unrighteous* mammon," which is contrasted with the "true riches." Perhaps they may be so called,

Because they are often acquired by unrighteous means. This gilded idol is so beautiful, that its possession must be secured even at the most costly sacrifices of reputation, friendship, and religion. How often has the hireling been oppressed in his wages; how often has the master been robbed of his property; how often have the nearest relatives burst for ever the bonds of friendship, for the sake of obtaining this unjust mammon! "The love of money is the root of all evil." Or,

Because they frequently stimulate to unrighteous practices. Few minds are fit to be trusted with riches. They are apt to beget consequence and self valuation in the mind of the possessor, which lead to a disregard of those rules of morality, by which persons, in humble life, are restrained. How often do we perceive persons commit acts of wantonness and violence, because they are conscious of their riches, which they would never have attempted to commit, had they been differently circumstanced.

Dr. Doddridge translates this passage, "the unfaithful or *deceitful* mammon. Riches are a very dazzling object, but very deceitful."

The love of riches insinuates itself unawares into the affections. This foe has already gained possession of the citadel, when, perhaps, he is not suspected to be approaching the suburbs. When our Saviour has so explicitly declared, that the love of riches renders it more difficult for a man to enter the kingdom of heaven, than for a camel to go through the eye of a needle, it cannot be supposed but that every individual would be alarmed at the first appearance of this disposition, were he aware of it. But, alas! this deceitful enemy, even where he has gained considerable ascendancy, will not allow his victim to suppose that he is influenced by so sordid an object.

Riches are uncertain as to their possession. Riches make to themselves wings, and fly away as an eagle towards heaven. Property is perpetually changing hands. Men who are fairly entitled to the epithet *rich* at the commencement of the year, before its close are sometimes brought to a state of bankruptcy.

Riches promise happiness to the possessor, but how deceitful are these promises! He that increaseth in riches, increaseth in cares and anxieties, and not unfrequently in sorrows too. The golden mean is assuredly the

most happy state; "give me neither poverty nor riches, but feed me with food convenient for me."

Instead, therefore, of seeking to accumulate wealth, it should be the aim of Christians to make such use of their property, as will secure to them permanent advantage. "Make to yourselves friends," &c. How is this to be done? Doubtless by giving to the poor, especially the poor of Christ's flock. This is the way to make friends. Feed the hungry, clothe the naked, relieve the embarrassed. What a fine opportunity does the present season of affliction afford the affluent, to make to themselves friends among the poor of Christ's flock! Multitudes of our beloved brethren are in circumstances of much distress: what a luxury must it be to those who are able to relieve them! By this Christian liberality you will make to yourselves *friends*. A friend is a character celebrated in prose and verse, in ancient and modern times. That man is blessed, indeed, who possesses a faithful friend. How poor must a monarch be upon his throne without a friend! Give me a friend who will share in my pleasures, and sympathize with me in my afflictions, and I will not envy the wealthy or the great. Distribute to the necessities of saints, and you will make them your friends. And what will render them more valuable friends is, that they will be praying friends. Grateful for the favours they have received at your hands, they will go to God with affectionate hearts, and implore the divine blessing on their benefactor.

Nor is this all; the adorable Saviour will, in an especial manner, be the friend of them who are relieving his poor and afflicted members. How very interesting is the account which is given us of the transactions of the last day. "I was hungry and ye gave me meat, I was naked and ye clothed me, I was sick and ye visited me." If Jesus Christ were on earth, in afflicted and destitute circumstances, with what alacrity should we hasten to him to feed and to clothe him! We have not Christ in person, but we have his disciples, and the master says, "inasmuch as ye do it to one of the least of these ye do it unto me." Think, then, how much your happiness will be promoted by obeying the scriptural admonitions: "Sell that ye have, and give to the poor." "Give to him that needeth." "When thou makest a feast, call in the blind, the halt," &c. "They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

When will the advantage of this friendship be experienced? Much good, doubtless, will be derived from the affectionate prayers of the righteous in the present state; besides, God, who presides over all the affairs of men, both natural and spiritual, can make the bountiful to enjoy a hundred-fold more in this life; but we are here directed to look to a future period,

When ye fail. Here we are reminded of a circumstance which must shortly befal the sons of wealth as well as those of penury. They must *die*. This will be to fail in the most emphatic sense. It will be a total failure of the whole system. A partial failure may have previously taken place: desire failed; the senses of hearing, seeing, &c. failed; memory failed; strength

failed; but now every power is completely to be prostrate, and the dust will return to the dust whence it was originally taken. How apt are we, when surrounded with comforts, and in the enjoyment of wealth, to forget this day of darkness; yet it is every hour approaching nearer, nor is it possible that any thing should prevent its arrival.

Will the friendship of the poor saints be of any service to us when we are dying? Yes, "when ye fail they will receive you into everlasting habitations." How pleasant is the idea of being kindly welcomed into a new habitation, when a person is turned out of his old one! And especially if he be *compelled* to leave his tenement, without having a right to a residence in any other place. Death is the breaking up of the earthly house of this tabernacle; and the soul, however reluctantly, is compelled to seek another residence. Now, at this period of humiliation and anxiety, the poor who had been relieved by the bounty of the rich, and who had found a gracious entrance into the everlasting kingdom of their Lord and Saviour, will kindly welcome their benefactor to the realms of bliss. O how happy will they be to receive into their everlasting habitations, to be a sharer in their joys, the friend who clothed them when they were naked, fed them when they were hungry, and administered comfort unto them for the Lord's sake! Often did the feeling enter their minds, while receiving of his kindness, "we cannot recompense you;" but now they are inexpressibly happy in seeing the Saviour do for him more than ever entered into the heart of man to conceive. Did not the poor widows whom Dorcas clothed, welcome her to the realms of bliss! O had Dives but felt love enough to the Saviour to have attended to the wants of poor Lazarus for his sake, instead of soliciting in vain for a drop of water from the tip of his finger, he would have heartily welcomed him into everlasting habitations, where he would have had fulness of joy! And this joy will continue for ever! Then they will be introduced to *everlasting habitations*. How mean the structure of those cottages, and how plain their furniture, into which the afflicted poor used to welcome their benefactor: how glorious the mansions, how transcendant the city, into which they will now invite them; and where, as members of his family, who looks only at the heart, irrespective of external circumstances, they will in sweet communion enjoy the divine presence for ever and ever.

Nothing which the believer performs can have any merit in it, which deserves to be rewarded; and he will be most ready to confess, that when he has done all, he is an unprofitable servant: yet, let it ever be remembered, that the "Lord will not forget their works of faith and labours of love in that they minister to his saints." How solemnly delightful is the account which he gives us of the transactions of the judgment day, in Matt. xxv.—"I was hungry and ye gave me to eat, thirsty and ye gave me to drink, naked and ye clothed me, sick and in prison and ye visited me: but they shall say, when saw we thee hungry and fed thee, &c.;—and he shall say, inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me."

Birmingham. T. M.

DIALOGUE

BETWEEN THE LATE

Dr. S. Johnson and Mrs. Knowles.

THE following conversation between the celebrated "moral philosopher of the first rank," and a female of the society of Friends, affords conclusive evidence of the futility of any attempt to oppose such a self evident proposition as *the right of private judgment in matters of religion being undoubtedly the unalienable privilege of every rational being*. It is amusing to perceive the learned Doctor, like Sisera, falling by the hands of a woman.

Mrs. K.—Thy friend, Jenny H——, desires her kind respects to thee, Doctor.

Dr. J.—To me! Tell me not of her! I hate the odious wench for her apostacy; and it is you, madam, who have seduced her from the Christian religion.

Mrs. K.—This is a heavy charge indeed! I must beg leave to be heard in my own defence; and I intreat the attention of the present learned and candid company, desiring they will judge how far I am able to clear myself of so cruel an accusation.

Dr. J. much disturbed at this unexpected challenge, said—You are a woman, and I give you quarter.

Mrs. K.—I will not take quarter. There is no sex in souls; and in the present cause I fear not even Dr. Johnson himself.

(Bravo! was first repeated by the company, and silence ensued.)

Dr. J.—Well, then, madam, I persist in my charge, that you have seduced Miss H. from the Christian religion.

Mrs. K.—If thou really knewest what were the principles of the Friends, thou wouldest not say that she had departed from Christianity. But waving that discussion for the present, I will take the liberty to observe, that she had undoubted right to examine, and to change her educational tenets, whenever she found them erroneous. As an accountable creature, it was her duty to do so.

Dr. J.—Pshaw! An accountable creature! Girls are unaccountable creatures! It was her duty to remain with the church wherein she was educated; she had no business to leave it.

Mrs. K.—What, not for that which she apprehended to be better? According to this rule, Doctor, hadst thou been born in Turkey it would have been thy duty to have remained a Mahometan, notwithstanding Christ's evidence might have wrought in thy mind the clearest conviction; and if so, then let me ask, how would thy conscience have answered for such obstinacy at the great and last tribunal?

Dr. J.—My conscience would not have been answerable.

Mrs. K.—Whose would then?

Dr. J.—Why the state to be sure! In adhering to the religion of the state as by law established, our implicit obedience therein becomes our duty.

Mrs. K.—A nation or state having a conscience, is a doctrine entirely new to me, and indeed a very curious piece of intelligence; for I have always understood that a government or state is a creature of time only, beyond which it dissolves, and becomes a nonentity. Now, gentlemen, can your imaginations body forth this monstrous individual, or being, called state, composed of millions of people? Can you behold it stalking forth

into the next world, loaded with its mighty conscience, there to be rewarded or punished for the faith, opinions, and conduct of its constituent machines, called men? Surely the teeming brain of poetry never held up to fancy so wondrous a personage.

(When the laugh occasioned by this personification had subsided, the Doctor very angrily replied—)

Dr. J.—I regard not what you say as to that matter: I hate the arrogance of the wench, in supposing herself a more competent judge of religion than those who educated her. She imitated you, no doubt; but she ought not to have presumed to determine for herself in so important an affair.

Mrs. K.—True, Doctor, I grant it, if, as thou seemest to imply, a wench of twenty years be not a moral creature.

Dr. J.—I doubt it would be difficult for those to deserve that character who turn Quakers.

Mrs. K.—This severe retort, Doctor, induces me charitably to hope thou must be totally unacquainted with the principles of the people against whom thou art so exceedingly prejudiced; and that thou supposest us a set of infidels, or deists.

Dr. J.—Certainly I do think you little better than deists.

Mrs. K.—This is indeed strange; 'tis surpassing strange; that a man of such universal research has not thought it at least expedient to look into the cause of dissent, so long established, and so conspicuously singular!

Dr. J.—Not I indeed: I have not read your "Barclay's Apology," and for this reason—I never thought it worth while. You are upstart sectaries, perhaps the best subdued by silent contempt.

Mrs. K.—This reminds me of the language of the rabbies of old, when their hierarchy was alarmed by the increasing affluence, force, and simplicity of dawning truth, in their high-day of worldly dominion. We meekly trust our principles stand on the same solid foundation of simple truth; and we invite the acutest investigation. The reason thou gavest for not having read "Barclay's Apology," is surely a very improper one for a man whom the world looks upon as a moral philosopher of the first rank, a teacher from whom they think they have a right to expect much information. To this expecting, inquiring world, how can Dr. Johnson acquit himself for remaining unacquainted with a book translated into five or six different languages, and which has been admitted into the libraries of almost every court and university in christendom.

(Here the Doctor grew very angry, still more so at the space of time the gentlemen allowed his antagonist to make her defence; and impatience excited Mr. Boswell himself to say, "I never saw this mighty lion so chafed before." The Doctor again repeated, that he did not think the Quakers deserved the name of Christians.)

Mrs. K.—Give me leave, then, to endeavour to convince thee of thine error, which I will do by making before thee, and this respectable company, a confession of our faith. Creeds or confessions of faith are admitted by all to be the standard whereby we judge of every denomination of professors.

(To this every one present agreed, and even the Doctor grumbled out his assent.)

Mrs. K.—Well, then, Doctor, I take upon me to declare that the people called Quakers do ve-

rily believe in the Holy Scriptures, and rejoice with the most full and reverential acceptance of the divine history of facts, as recorded in the New Testament; and that, consequently, we fully believe those historical articles summed up in what is called the Apostles' Creed, with these two exceptions only, to wit, our Saviour's descent into hell—and the resurrection of the body. These mysteries we humbly leave exactly as they stand in the holy text, there being from that ground no authority for such assertion as is drawn up in the Creed. And now, Doctor, canst thou still deny to us the honourable title of Christians?

Dr. J.—Well, I must own I did not think you had so much to say for yourselves. However, I cannot forgive that little slut for presuming to take upon herself as she has done.

Mrs. K.—I hope, Doctor, thou wilt not remain unforgiving, and thou wilt renew thy friendship, and joyfully meet at last in those bright regions where pride and prejudice can never enter!

Dr. J.—Meet her! I never desire to meet *fools* any where.

(This sarcastic turn of wit was so pleasantly received, that the Doctor joined in the laugh: his spleen was dissipated: he took his coffee, and became for the remainder of the evening very cheerful and entertaining.)

ANECDOTE

OF A

NEGRO CHRISTIAN SLAVE.

MANY of the negro slaves who had been baptized by Mr. B. (a man of colour) in Jamaica, were threatened with severe punishment by their proprietor, if they did not desist from attending public worship in the meeting-house. He accordingly put chains on them, which passed round their necks and bodies, and thus loaded, they were compelled to perform their daily labours, from five in the morning till six in the evening. After a few days all of them, excepting one, to get rid of their misery, promised not to go again. This man addressing his proprietor, said, "Massa, whether you take off the chain, or let it stay on me, I will go and hear parson B. except you take away my life, then I cannot go." To bring down his obstinate spirit, as his tyrant called it, this poor fellow was worked in his chains for about a month, and during that period was several times severely flogged: but still he held fast his integrity respecting his former declaration. While in this situation, the present Governor, in making his annual tour, visited this estate, and being struck with the appearance of the poor slave, asked his master why he was loaded with that chain? "Your grace," he replied, "this obstinate fellow will not submit to my orders, but tells me that he will go and hear parson B. unless I kill him." The negro confirmed this statement in the presence of the Duke, saying he would do any thing to serve his massa, but he would not be prevented from serving God! To the honour of the Duke let it be recorded, that he instantly ordered the chains to be removed: and the master, from this period, has not prevented any of his slaves from hearing parson B. many of whom constantly attend his preaching.

Juvenile Department.

AMERICAN PROCLAMATION.

The truly Christian spirit and excellent principles contained in the following Proclamation, are worthy the imitation of all Christian governors. It is taken from an American newspaper, but is worthy a place in any religious publication.

BY HIS EXCELLENCY

JOHN COTTON SMITH, Esq.

Governor and Commander in Chief in and over the State of Connecticut.

A PROCLAMATION.

It having pleased Almighty God to bring us again to the season in which we have been accustomed to "enter his gates with thanksgiving, and his courts with praise," for his numerous and unmerited favours conferred upon us, and to unite with one accord in fervent supplications to the Most High for a continuance of his smiles, and for his assistance and direction in our various concerns as individuals and as a people,

I have thought proper, by advice of the Council, and at the desire of the House of Representatives, to appoint, and I do hereby appoint Thursday, the twenty-eighth day of November next, to be observed throughout this State as a day of public thanksgiving and prayer. And I earnestly request ministers and people of every denomination, to convene on that day in their several places of religious worship; that with united hearts and voices we may render thanks to our heavenly Father for all the manifestations of his loving kindness and tender mercy; particularly, in the preservation of our lives, and in the unusual degree of health with which he has graciously visited our country; in prolonging the public tranquillity; in imparting for our use, amidst unfavourable prospects, so large a portion of the fruits of the earth; in affording us the pleasures of friendship and society; the protection of wholesome laws; the blessings of religious and literary instruction; but above all, in opening to our view, and in presenting to our hopes, the system of redemption through a glorious Mediator; and in the increased exertions of the Christian world to diffuse universally the glad tidings of salvation.

And whilst with heart-felt gratitude we recognize the riches of divine goodness, let us devoutly implore the Father of lights, "from whom cometh down every good and perfect gift," that for the sake of our only Advocate and Redeemer, he would forgive our past offences, and render the varied dispensations of his providence effectual to our repentance and reformation:—That through the influences of his Holy Spirit, he would inspire us with dispositions to consecrate ourselves to his service: to live in peace and unity with each other; to compassionate the sufferings and promote the welfare of our fellow-men, and to thus illustrate the pure doctrines, and imitate the perfect example, of the great Author and Finisher of our faith;—That the God of our fathers would still extend his providential care to this commonwealth;—That he would prosper us in our commerce and navigation, our husbandry and manufactures, and in all our lawful pursuits;—That he would bless our institutions, civil and sacred, to the advancement of his glory, and the prosperity of this people;—That under his smiles, our college, academies, and schools may eminently become the nurseries of moral as well as intellectual improvement; and our youth successfully instructed in the great duties they owe to God and their county;—That he would graciously direct and assist the ministers of his sanctuary, our courts and offices of justice, and every pious and charitable associa-

tion, and mercifully grant that here the blessings of social order and of political and religious freedom may be fully enjoyed, and safely transmitted to the remotest generations;—That he would vouchsafe to the President and constituted authorities of this nation the guidance of unerring wisdom; that by their just and enlightened administration our rights may be maintained, our tranquillity preserved, and the government of these States established as a perpetual bond of union and affection;—That in infinite compassion he would console the afflicted, and deliver the oppressed of all nations; and abundantly succeed the endeavours which distinguish the present age, to disseminate the knowledge of his holy word, until mankind shall universally receive and obey the truth as it is in Jesus, and the whole earth be filled with his glory.

All servile labour and vain recreation on said day are by law forbidden.

Given under my hand at the Council Chamber in New Haven, the twenty-fourth day of October, in the year of our Lord one thousand eight hundred and sixteen, and in the forty-first year of the Independence of the United States of America.

JOHN COTTON SMITH.

By His Excellency's Command,

THOMAS DAY, *Secretary.*

PHILOSOPHICAL REFLECTIONS.

No. IX.

VISION.

REFLECTIONS on light and colours naturally lead the inquirer to contemplate the structure of the eye itself, and the manner in which *vision*, the source of so many delightful sensations, is performed.

The eye is certainly no inconsiderable ornament to the face; but, it is its utility that now invites our attention. Its elevated situation eminently adapts it to its important office, facilitating its observations. The fine arched brow, that defends it from falling dust, perspiration, and excessive light, while it adds such expression to the frown; the lashes that fringe the lids preserving it from the floating dust and wandering fly; the lids that moisten, cleanse, and further protect the eye, and assist in the sweet relaxation of sleep, equally deserve our admiration. The rapidity with which the needful operation of the eye-lids is effected, the frequent closing of which scarcely inconveniences the sight, can hardly have escaped the grateful notice even of those who are unaccustomed to philosophical inquiry, especially of those who delight to dwell on the expressive language of the Scriptures, where "the twinkling of an eye" is finely employed to denote rapid motion, and to inform the Christian of the *instantaneous* glory that he shall experience on the morning of the resurrection, when "the trumpet shall sound, and the dead shall be raised incorruptible."

In more particularly examining this organ, it is found to have three coats, covering each other like the coats of a bulbous root, and inclosing three humours. These coats have received the names of the sclerotica, the choroides, and the retina; the humours—the aqueous, the crystalline, and the vitreous. The external coat is the sclerotica, which is elastic, strong, and white, except a circular part in front, which is transparent, and denominated the cornea. Under the sclerotica is the choroides, which is soft and tender, composed of numerous vessels; like the outer coat it is distinguished into two parts, the fore part receiving the name of the iris, and commencing at the same place with the cornea. The iris is a beautiful part of the eye, variously coloured, in some blue, in others brown, &c. it deserves to be minutely investigated, for of itself it displays an infinitely wise and gracious Creator. It is composed of two sorts of muscular fibres, the one leading like radii to the centre of the circle, and the other forming concentric circles round the same centre. In the centre of the iris is an orifice called the pupil, through which alone light is admitted to the eye: this opening is enlarged or contracted by the action of these

fibres according to circumstances. When surrounded with abundance of light, the concentric fibres contract, and diminish the pupil; as light departs, in twilight, and still more in darkness, the radial fibres contract and enlarge the pupil, that every facility may be given to the entrance of the luminous rays. These observations account for our feelings in a sudden transition from darkness to light, or from light to comparative darkness. The young reader has doubtless often felt himself inconvenienced by the introduction of candles into a room in which he has sat till the light of day had departed, and also when he has suddenly left an enlightened room, on a dark night, when, for some minutes, he could scarcely discern the road. In both cases, the inconvenience lasted till the aperture of the eye had time to adjust itself to the proportion of light. Our admiration of this wonderful operation is increased, when it is remembered, that in thousands it is carried on without their knowledge, and in all without their co-operation. The third membrane of the eye is called, the retina. It is, as its name indicates, a kind of net work, on which the images of objects are supposed to be represented, and thence transmitted to the brain by the optic nerve, of which this membrane is an expansion.

The aqueous, or watery humour, is thin and clear; it is situate in front of the eye, and is divided into two parts by the iris, which swims it. The crystalline humour, in form like a double convex lens, transparently resembles pure crystal, and is placed behind the aqueous. The vitreous humour is so called from its resemblance to glass: it fills the interior part of the eye, behind the crystalline.

Neither our design or limits allow a minute description of this wonderful organ. In any degree to excite youthful admiration at the perfections of Deity, as universally displayed, and to allure to further investigation as opportunities offer, will be our delight. These humours are so many media, through which light has to penetrate, whenever we see, of which the crystalline is the most powerful, and in passing, the luminous rays are necessarily refracted, and with so much regularity and precision, that the representations of the various objects before us, or on which we look, are formed in the eye where the approximating rays converge. The most convincing experiment illustrating the nature of vision, is that afforded by the eye of a bullock when fresh. Having cut away the three coats from the back part of it, without injuring the vitreous humour, let a piece of white paper supply the place of the coats, on it will be represented figures of the objects before which it is placed, but in an inverted position. As every part of an object reflects the rays of light in all directions, some rays from every part, of the side next the eye, will be sent to the cornea, and passing on through the pupil and humours, will be converged to as many parts on the retina, and thereon form a distinct though inverted and minute picture. The circumstance of objects being represented in an inverted position by the eye has excited much investigation, but, as *every* object is so represented, no confused ideas ensue. The precise manner in which those images proceed from the retina by the optic nerve to the brain, and thence effect the soul, is above our contracted understanding, and known only to him who so ordained it, and whose thoughts are as high above our thoughts as "the heavens are higher than the earth."

Our senses are not independant of each other, nor would it be easy to determine which is the most useful. The sight, important as it is, is assisted and corrected by the touch or feeling. If we remark the conduct of infants, we shall observe, that they no sooner see an object, than they extend their hands to feel it; and we often properly imitate their conduct, particularly in ascertaining the degree of smoothness, roughness, or sharpness of a body. The painter would have often deceived us by the perfection of his art, had not our hands corrected our sight.

Another fact deserving of admiration is, that though we have two

eyes, each of which operates similarly, but *one* impression is made: the cause of which appears to be, that the axis of each eye is directed to the same object in the same direction, and the optic nerves leading to the same part of the brain, serve to produce but one sensation: for, if one of the eyes be gently pressed towards the other, and the direction of the axes thereby altered, the object is seen double. Let it not be supposed, that one of the organs of sight is therefore superfluous. God creates nothing in vain. How much would the loss of one detract from the beauty of the face, and the strength of vision, while it would greatly aggravate the misery of him, who is so unhappy as to injure an eye.

These discoveries of the nature of the eye and vision, have led to the most useful purposes. The imperfections of the eyes would doubtless soon engage the optician's attention. Our sight being affected by impressions from the refraction of the luminous rays, indistinct vision must proceed from some defect in the refracting media, or humours; accordingly, eyes either too round or too flat must cause imperfect vision. In the first case, as with short-sighted persons, the rays, entering the pupil, converge too soon, before they quite reach the retina, the image, in such eyes, is consequently formed by diverging rays; in the latter, the rays reach the retina before they are converged to a focus. The philosopher finding that glasses converge or diverge luminous rays according to their nature, concluded that these defects might be assisted, and this is precisely the case with spectacles, which there is reason to believe were invented by Alhuzen, as early as the thirteenth century. The humours of the eye flatten with age, gradually losing their transparency and their moisture, to remedy which, convex glasses are used, which assist in converging the rays. In eyes that are too round, concave lenses are employed, which produce the opposite effect. Short-sighted persons have this pleasing prospect, their sight will probably improve with age.

It might be supposed, that prejudices against philosophical inquiry must be overcome by the least attention to this branch of science. He must be either thoughtless, or deficient in gratitude, who can receive the benefits of optical researches, and yet discountenance those studies. But so great an inconsistency has been witnessed, as a father, or grandfather, discouraging the interesting pursuit *in his spectacles:* happily, the clouds of ignorance are dispersing, and the beams of truth increasingly enlighten mankind.

Success inspires perseverance, and one discovery urges and leads to another. The further results of this interesting study have been, the gratification and information afforded by the microscope and telescope, each unfolding the Almighty's works in unknown worlds of wonder: the former exhibiting life and beauty in unsuspected minuteness; the latter elevating our contemplations, and assisting us indeed to exclaim, "the heavens declare thy glory, and the firmament showeth forth thy handy work." N. N.

STUDY OF THE SCRIPTURES.

From the Christian Herald; an American Weekly Publication.

IT cannot but be pleasing to religious minds to hear, that the study of the holy scriptures is carefully attended to in the public schools in this town [Portland], and that it is promoted by rewards in Bibles from the "Eastern Society." These rewards are presented at the end of every quarter, to those whom the master certifies to have paid the greatest attention thereto. Some of the last certificates state, that, in the preceding quarter, the verses learnt by the students were in number as follow: *viz.* by one, 803; by another, 1054; by another, 1639; by another, 1693; by another, 2500; and by one as many as 3060; that many others had done well, and though they had not learnt so many verses, were well entitled to rewards: but on account of the limitation of their number, they, unfortunately, could not obtain them.

Obituary.

Mr. B. B. BEDDOME.

Died on Tuesday, October 29, 1816, at the house of his son-in-law Dr. Gregory, of the Royal Military Academy, Woolwich, Mr. Boswell Brandon Beddome, of Walworth, aged 54 years.

Mr. Beddome was the third son of the late Rev. B. Beddome, A. M. of Bourton-on-the-water, Gloucestershire, a minister well known in most of our churches, and by whose admirable sermons now publishing, he, "being dead, yet speaketh." He had, therefore, enjoyed the benefit of the early and constant instruction of a parent of great piety and correctness of sentiment; and having thus been trained up in the fear of God, he always chose his principal associates among persons of professed piety. This circumstance, together with an accurate knowledge of the theory of religion, and much frankness and benevolence of character, led him, in his own estimation, and, perhaps, in truth, to satisfy himself for years with the form of godliness, while he was destitute of the power.

It pleased God, however, by the dissolution of the tenderest of earthly ties, nearly twenty years ago, to convince him of the vanity of all mere notional religion, at once to wean him from all earthly and mistaken dependencies, and bring him to an intimate acquaintance with himself, and a cordial acquiescence in the plan of salvation through the atonement of "God's dear Son." At that period he joined the Baptist church at Maze-pond, Southwark, then under the pastoral care of the Rev. James Dore, A. M.; of which church he was chosen a deacon about three years afterwards: and during greater part of the sixteen years in which he filled that office, he devoted himself most conscientiously, and, (considering the way in which his time was necessarily employed in secular occupations,) most sedulously to promoting the interests of religion generally, of that church in particular, and especially to the encouragement and guidance of the younger members of that community. Animated by a like spirit, he for many years took an active part in the concerns of the "Baptist Fund," and of the "Deputies appointed to protect the Civil Rights of Protestant Dissenters." Since the establishment of the "Stepney Academical Institution," he had also, from a persuasion of the advantages likely to accrue from such a seminary in the vicinity of the metropolis, readily devoted himself, as a member of the committee, to the promotion of its important objects.

During the last year or two, the perplexities of commercial life in these times of peculiar vicissitude, and still more, the loss of his beloved and revered elder brother, had much oppressed both his body and mind. His friends around him sometimes feared, that he did not derive from the gospel which he loved, all the consolation it was calculated to impart; and they saw clearly that his constitution was rapidly sinking. On the second Sunday in May last, just as he was about to quit his house for the purpose of attending public worship, he experienced a severe attack of paralysis, which deprived him entirely of the use of his left side, and reduced him to a state of extreme mental imbecility. From the latter, however, he gradually recovered at the end of three weeks; and his friends and relatives perceived, with exquisite delight, that as his mind recovered its tone, the energy of true religion more and more evinced itself. Before his articulation was so far restored that he could speak distinctly, it was evident from his half formed words and sentences, that though God had smitten him, he had not forsaken him; and as he farther recovered his speech, he loved to tell how divine supports had been administered to him; and,

how, when he was entirely speechless, his mind was consoled by the recollection of portions of scripture, and of hymns, especially some of the well known compositions of his father, such as the touching one ending with "Who can tell?" At this period and subsequently, to the end of his life, he evinced remarkable humility, mildness, and serenity. They who knew him in the midst of health and activity, could not but observe how that generosity of disposition for which he had been distinguished, had become transformed, in correspondence with the change in his own state of health, into gentleness and gratitude, incessantly exhibited on account of the attentions he received from those around him. His patience and cheerfulness, too, considering his helplessness of body, and the pain he usually experienced, were truly astonishing. His countenance beamed with heavenly serenity. His life exhibited a calm and steady light: there were no flashes, but, happily, there were scarcely any clouds. From June to October his "path" was indeed as "the shining light, which shineth more and more unto the perfect day."

For many years Mr. Beddome had been remarkable in the community where he was best known, for the comprehensiveness of his prayers, and their admirable appropriation to the circumstances of the moment. No sooner did he recover his intellectual powers, than this rare faculty was again evinced. His first audible prayer after his partial recovery, was occasioned by a conversation with one of his daughters, in which, while he dwelt with much pleasure upon the succession of pious and useful ministers that had been in his family, he lamented that the line had been broken for two generations, and expressed a wish that the chain might be renewed in one of her children. This led to a most fervent and, considering the circumstances, overwhelming prayer, commencing with the first twelve verses of Psalm xc. of which an imperfect sketch was written down the next morning: it is withheld from the public solely from the persuasion, that it very inadequately pourtrays the language and feeling with which the prayer was dictated. As Mr. Beddome advanced towards the close of his life, the fervour, spirituality, and richness of his prayers, became still more marked. Daily, and frequently in every day, did he plead at the throne of grace, for the individuals of his family; for the prosperity of the church with which he had long been connected; for the health and success of his beloved minister, and for the universal diffusion of the knowledge of "Christ, and him crucified."

About three weeks before his death, he seemed so rapidly gaining strength, that his family began to cherish the fondest hopes, if not that he would be restored to perfect health, at least that his life would be long preserved, that they might partake of his heavenly joy, and benefit by his holy example. It was thought advisable to remove him for awhile to the residence of his daughter on Woolwich Common, that it might be judged from the effects of such a change, how far it would be expedient to remove him to a milder situation for the winter. While he was there, his apparent gradual amendment continued, and he continued to manifest the same equable flow of spirits, the same entire resignation to the will of God, the same unshaken reliance upon the merits of his Saviour. He seemed to live more and more above the world, and his conversation became daily more interesting and instructive. He expatiated frequently upon the benefits of the vale of humiliation into which he had been taken, and where he had found his God and Saviour ever present. With him this vale was, indeed, "the soul's grave, into which she enters, not to die, but to meditate, and inter some of her troublesome appendages." He exhorted his children to cultivate the *simplicity* of faith; not that which shows itself in "vain talkings and disputings," but that which frees the soul from all secular adhesions, keeps the mind tranquil, though the bones be broken with sorrow, the pillow

steeped with tears, and "all the daughters of music brought low;" that which leads us to trust in God's goodness, and feel a persuasion that he is a Father, while we groan under his rod; that which brings off the soul from all its ignorant confidences, creates a persuasion that even in the roughest storm the breath of heaven is wafting us to its own purposes, and causes us to "know in whom we have believed, and that he is able to keep that which we have committed unto him against that day."

Although his understanding had fully recovered its tone, his memory was greatly impaired. To remedy this disadvantage as far as possible, and that he might have food for meditation during "the night watches," he, by frequent perusal, fixed in his recollection certain consolatory and cheering portions of scripture, and various hymns; of these, Psalm xxiii. and Hymn lxviii. Book ii. of Dr. Watts, seemed most to express the habitual state of his feelings, and thus became his "songs in the night." As the mornings returned, he would tell, with happy countenance and cheerful accents, that though he had "tossings to and fro" by reason of the pain he suffered, yet "when he awoke he was still with God." The unfailing mercy of his heavenly Father was his constant theme; and while he expatiated on this, he would frequently introduce most apt and instructive expositions of scripture, especially those passages and promises on which his soul most loved to dwell.

Thus he continued, gradually extricating himself from the incumbrances of flesh, and "putting on the garments of immortality;" preparing for his passage to glory, while those around him were deluding themselves with the hope that he would long remain here. On the morning of Monday, October the 26th, he appeared at breakfast with his accustomed serenity; but complained of much more than usual languor, which, however, he ascribed to the exhaustion occasioned by the delight he felt in the society of four of his children on the preceding evening. He spoke less than usual; but said enough to convince those around him that his soul still reposed on "the rock of ages." Shortly after, he was seized with apoplexy. He immediately became speechless; but smiled upon his daughters, who were standing by him, as if to soothe them by his last farewel. In less than two minutes he became totally insensible, and so continued until half-past four o'clock the next morning, when his freed spirit was admitted into the rest after which he panted, "the rest which remaineth for the people of God."

Through the whole interval between his first and second attack, Mr. Beddome exhibited a striking proof of the power of genuine religion to sustain the mind under the severest trials. It is on this account the preceding imperfect sketch has been attempted; and the writer of it shall rejoice if it prove an incentive to a single individual to escape from all those "refuges of lies" in which mistaken mortals are too apt to take shelter, and "cast all his care upon God, who careth for him."

ELIZABETH HEWITT,

An old Disciple, aged Seventy-seven.

Elizabeth Hewitt, of Draycott, in the county of Warwick, lived a great number of years in the most deplorable ignorance of her spiritual condition in the sight of God. She was what is commonly called, a moral character, or, as some people term it, a good living woman. "After the strictest sect of her religion she lived a Pharisee." Her supposed goodness, united with the general mercy of God, whom she thought too merciful to punish sinners eternally, formed the ground of her hopes of eternal life; and if at any time a doubt arose in her mind as to her future safety, she had immediate recourse to that delusive scheme of comparing herself with some of the worst of her neighbours, and generally, according to her own contrivance, found the balance preponderate in her favour;

consequently, she would often exclaim, "If I perish, wo be to thousands!" But it pleased the Lord, by the influence of his word and spirit, at length to convince her, that the ground of her confidence was untenable, and all her fond hopes were as "the spider's web!" Her days of darkness were many, she lived a total stranger to the things that belonged to her peace, till she arrived at the age of "three score years and ten;" but when the day was far spent, and the night of death was at hand, at evening time it was light with her soul. That doctrine which so puzzled the ruler of the Jews, was, by grace, made experimentally known to her, she knew what it was to be "born again when she was old." When the gospel was first introduced into Draycott, she was decidedly opposed to it, of which she gave the most convincing evidence by expressions of indignation and contempt as she passed by the place of worship to her parish church. But God, who has mercy in store even for the rebellious, was pleased to bring her beneath the sound of his glorious gospel; impelled by curiosity, yet deterred by hatred, a considerable struggle arose in her mind; at length she formed this resolution, "I will go this once, and if I like it I will go again; if not, I'll go no more." She listened with attention—both the preacher and his doctrine met with her decided approbation; she went again and again, and heard as if the eternal interests of her soul were suspended upon each sentence. The passage that appears to have savingly impressed her mind was, Luke, xxiv. 32, "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" She caught something of the flame of divine love—returned to her house filled with astonishment and wonder. It was then, for the first time, that she felt herself a lost and guilty sinner: and many times since then, the writer of this article has heard her, with many tears, acknowledge the wonderful mercy of God to her soul, in bringing her, so old, and so ignorant, to know him, whom to know is eternal life. Being, soon after, convinced of the propriety and importance of believer's baptism, administered according to the primitive and apostolic mode, on the day that she arrived at the age of seventy-one years, she cheerfully attended to this ordinance in a small field adjoining the place of worship, in the midst of several hundreds of spectators, many of whom were "scoffers—lewd fellows of the baser sort," who, as might be expected, were not sparing of their "cruel mockings at the old sinner," as they called her: but her firmness and composure on this occasion, were truly astonishing, and left an impression on my mind, which I shall never entirely forget:—when she came up out of the water, she said to the person who attended her on the occasion, "O what an honour is this that my dear Saviour has conferred upon me, in permitting me to follow him, and enabling me to suffer shame for his name sake!"

Her attendance on the means of grace was uniform, consistent, and serious. She frequently said to her husband, "O, do let us go to the house of God as long as we are able!" Conscious of the loss of so much of her time already past, never to be recalled, she was anxious to give the more earnest heed to redeem the little that remained.

Soon after, it pleased the Lord to visit her with the complaint that terminated in death: a friend suggested the propriety of obtaining medical advice; to which she replied, "Why, at my time of life, I think it is in vain; besides, I hope I have committed my soul into the hands of Christ, the great physician, which is far better!" The Bible was her constant companion and her great support; she made it the man of her counsel, and God made it a light to her feet, and a lamp to her path; and, during her severe affliction, it was better to her than thousands of gold and silver. Several passages were rendered peculiarly useful, and proved as immoveable props to her sinking soul. She found, that underneath were everlasting arms! She dwelt with pe-

earlier interest on the 5th, 17th, 18th, and 21st verses of Psalm xxv. and at her request this psalm was read to her not more than five minutes before she died. The last chapter of Luke was also very precious to her. She could distinguish between *living* to read the scriptures, and reading them so as to *live* by them. Her affliction was at times very severe, and her pains great; but she was never heard to utter a murmur, or make the least complaint. At one time, when more than usually in pain, and her hands much distorted by a rheumatic affection to which she was subject, holding them up, she exclaimed, "And what are my hands, what are my sufferings, when compared to those of my dear Saviour!" She would frequently say, when retiring to bed, "O how many more rising and setting suns shall I see before I see my dear Saviour, that glorious Sun of righteousness!" At another time she said to her disconsolate husband, "O, at what a distance I am from him whom my soul loves!" On the Monday morning before she died, being extremely ill, and exercised with sharp pain, but recovering a little, she exclaimed, "O dear! I thought I was then going to my dear Saviour, but he has passed by me again. O when shall I come and appear before God!" The wonderful mercy and goodness of God to her (as she expressed it) was her most frequent topic, and she would often repeat, with astonishing emphasis, Psalm cvii. 8, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." She appeared particularly desirous that her mental faculties might not fail her, lest she should dishonour her God; and in this the Lord most graciously heard her request, for she retained them in full exercise to the last minute of her life. She was no stranger to the deep depravity and awful corruption of her heart by nature: she often, with the most apparent contrition, would declare, "I cannot think one good thought, O what a heart is mine!" On the morning in which she died, she rose early and walked into the garden, after breakfast she requested that family prayer might be attended to; accordingly a portion of scripture was read, and just as her afflicted husband was about to kneel down to pray, her countenance changed—her pulse stopped—her heart ceased to move, and without a sigh, struggle, or groan, in one minute her happy spirit took its flight to the mansions of glory above, on Lord's-day morning, June 16, 1816. The event was improved to a great crowd of attentive hearers, from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints." Reader, observe in this event, the exceeding riches of divine mercy and grace, as well as long patience and forbearance on the part of Jehovah. After seventy years provoking rebellion, glorious grace is exemplified in bringing the sinner from darkness to light, and in so short a period as five or six years, making the soul meet for an inheritance that is incorruptible, undefiled, and that fadeth not away; verily, says the Lord, "I will work and who shall let it."

Here we perceive, also, the great utility and glorious benefits of village preaching: had it not been for this, it cannot be ascertained whether our departed friend would ever have heard of a Saviour, who alone is able and willing "to save to the uttermost all that come unto God by him:" but it is highly probable, she would have spent the last six years of her life as she had done the preceding seventy, and then have sunk down into the shades of death. "Is not this a brand plucked out of the fire?" And what adds to the interest of this event, a few months prior to the conversion of Elizabeth Hewitt, her aged husband, a daughter, and grandson, were all brought to a saving knowledge of Jesus Christ, and were all baptized, and are now magnifying the riches of divine grace on earth, while she is receiving its final consummation in eternal glory in heaven.

"Thanks be to God for Jesus Christ."

"These are the joys he lets us know,
In fields and villages below."

Weston. G. I.

REV. DAN TAYLOR.

DIED, on November 26, 1816, at his house, Mile-end, Whitechapel, in the seventy-eighth year of his age, the Rev. Dan Taylor. From the time of his preaching his first sermon, at a village near Halifax, Yorkshire, till the period of his death, was upwards of fifty-five years. His labours of preaching and writing have been very extensive among the new connection of general Baptists, formed in 1770, of which he was one of the first pastors. His death was very sudden; while reading after tea, he fell back in his chair, and immediately expired. His remains were interred in Bunhill-fields, December 5, and a funeral oration was delivered by the Rev. J. Kello, of Bethnal-green. A funeral sermon was preached by the Rev. R. Smith, of Nottingham, from 2 Tim. iv. 6—8. Mr. Taylor had been sole pastor of the church assembling in Church-lane, Whitechapel, for upwards of twenty-two years; and joint-pastor with the Rev. J. Brittain, eleven years previously.

Review.

Modern Judaism; or a brief Account of the Opinions, Traditions, Rites and Ceremonies of the Jews in Modern Times. By John Allen. London, printed for T. Hamilton, 8vo. *pp.* 434. *Price* 12*s. boards.*

THE recovery of the seed of Abraham from their long and awful apostacy, is an event closely connected in scripture with the universal subjugation of the Gentiles to the dominion of Christ. Hence, when the minds of Christians have been impressed with the glory of this latter object, and they have been roused, in consequence, to make some efforts for its attainment, a degree of solicitude has been excited also for the lost sheep of the house of Israel. Thus, when the "United Brethren," in a spirit of faith and love unparalleled since the apostolic age, determined on sending forth some of their number to preach among the Heathen the love of a crucified Redeemer, the Callenberg Institution sprung up, avowedly aiming at the conversion of the Jews. The capacious mind of our late venerable Fuller was not so absorbed by the mission to the East, as to prevent the exercise of tender compassion for the Jews. Of this, his address to that people in "The Gospel its own Witness," and his sermon entitled "Jesus the true Messiah," are sufficient proofs. A still more conspicuous example has appeared, since the commencement of missionary efforts among us, in the establishment of a distinct society with this express design, to the benevolent exertions of which we wish all imaginable prosperity.

But though these efforts on behalf of the tribes of Israel are entitled to warm commendation, it will probably strike an intelligent and judicious observer, that they have hitherto borne but a very small proportion to the magnitude and importance of the object, and that the interest excited by them has been, in a great degree, fugitive and evanescent. To refer only to what is familiar to us all. The sphere and operations of missionary societies have been progressively enlarging from year to year, while the attention once directed, rather strongly, towards the state of the Jews, has greatly subsided, and seems in danger of being wholly withdrawn.

It is not our design to enter into an investigation of the various causes which have contributed to produce this effect. We believe that one, if not the principal, is to be found in the general want of acquaintance with the subject which has prevailed hitherto.

Nor is this surprizing, when we reflect that the sources from which information could be derived were

various, and difficult of access. An authentic and compendious treatise on Judaism has long been a desideratum; such a work is now given to the world in the volume before us; and we congratulate our readers, and the public at large, that the task has been undertaken by an individual so well qualified to perform it as the translator of Calvin.

No one who peruses this treatise will call in question the modest avowal of the author, in his preface, that "in procuring materials from every source within his reach—in separating the correct from the erroneous, and in selecting and arranging the most interesting and important particulars, he has spared neither time nor labour." We hardly know which to admire most, the patient assiduity which must have been employed to collect such a variety of information, or the judgment and skill with which those materials have been so disposed, as to form a work highly interesting to readers of every class.

Mr. Allen has divided his book into twenty-five chapters, under the following heads. Of the Jewish scriptures—the Targum—the Talmud—remarks on the Talmud—the Cabbala—the thirteen articles of the Jewish faith—their opinions on human depravity, atonement for sin, future rewards and punishments—traditions concerning God—Angels and Demons—Paradise and Hell—human souls—the persons mentioned in the Old Testament—Behemoth, Leviathan, &c.—Jesus of Nazareth—Messiah—birth, circumcision, &c.—dresses worn by Jews—their synagogues and worship—forms of prayer—the Sabbath Calendar—festivals and fasts—meats, drinks, &c.—marriage, divorce, &c.—sickness, death, burial, &c.—brief notice of the Caraites.

Did our limits permit, there are many passages we would gladly transcribe, a few, however, must suffice.

The grand source of Jewish delusion is thus laid open at page 22.

"The Jews acknowledge two laws, which they believe to have been delivered to Moses on Mount Sinai; of which one was immediately committed to writing in the text of the Pentateuch, and the other is said to have been handed down from generation to generation, for many ages, by *oral* tradition. Of the origin and transmission of this oral law, they have favoured the world with the following account.

"All the precepts of the law given to Moses were accompanied with an interpretation. God first dictated the text, and then gave him an explication of every thing comprehended in it. The text was commanded to be put into writing, and the explication to be committed to memory, and to be communicated to that generation, and afterwards transmitted to posterity, only by word of mouth. Hence the former is called the *written law*, and the latter the *oral law*.—When Moses came down from the mount, he delivered both these laws to the people. As soon as he was returned to his tent, he was attended by Aaron, who sat at his feet, and to whom he recited the text, and taught the interpretation, which he had received from God in the mount. Then Aaron rising and seating himself at the right hand of Moses, Eleazar and Ithamar entered, and Moses repeated to them all that he had communicated to their father; after which they arose and seated themselves, one on the left hand of Moses, and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them in the same manner as he had taught Aaron and his sons. Afterwards entered the congregation at large, or all of them who were desirous of knowing the divine will; and to them also Moses recited the text and the interpretation, in the same manner as before. These two laws, as delivered by Moses, had now been heard by Aaron four times, by his sons three times, by the seventy elders twice, and by the rest of the people once. After this, Moses withdrawing, Aaron repeated the whole that he had heard from Moses, and withdrew: then Eleazar and Ithamar did the same; and on their withdrawing, the same was done by the seventy elders: so that each of them having heard both these laws repeated four times, they all had them fixed firmly in their memories."

The reason why this law was not committed to writing is stated to be,

"Because God foresaw that the nations of this world would copy out the twenty-four books which are contained in the Law, the Prophets, and the Hagiographa, and would abuse them to heresy and impiety.—In the world to come,

God will inquire who are his children. Then the Gentiles, as well as the Israelites, shall produce the book of the law, and they shall both affirm themselves to be his children. Therefore God will inquire again, with whom is the oral exposition which he delivered on Mount Sinai. At this all will be dumb, and not one, except Israel, will be found to have any knowledge of it." page 34.

It can excite no surprise, therefore, that the study of the Talmud should be deemed far more important than that of the Bible. "The Bible is like water, the Mishna like wine, and the Gemara like spiced wine."

The following description of the transactions which take place after death, forms an affecting commentary on Hebrews, ix. 15.

"A man is judged in this world in the same hour in which he dies; and when the soul leaves the body, the presence of the divine majesty is near him. If then the law and good works are found with him, he is happy, because he has cleaved to the divine majesty; and his soul is qualified to ascend to the holy place. But wo unto him who cleaves not to the divine majesty, and from whom the divine majesty withdraws. When such a man is carried to his grave, all the works he has done in this world present themselves before him; and three heralds (one before him, another on his right hand, and the third on his left) make the following proclamation: 'This N. has been averse to his Creator, who reigns above and below, and in the four parts of the world. He has been rebellious against the Law and the Commandments. Behold his works and observe his words. It had been better for him if he had never been created.' Before he arrives at his grave, all the dead bodies tremble and move from their places because of him, and say, 'Wo unto him that is buried with his evil works which he has done.' All his wicked actions, which at the time of his departure stand near him, go before him to his grave, and trample upon his body. The angel Duma likewise rises, attended by those under his command who are appointed for the beating of the dead, which is called Chibbut Hakkefer, and is performed in the grave. They hold in their hands three fiery rods, and judge at once the body and the soul. Wo unto him on account of that judgment! Wo unto him by reason of his evil works! How many judgments then does such a man undergo, when he leaves this world! The first is, when the soul departs from the body. The second is, when his works go before him, and exact claim against him. The third is, when the body is laid in the grave. The fourth is, Chibbut Hakkefer, that is, the beating in the grave. The fifth is, the judgment of the worms. When his body has lain in the grave three days, he is ripped open, his entrails come out, and his bowels, with the sordes in them, are taken and dashed in his face, with this address: Take what thou hast given to thy stomach, of that which thou didst daily eat and drink, and of which, in all thy daily feastings, thou distributedst nothing to the poor and needy; as it is said, 'I will spread upon your faces the dung of your solemn feasts.' Mal. ii. 3. After the three days, a man receives judgment on his eyes, his hands, and his feet, which have committed iniquities, till the thirtieth day: and in all these thirty days, the soul and the body are judged together. Wherefore the soul, during this time, remains upon earth, and is not suffered to go to the place to which it belongs. The sixth is, the judgment of hell. The seventh is, that his soul wanders, and is driven about the world, finding no rest any where till the days of her punishment are ended. These are the seven judgments inflicted upon men; and these are what are signified in the threatening, 'Then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.' Lev. xxvi. 28. 'If any person be disposed to doubt whether a dead body be capable of feeling, let him listen to the language of the Talmud: Rabbi Isaac says, A worm in a dead body is as painful as a needle in a living one.'"

Many of their traditions respecting angels and demons—the persons mentioned in the Old Testament—Behemoth, Leviathan, &c.—are such as might furnish amusement, were not every such feeling repressed by a sense of the awful state into which a people must be sunk, who accept these ridiculous tales as far more excellent than the scriptures.

Of the utility of the work before us there can be no question, and we cheerfully bear our testimony to the able manner in which it is executed. In the style, brevity is happily combined with clearness; and while it was necessary to disclose

some of the odious deformities of rabbinical imposture, the author has shown that he knew where to draw the line, so as to avoid wounding the piety or modesty of his readers. Occasional notes are interspersed, which evince extensive reading, and a discriminating judgment, and induce us to hope that this will not be the last effort of the writer's pen. A commendable regard has been shown to typographical correctness, and a well executed frontispiece exhibits a rabbi dressed for prayers.

We hope this interesting volume will have an extensive circulation.

Few surely will rise from the perusal of it without feeling thankful for the heavenly illumination which we enjoy, and uniting in the devout aspirations with which the worthy author concludes his preface:

"Soon may the dawn of that glory break forth upon the world. Soon may they acknowledge, the true Messiah whom their fathers crucified. Then will the accounts of reveries and superstition, of which so much of this volume consists, be changed from descriptions of living error, to memorials of a delusion for ever past away."

Biblica Hebraica; or The Hebrew Scriptures without points; after the text of Kennicott, &c. accompanied with English notes, critical, philological, and explanatory, selected from the most approved Biblical Critics. By B. Boothroyd. 2 vols.—Vol. II. 4to, 1816. Gale & Co.

To those who revere the sacred scriptures it is a pleasing reflection, that Hebrew Bibles are rapidly multiplying. Probably there has not been in any former age so many readers of Hebrew in this country as there are at present. Dr. Kennicott's labours have received far more abundant honour since his death than while he was living.

The first volume of this truly valuable work was respectfully noticed in our Number for April, 1815. We have great pleasure in congratulating Mr. Boothroyd and the public on its completion. The editor must have sacrificed much time and property to promote the interests of sacred literature. And when it is considered that he has conducted this work to its close in a small country town, without an individual to assist him, it will not appear surprising if some errors be found. The pages in which material errors had occurred, have been reprinted; and the list of errata has been formed after a careful revision by different persons.

"The editor can truly say, that the pleasure he has often felt while perusing these writings, has alleviated his burden and sweetened his toils. And of whatever use his labours may be to others, he is persuaded they have contributed to his own improvement in the knowledge of the language, and he trusts in strengthening his convictions, elevating his piety, and giving fresh ardour to his devotions.

"There are two sorts of Hebrew scholars to whom he hopes his labours will be found useful. To those, whose circumstances are such that they cannot afford to purchase Polyglotts, and the various critical works which are condensed in this. He fears this will be found a numerous class. There are others, who have a dislike to ponderous folios, and they will find it convenient to have a work at hand, of a portable size, to which they can refer with ease." *Preface*, p. 4.

Few persons learn Hebrew *without the points*: many, who have made some proficiency, afterwards lay them aside. We confess, we think it highly expedient for the beginner to begin with the Masoretic punctuation; though we feel a conviction, that the justly celebrated Michaelis is not far from the truth in asserting, that "they are 2000 years too modern to merit much respect." See *Michaelis' Commentaries on the Laws of Moses*, translated by Dr. Smith, vol. 2, p. 183.

Mr. Boothroyd's typography is very neat, if we should not say elegant. His notes, in general, are selected from the most eminent biblical critics, and oriental scholars, British and foreign, ancient and modern. In the prospect of death and judgment, the satisfaction arising from having edited with fidelity such a work as this, must be exquisite and delightful to the heart of a

ficult man. Mr. Boothroyd cannot envy the feelings of a man who has been the laborious editor of Euripides or Shakspeare; nor even those who have been far more usefully employed in Cyclopædias of all the arts and sciences. We have heard that he has other labours in contemplation for the improvement of the authorized version of the scriptures; and in all such labours, we cordially wish him great success.

A Treatise on the nature and design of the Scripture Covenants, by Francis Deakin. Longman, &c. 12mo.

This treatise is divided into twelve chapters—1. On union and imputation—2. On pardon, justification, and faith—3. On the covenant of redemption, and the gift of eternal life—4. On the Adamic covenant—5. On the resurrection of the body, and salvation of infants—6. On Adam and Christ as federal heads. 7. On the Abrahamic covenant, and the believer's rest—8. On the mediatorship of Moses and Christ—9. On the Sinai covenant—10. On the provision made in Christ for the salvation of sinners—11. On being children of promise, and on the Old Testament allegories—12. On the partial and complete fulfilment of the covenant promises.

From these contents, our readers may form some idea of the work, but for the particular views of the various topics discussed, we must refer to the work itself.

The author modestly acknowledges in the preface, "that he does not presume to have a perfect knowledge of all the subjects treated of, or that all the positions, stated as truths, are capable of demonstration." We cannot help considering the following as one of those positions. He says, "I have aimed at subverting the unscriptural notion of justification previous to faith, by showing that Christ was constituted the federal head of persons as *believers only*." We have been used to consider Christ as the federal head of the *elect*, and that these were viewed not as *holy*, but "chosen in Christ before the foundation of the world, that they *might* be holy," &c. Nor do we perceive how the maintaining, "that Christ being constituted the federal head of the elect as *persons*, and not as *believers*, should involve the doctrine of *justification*, previous to faith, any more than *sanctification*, and glorification: for though every spiritual blessing was included in the purpose and grace which were given in Christ, before the foundation of the world—and though justification, with all subsequent blessings, were *virtually* obtained for the elect, by his death, resurrection, and ascension; yet the *actual bestowment* of these blessings cannot take place before the existence of the party, for whom they were designed and procured.

The author's reasoning, pp. 166 & 180, could it be supported, would, in our view, completely overturn the doctrine of *particular* redemption, which yet, judging from other parts of the work, he does not appear to disavow.

Speaking of invitations to sinners, he says, "If he (God) invites all, and Christ only died for a certain number, to the exclusion of the rest, the invitation to all cannot be reconciled with the sincerity of God." Again, "God sent his Son into the world, not to die, and thereby make an atonement for *this* or *that* man's sin, but to endure the penalty of the law, and thereby make an atonement for sin." In these statements we disagree with the author, and cannot express our views more correctly and concisely, than by borrowing his own words:

"For the sake of his elect, and with a specific design to save them, God gave his only begotten Son to die, and make an atonement for sin, whereby they might be legally exempted from punishment. For their sakes Christ sanctified himself. For their sakes he laid down his life, with a specific design to bring them, and them only, to glory." p. 131.

We shall only add, that the command is, "to preach the gospel to every creature;" and this is a sufficient warrant for general invitations, without inquiring, who are elected, or for whom Christ died

which are among the secret things, known only to God. The glad tidings of heavenly grace are addressed to sinners as ready to perish, and they are encouraged to trust in Christ for complete deliverance. And we hold, with our author, that "there is no other inability in any man, that hears of Christ, to believe in him, than what the Jews manifested, which was the want of a disposition to believe in him; as our Saviour said unto them, 'Ye will not come unto me that ye might have life.'"

It would exceed our limits to enter further into this subject, or to notice others contained in the book. The author seems aware he might be charged with tautology. His apology, however, for it, we cannot admit; for instead of *elucidating*, we think its tendency is that of swelling the book, obscuring the sense, and wearying attention.

Village Sermons, &c. By George Burder. Vol. VII. containing Thirteen Sermons. 1816. *Price 2s.*

We think Mr. Burder was very honourably and usefully employed when he was preparing these short, plain, and cheap discourses for the press; and most cordially we recommend them to our readers, as containing much important instruction on some of the most interesting topics which can engage the attention of preachers and hearers.

The subjects are as follow:—"Jesus Christ an incomparable teacher—Christ the great physician—Following the Lord fully—The pearl of great price—Sinners are self-destroyers, but salvation is of God—Onesimus, or the profitable servant—Superabounding grace—Jerusalem lamented—The attraction of the cross—Baptism not regeneration—Invocation of Christ—The spiritual resurrection—The practical knowledge of Christ."

The sermon entitled "Baptism not regeneration," furnishes a seasonable antidote to the Popish poison which many, who are called Protestants, are diffusing at this time through all parts of the land, much to the injury of precious souls.

NOTICE.

The annual meeting of the Subscribers and Friends to the Baptist Academical Institution, will be held on Tuesday, January 14, 1817, at the New London Tavern, Cheapside, at six o'clock in the evening.

LITERARY INTELLIGENCE.

In the Press.

The Rev. F. A. Cox, A. M. has nearly completed at press his work on Female Scrip. Biography, with an Essay, shewing what Christianity has done for women. Also, A second edition, with alterations, of his Life of Melancthon.

Memoirs and Remains of the late Rev. Charles Buck, collected and arranged from his papers, and interspersed with observations illustrative of his character: to which is added, a Brief Review of his various publications. By John Styles, D. D.

Family Annals; or, The Sisters: by Mary Hays, author of The Brothers, or Consequences—Female Biography, &c.

Sermons by the Rev. John Martin, more than forty years pastor of the Baptist church now meeting in Keppel-street. Taken in short hand by Mr. T. Palmer; with a fine portrait, 2 vols, 8vo.—The work is published by subscription, and the price will be advanced to non-subscribers after February the 1st.

The Friends of the late Rev. A. Fuller, who intend becoming Subscribers to the uniform edition of his works, are respectfully requested to forward their names as soon as possible to either of the gentlemen who have undertaken to receive them, or to Button & Son, Paternoster-row, London.

Just published,

Gethsemane, or Thoughts on the Sufferings of Christ; by the author of The Refuge.—The second edition, embellished with a very beautiful design by Burney, foolscap 8vo.

A Statement of Facts relative to the distresses in Staffordshire: by the Rev. B. H. Draper.—Published for the benefit of the Sufferers.

The Constitution of the Baptist Churches, adapted to promote the purity and extension of the kingdom of Christ. By Joseph Ivimey.

Discourses on the Apostles' Creed; preached at St. Margaret's Church, Westminster, in the spring of 1816; and intended principally for the instruction of the young; by the Rev. Robert Stevens, A. M. Prebendary of Lincoln, Rector of St. James's, Garlick Hithe, and Chaplain to the House of Commons.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

AMBOYNA.

Our readers will recollect, that Mr. Jabez Carey (third son of Dr. Carey) was sent as a missionary to Amboyna, at the request of the Resident (Mr. Martin). By that gentleman Mr. Carey was appointed superintendent of a central school, established at Fort Victoria. The account of the first examination will show the utility of this establishment. On Monday, the 5th of September, 1815, the officers of government, the principal Dutch inhabitants, the rajahs, and inferior regents, assembled for the purpose of observing the progress of the native scholars. The first class, consisting of nine boys, read a chapter of the Malay Bible, with great fluency, accuracy of pronunciation, and emphasis; all the other classes read to satisfaction: specimens of writing were exhibited by the scholars of the first and second classes; and several copies of the Lord's Prayer, in the Malay language, were neatly and correctly written in the Resident's presence.

When the examination was finished, rewards were distributed to the schoolmasters whose conduct had merited distinction; after which, the Resident delivered the following address to the Superintendent of Schools:

"Mr. Carey,—The public exercises of this day afford a satisfactory proof of the progress, which, under your superintendence, has been effected by the principal scholars of the central school, in acquiring the rudiments of useful knowledge.

"During a considerable period of the time in which I have administered the government of these possessions, my attention has been anxiously directed to the important object of introducing an improved system of elementary education, and efficient discipline, into the schools established by the late government.

"Adapted as these institutions formerly were to the benevolent purposes of their original foundation, the sphere of their utility had been gradually contracted, and the lustre of their character progressively obscured, by the combined operation of various political causes; under which public spirit became extinct, industry languished, the principles of public virtue were corrupted, and the fruitful seeds of disorder widely disseminated, throughout every department of the local government.

"Under such circumstances, it could not be expected, that the schools alone should resist the contagious influence of general corruption: but, although the spirit, by which those institutions had been originally animated, was extinguished, their organization still subsisted, and they were destined, at a more auspicious period, and under the fostering protection of a British government, to become the successful instruments of opening and enlarging the sources of useful knowledge, and of dispensing to the natives of these valuable islands, the inestimable benefits of learning, civilisation, and religion.

"It has accordingly been a principal object of my solicitude, to elevate the fallen character of those establishments; to reanimate them with a portion of their ancient spirit; and to qualify them for accomplishing the beneficent purposes of their original institution, by regulations calculated to administer an effectual remedy to the numerous abuses, which neglect had introduced, and time had fortified; by a scrupulous attention to the moral character, acquirements, and abilities of the masters appointed to enforce them; and by establishing in the minds of those, who are the destined objects of their salutary operation, invariable grounds of hope and fear, under an uniform and efficient system of control and discipline, and under an equitable and impartial distribution of rewards and punishments.

"The report which I lately received from you, of the state of the several schools established in this district, satisfied me, that considerable progress had been made in the attainment of those useful objects; that, with few exceptions, the conduct of the masters had been directed by a laudable spirit of zeal and attention to the performance of their respective duties; that many of the scholars were distinguished by a creditable proficiency in the acquisition of elementary knowledge; and that the salutary consequences of these improvements, were discernible in the propriety and regularity of their general behaviour.

"The public exercises, which have been now performed in my presence,

have afforded me the cordial satisfaction of witnessing a corresponding proficiency in the attainments of the scholars of the central school; and they furnish a decisive proof, both of your zeal in superintending, and of their diligence in pursuing, the course of their prescribed studies.

"The satisfactory proofs which have been thus exhibited, of general zeal in the masters, and of honourable emulation in the scholars, both of the central and subordinate seminaries, inspire me with just confidence of ultimate success, in cultivating and promoting, at these islands, the inseparable interests of learning, virtue, and religion. These are the great purposes of every wise and beneficial system of public instruction. They are the purposes, to which the efforts of the British government have uniformly been directed; and, whatever may be the further period of duration assigned to its existence, I shall continue to cherish and pursue them, with a zeal and constancy proportioned to my deep sense of their transcendent importance to the permanent happiness of the people committed to my government, and the steadiness and warmth of my attachment to the public interest and honour."

AMERICAN INTELLIGENCE.

Extract of a Letter recently received from Newport. From the "Christian Herald," July 13, 1816.

"At Wickford a surprising revival has taken place: children from ten years of age to men of seventy, have come forward, avowed their faith, and have been baptized; and from the most accurate information that I have been able to collect, is the following: Baptist, from 90 to 100, the largest proportion men; Methodist, 15 to 20; Congregationalist, 10 to 15; 70 to 80 hopefully converted, and a great number are now under an exercise of mind. East Greenwich has also experienced a great revival of religion, but to what extent I know not. My inquiries have been answered in so vague a manner, that nothing with certainty can be obtained. A great reformation in morals, and attention to the meetings, certainly have occurred; many hopefully converted, and many baptised, is equally certain: but I cannot, with precision, say to what extent.

"A great revival has also occurred at New-Bedford; so much so, that ministers of the gospel, from the adjacent towns, have been called in to instruct them; but to what extent, and of what denominations, I am not informed.

"Hopkintown and Westerly, surpasses all. In the former place, the pouring out of the Spirit has been truly great. The Seventh Day Baptist Society, consists now of rising 400 communicants: a major part of whom have recently joined the church. This town [Newport] affords the most cheering prospect of a work of divine grace. A great attention to the concerns of religion and morals is pervading the community. Between 50 and 60 have joined the Baptist churches in about three weeks; 6 in the Methodist, and 8 in the Congregationalist churches. Our [the Episcopal] church now consists of 105 communicants; which is a greater number than was ever before known to belong to it. Only fifteen of them are men. One Sunday school is established, and one tract society. Other Sunday schools, Tract, and Prayer-book societies, and Bible societies, will soon be instituted."

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Letter from the Rev. Thomas Scott to Joseph Butterworth, Esq. M.P.

Dear Sir; I am so well pleased with the plans and proceedings of the Baptist Society, for attempting the instruction of the Irish, *especially the reading of the scriptures in Irish, to those who understand no other language*, that I wish to become a subscriber to it. I have always thought that the only effectual plan for civilizing that rude people was to teach them Christianity, and bring them acquainted with the sacred scriptures; and that a number of zealous and simple teachers of the grand outlines of our common religion, if they could get access to the lower orders of the people, would effect more than either acts of parliament, or the wisest plans of any other kind devised by the most sagacious poli-

ticians; and though the present attempt be made by those, from whom I differ in some points of inferior importance, yet it promises fair to lead the way to attempts of more extensive range, and of more enlarged success: I wish, therefore, to cast in my mite, as an annual subscriber of One Guinea. I wish I could do more with propriety.

I remain, Yours, &c.

THOMAS SCOTT.

Aston Sandford, Nov. 4, 1816.

ANNUAL MEETING

OF THE

NORTHERN EDUCATION SOCIETY

THE committee met for the examination of the students and for auditing the accounts, on Tuesday evening, the 27th of August, at the Library, Little Horton; and on Wednesday, the 28th of August, met in the chapel at Bradford, at half past nine. Rev. T. Littlewood began by prayer. Essays "On Friendship," the "Evidence of Miracle," and "The Divinity of Christ," by Messrs. W. Perkins, John Jackson, and Jos. Gaunt, were then delivered. Public worship began at eleven o'clock. The Rev. John Jones, of Sheffield, prayed; the Rev. Isaiah Birt, of Birmingham, preached from Isaiah, lxii. 1.; and the Rev. Thomas Langdon, of Leeds, concluded by prayer. After the service, the business of the Society was attended to, and its affairs regulated to mutual satisfaction. Samuel Broadley, Esq. of Bradford, was chosen treasurer, in the place of their late worthy patron, James Bury, Esq. deceased. The liberality and kindness of Thomas Key, Esq. of Fulford, near York, excited very much the gratitude of the Society, for which they voted to him their thanks. Dr. Steadman gave a very favourable report of the application and general conduct of the students, and the business of the day closed to the general satisfaction of all present. The Rev. Joseph Kinghorn, of Norwich, to be requested to preach at the next annual meeting, and in case of failure, the Rev. Thomas Morgan, of Birmingham.

GENERAL

BAPTIST MISSIONARY SOCIETY.*

"CONSIDERABLE attention to the subject of missions to heathen nations has, for some time past, been excited in different parts of the New Connection. The Lincolnshire conference, after repeated discussion, concluded, that it would be more prudent, in present circumstances, to assist the Particular Baptist Mission, than to attempt a separate one. But the church at Nottingham, roused by some local circumstances, became more sanguine in the cause, and ventured to commence a subscription. They likewise recommended the subject to the consideration of the Midland conference: and that meeting addressed a note to all the churches in the connection, requesting them to attend to the subject, and send their representatives properly instructed, to discuss it at the ensuing association.

"The subject was accordingly brought before the association at Boston, in the form of a case from the Midland conference; and after considerable deliberation, it was resolved unanimously, 'That this association heartily approves of a foreign General Baptist Mission; and recommends it to the friends of the measure, to form themselves immediately into a society for the prosecution of this important object.'

"Encouraged by this resolution, several meetings were held, in the intervals of the business of the association, which were respectably attended. At these meetings a society was formed, under the designation of 'The General Baptist Missionary Society;' and a number of regulations respecting its object, and the means of pursuing it, were cordially adopted. Mr. R. Seals, of Nottingham, was requested to act as treasurer, and Mr J. Pike, of Derby, as secretary for the ensuing year: and a number of friends, in various parts of the kingdom, were chosen as the first annual committee, 'to diffuse information on the subject, to solicit subscriptions and donations, preparatory to the ulterior objects of the society; and to watch those leadings of Providence which may direct to the scene of future operations, and point out men suited to the work.' The zeal and liberality displayed at these meetings were highly encouraging, and afford good ground to hope well of the future success of this infant institution.

"As the committee will doubtless take prompt and effectual methods to make known the formation, nature, and regulations of this society to every church in the New Connection, we say no more at present. But as the noble efforts made by others, for carrying the religion of Jesus to the benighted nations of the heathen, have always claimed the peculiar attention of the editor of this mis-

* From the General Baptist Repository, August, 1816.

cellany, it will certainly afford him greater pleasure to record the progress and success of the General Baptist Mission in the General Baptist Register: and he trusts that the transactions of this newly formed society will give additional interest to his future numbers."

GLASGOW AUXILIARY

TO THE

BAPTIST MISSION.

Extract from the Glasgow Chronicle.

"On Thursday, November 28, 1816, the first annual meeting of the Society in Glasgow, auxiliary to the Baptist Mission and Translations in India, was held in the Trades hall, Glassford-street. The chair was taken at one o'clock, by William Cunningham, Esq. who was supported by the Rev. Dr. Balfour, and the Rev. Dr. M'Gill, Professor of Divinity in this University. The report of the proceedings of the society for the past year, was read by Mr. Buchan, the secretary, and Mr. Deakin, the treasurer, gave a statement of the sums received and remitted to the parent institution. After which, the meeting was addressed by the Reverend Doctors Burns and Mitchel, the Reverend Messrs. Carment, of Duke-street Gaelic Chapel, Barclay, of Kilwinning, Ewing, of Nile-street meeting-house, and Anderson, of Edinburgh.

"Though we do not profess to give a report of any of the speeches, we cannot deny ourselves the pleasure of adverting to what was stated with much feeling by the chairman, after he had received the thanks of the meeting. 'In what has been said by different speakers of the merits of the gentlemen who conduct the mission in India, I most heartily concur. Those who have spoken on that subject, however, know their character only from report; but I can speak from personal knowledge—from intimate acquaintance with the missionaries themselves. While in India, eighteen years ago, I often met with Mr. Carey in a small room of a private house, where he communicated religious instruction to a few poor natives. Little did I think then that a work so small in its beginning, should, in a few years, excite such interest in the Christian world, or that I should have the honour of presiding in a meeting like this in the city of Glasgow.' He gave the most decisive testimony to the ability and zeal of the missionaries, and expected that from their labours, the most blessed effects would result to the immense population of India.

"One of the most gratifying spectacles exhibited by this meeting, was the merging of all party differences in the one great cause of the gospel; the speakers were of different denominations of Christians, yet they all united in recommending the cause of one denomination, not in the article from which it takes its distinctive name, but merely as promoting the truth in which they were all agreed. This is as it should be; and we cordially concur in the wish of one of the speakers, who said he hoped soon to see other denominations of Christians receive similar countenance and support from those who could not follow them in all their peculiarities."

WESLEYAN METHODISTS.

THE seventy-third annual conference of the preachers in the connection established by the late Rev. John Wesley, was held in London, July 29, 1816, and following days. From the minutes of the Conference lately published, we copy the following general recapitulation of the number of members in the Society, and of the number of regular travelling preachers:

Great Britain.....	191,680
Ireland.....	28,542
France	35
Brussels.....	10
Gibraltar	63
Sierra Leone	129
Cape of Good Hope.....	42
Ceylon	50
West Indies.....	18,038
Nova Scotia, &c.....	1,824
Number of members under the care of the British and Irish Conference	421,319
America—Whites 167,978	
Coloured .. 43,187	
	211,165
Total number of members in the Society throughout the world	632,484

There are 725 regular travelling preachers now stationed in Great Britain—132 in Ireland—96 in foreign missions, and 704 in the America Methodist connection.——Total of travelling preachers not included in the preceding account, 1,657. The increase of members in Great Britain in the last year is stated to be nearly 10,000; and in the West Indies 100.

WALES.

WESTERN ASSOCIATIONS.

The association was held at Fishguard, in the county of Pembroke, in June, 1816. The meeting was begun by prayer, by Mr. Thomas Davies, North-Wales. The letters from the churches were read, which stated extraordinary exertions and success in many of them. After this, Mr. Daniel Davies, Llanelly, prayed; and Mr. Thomas Morris, Penrhiwgoch, and D. D. Evans, Carmarthen, preached from 2 Cor. vi. 17, 18; Acts, xvi. 14; we concluded by prayer and praise.

Met again at seven, when Mr. David Philipps, Ffynon-well-nâ-buwch, prayed. Mr. Hinton, of Oxford, preached from Deut. xxxii. 9; and Mr. Robert Edwards, North-Wales, from 1 Pet. i. 5, concluded.

Met Wednesday morning, at seven o'clock; the meeting was commenced by Mr. Thomas Williams, Rhydwilym, and Lewis Lewis, Waunclyndaf: then Mr. David Davis, Aberduar, preached from Ezek. iii. 17.

Assembled at ten o'clock, and the meeting was begun by Mr. Timothy Thomas, Aberdunr; then J. P. Davies, Ferryside, and J. Harris, Swansea, preached from Rom. viii. 34. Col. iii. 2.

Met at two in the afternoon; the devotional service was led by Mr. Simon James; then Mr. F. Hiley, Llanwenarth, and C. Evans, North-Wales, preached from Isaiah, xxii. 24, and xxv. 6, 7, 8.

Assembled at seven in the evening; and Mr. John Morgan, Blaenyffos, prayed; and Mr. Edward Roberts and Mr. John Edwards, North-Wales, and John James, Aberystwith, preached from Zech. xiii. 7. Psal. xl. 6, 7, 8. Rev. xv. 2.

Met Thursday morning, at eight o'clock; the devotional services were led by Messrs. Thomas Thomas, Aberduar, and John Reynolds, Middle-mill; and we agreed upon the following particulars:

I. Mr. John James read the letter to the churches, and it was agreed to have it printed.

II. That the churches at Llanfaes, Brecknock; Philadelphia, Cadoxton, Glamorganshire; and Bangor, Carnarvonshire, to have permission to go through the several churches which belong to this association, to collect money for liquidating the debts incurred by the erection of their new places of worship. The messenger of Llanfaes to begin collecting without delay, and to finish the latter end of September. The messenger of Cadoxton to begin October, and to finish the latter end of January. The messenger of Bangor to commence on Lady-day, and to finish before the next association. It is expected that each messenger will keep his time in the strictest manner, and that they will commence collecting in Glamorganshire, and conclude in Pembrokeshire.

III. To excite the churches to make weekly collections amongst themselves, towards the support of every important cause that belongs to them, such as the expense of erecting new places of worship, Abergavenny Academy, the missionaries in India; for it is deemed that a penny a week from every member of the Baptist churches, together with their well-wishers, would be sufficient to support the above causes respectably. If some members are too poor to contribute thus, others are opulent enough to make up the deficiency. And if any give to the missionaries only, these gifts should be kept carefully to that cause alone.

IV. To stimulate the churches to make their collections as ample as possible towards the support of the Baptist Academy at Abergavenny; and it is *expected that every church* will endeavour to contribute to this worthy cause, the utility of which may be evident to all. Several gifted ministers and preachers have been educated there. The institution is in the treasurer's debt, and many young men, of promising talents, can have no entrance into it; and the cause itself is in danger to become extinct; which, were it to fail, would cast reproach on the Baptist denomination.

V. That the next missionary meetings belonging to this association, will be held at Aberystwith, the last Tuesday and Wednesday of July, and at Cardigan the following Tuesday and Wednesday; where we expect Messrs. Henry Page, M.A. of Bristol, John Palmer, of Shrewsbury, and Jenkin Thomas, of Bristol, to come from England to the assistance of their Welsh brethren.

VI. That the next association is to be at Bwlch-gwynt, Carmarthenshire, on the second Tuesday, Wednesday, and Thursday of June, and the meeting to commence at two o'clock in the afternoon. It is desired, that the messengers will be there at the above time, to read the state of the churches; after which it is expected, that Messrs. J. Morgan, Newcastle, will preach in English, and T. Thomas, Aberduar, in Welsh. On Wednesday, John Herring, Cardigan, J. Evans, Pen-y-garn, in English, and D. Davies, sen. to preach.

Association at NEWTOWN, *(Casback,) Monmouthshire, held on the 4th, 5th, and 6th of June,* 1816.

The meeting commenced on Tuesday, at two o'clock, by prayer, by Mr. Morris Jones, and the letters to the association were read. At six o'clock Messrs. Richard Roberts and John Edwards preached from Isaiah, xi. 10, and Heb. iii. 1. Wednesday, the devotional services were led by Messrs. D. Richards, T. Thomas, F. Hiley, and William Lewis. Sermons by Messrs. James Michael and Thomas Davies, from Phil. i. 6, and Zech. xii. 10. D. Saunders and D Evans from Rev. xii. 16, and 1 Cor. xv. 3, 4, in English. J. Herring and C. Evans from Rom. viii. 32, and Luke xv. 17, 19. Thomas Morris and Robert Edwards from Rev. xxi. 1, and Mark, vii. 19. Thursday, Mr. T. Thomas prayed. It was agreed, that the next association be held at Llanwenarth, at the usual time.

Association at CEFN-MAWR, *Denbighshire, held on the 25th and 26th of June,* 1816.

Public worship began at six o'clock, when Mr. Abel Jones prayed; Messrs. T. Morris, and W Evans, preached from Phil. iii. 3, and Isaiah, xlix. 8. Wednesday, the devotional services were led by Messrs. Edward Lewis, Robert Edwards, J. Blaeney, and T. Morris. Sermons by Messrs. R. Roberts, and T. Thomas, from Heb. ii. 11, and Col. ii. 15. J. Jenkins, and J. Evans, from Matt. xi. 28, and John, i. 12. J. Watkins, and C. Evans, from 1 Pet. iii. 18, and Acts, ix. 4—6. Edmund Rogers, missionary in Ireland, in English, and J. Watkins, from 1 Cor. i. 24, and Rom. xiv. 17. Concluded by prayer.

Association at LLANGEFNI, *Anglesea, held on the 3d and 4th of July,* 1816.

Wednesday, at two o'clock, a private conference was held. At six, Mr. R. Roberts prayed, and Messrs. T. Davies, and T. Morris, preached from Matt. xvii. 5, and John, iii. 14, 15. Thursday, prayers by Messrs. J. Morgans, E. Evans, J. Prichard, and E. Evans. Sermons by Messrs. S. James, and T. Davies, from Isaiah, lix. 89, and Micah, vii. 18. J. Watkins, and J. Jenkins, from Tit. ii. 14, and Prov. xvii. 17. W. Evans, and J. Evans, from John, ix. 4, and Psalm xlvi. 1. E. Rogers, in English, Robert Edwards, and J. Edwards, from John, xiv. 10, 1 Cor. xiii. 12, and Eph. vi. 18; and C. Evans concluded by prayer.

Association at BRINEPOOL *Pwllhely, Carnarvonshire, held on the 10th and 11th of July,* 1816.

Wednesday, at six, Mr. W. Evans prayed, and Messrs. J. Roberts, and J. Jenkins preached, from Acts, vii. 56, and Rev. xxii. 17. Thursday, J. Watkins, R. Rowlands, J. Jenkins, and J. Roberts prayed, and Messrs. J. Michael and T. Davies preached, Heb. xii. 23. 1 Kings, xviii. 21. Messrs. John Evans, and Joshua Watkins, Phil. ii. 8, and Gal. iv. 4, 5, and Messrs. E. Rogers in English, and Thomas Morris, Matt. xvi. 26, and Rom. i. 16, and the anniversary was concluded by prayer.—The additions to the northern churches in the past year are 200; and throughout Wales 1289.

NEW MEETINGS OPENED.

OLDHAM, LANCASHIRE.

On Friday, Sept. 6, 1816, a new Baptist meeting-house was opened at Oldham, Lancashire, under favourable circumstances. Service began at ten o'clock, A.M. The Rev. Thomas Littlewood, of Rochdale, read a portion of scripture, and prayed. The Rev. William Stephens, of Manchester, preached from Eph. iv. 5, One baptism. After the sermon, fourteen persons, who had been previously examined by the Rev. James Hargreaves, of Ogden, were baptized in a reservoir, near the town, in the presence of from eight to ten thousand spectators. At half-past two o'clock, P.M. the Rev. William Steadman, D.D. of Bradford, preached on the nature and order of a gospel church, from the first chapter of Revelations. After the sermon, the newly baptized persons formed themselves into a church, and sat down at the Lord's-table with many members from neighbouring churches, and the Rev. James Hargreaves presided. The elements were handed by the Rev. Thomas Littlewood and the Rev. Moses Fisher, of Liverpool. At half-past six in the evening, the Rev. Moses Fisher preached from 1 Cor. i. 23. All the services were very numerously attended, and conducted with great solemnity. A deep impression seemed to be made on all present. The brethen were edified, strengthened, and greatly comforted, by the rational hope of future success among a people so little acquainted with the gospel of Jesus Christ. Many individuals found it to be to them a good day. The Lord seemed to be there of a truth.

BROUGHTON.

To the Editors of the Baptist Magazine.

On Lord's-day, October the 20th, I preached at the opening of a place of worship at Broughton, in Hampshire, which has been rebuilt and enlarged, by the advice of nearly the whole religious neighbourhood.

I was struck with the conscientious regard which has been paid to economy in this simple structure, the expense of which amounts to something less than £600. and at least half of this sum is raised by the zealous efforts of the congregation. I recommend it, therefore, with a pleasing confidence, that the worthy pastor of the flock be encouraged in all his applications for the remainder.

JOHN SAFFERY.

Salisbury, Nov. 8, 1816.

ORDINATIONS.

BELLERICAY.

On Thursday, July 13, 1815, a Baptist church was formed at Bellericay, Essex; and on the same day, and in the same place, the Rev. B. Crowest, who, for the previous nine years, had been faithfully labouring among the people, was appointed to the pastoral office. The services by the Rev. Messrs. Eveleigh, of Waltham Abbey; Bain, of Potter's-street; Pilkington, (their former pastor) of Rayleigh; and Shenston, of London.

WHATISHAM, SUFFOLK.

October 30, 1816, Mr. James Farley was set apart to the pastoral office over the particular Baptist church at Whatisham, in Suffolk.

Mr. Cooper, of Stoke-ash, began by reading and prayer; Mr. Ward, of Diss, stated the nature of a church of Christ, asked the usual questions, and received Mr. Farley's confession of faith. Mr. Cowell, of Ipswich, prayed the general prayer; Mr. Shenston, of London, delivered the charge, from Malachi, ii. 7; Mr. Brown, of Stow-market, who is eighty years of age, addressed the people from Ezek. xlviii. 35; and Mr. Thompson, of Grundsburg, concluded in prayer. The hymns were given out by Mr. Payne, of Ipswich. When the service was ended, Mr. Shenston observed: "We have been indulged to-day to eat the fat, and drink the sweet, and it only remains now for us to send portions to those for whom nothing has been prepared." He then warmly recommended the Baptist Irish Society as peculiarly worthy of support, and proposed making a collection, which was cheerfully acceded to, and the sum of £4 12s. 8d. was given. In the course of the day, Mr. Brown remarked, that when he first began preaching in that neighbourhood, there were only three churches of our denomination in the county, and now there are twenty-two.

A Lord's-day evening lecture has lately been established by several of the pastors of Baptist churches in London, at No. 56, Bartholomew Close.

The room is large and commodious, and has hitherto been well attended.

Poetry.

An Elegy on the late Rev. A. Austin.

Strike the harp, tho' grief surrounding,
Bids the tear responsive flow;
Strains harmonious softly sounding,
Soothe the mind depress'd with woe.

Fond remembrance hovers o'er thee
Austin, when thy name we hear;
And the long esteem we bore thee,
Draws the sympathetic tear.

No strain'd eulogy, to raise thee,
Would the modest muse approve;
Whilst thy many virtues praise thee,
Richly fraught with acts of love.

Yet would friendship's aid, combining
With affection, raise the lay;
Hoping thus to check repining,
Whilst his worth we would pourtray.

Peaceful, mild, discreet, and feeling,
To the poor a constant friend;
Wounds of discord gladly healing,
Where thy influence could extend.

Those who sat beneath thy teaching,
Know thy labours souls to win;
Ever pointing out in preaching,
Christ the sacrifice for sin.

Evermore on Christ relying,
For his spirit and his grace;
Whilst the promises applying
To the contrite sinner's case.

Christian excellence adorn'd him,
Oft his grateful heart he'd raise
To the grace of God, which form'd him,
So to speak his Maker's praise.

Since he's call'd from hence for ever,
Let us hear the warning voice,
And as taught by him, endeavour
To make wisdom's ways our choice.

Left the cross—the crown he's wearing,
Mingling with the heavenly throng;
And his part with rapture bearing,
In the everlasting song.

Clerkenwell. J. T.

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Rev.d Wm. Steadman, D.D.

Tutor of the Baptist Academy,

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THE

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FEBRUARY, 1817.

MEMOIR OF THE REV. JOHN DAVIES,

LATE OF CAERLEON, MONMOUTHSHIRE,

Who died August 5, 1816.

THE subject of the following memoir was born of honest and industrious parents, in the vicinity of Newcastle-Emlyn, in Carmarthenshire, on February 17, 1784. When about two years of age, he was narrowly preserved from being burnt to death in his father's house, which took fire, and was entirely destroyed. When about six years old, he was in imminent danger of being drowned; but the great Disposer of all events had ordered, that his life should be prolonged, and the means were at hand to rescue him from a liquid grave. His parents, being solicitous for his future welfare, sent him to school at an early age, that he might learn to read the scriptures, and be qualified for some humble situation in life: their desires were highly gratified, by the attachment he discovered to his books, and the rapid progress he made in his learning.

The time of his conversion is involved in some degree of obscurity, and its precise date cannot be satisfactorily ascertained. He had some knowledge of the way of salvation when very young, and his mind was, at times, impressed with the reality and importance of the things of another world; but the serious reflections and feelings of his tender years were too much like the morning cloud, and as the early dew that passeth away. When in the eighth year of his age, he was taken ill of the small-pox, which brought him to the borders of eternity. Several religious people visited him in this affliction, and conversed with him about divine things; and great hopes were entertained of his being savingly acquainted with the Lord Jesus Christ. The solemnities of death and eternity affected his heart; his views of the sufficiency of the provisions of the gospel to answer the need of a sinner, dispelled his fears, and inspired him with hope and joy in the prospect of dissolution. Referring to the exercises of his mind at this season, "I recollect," says he, "one night in particular, my father took me on his knees, expecting I was going to draw my last breath; however, I felt myself revived, and requested one of those that were present to give me the Bible. I attempted to read a psalm, but being unable to do this, I was forced to lay aside the Bible; I then repeated a verse of a Welsh

hymn, which speaks of salvation through Christ to lost and helpless sinners; this I did with a sense of the importance and preciousness of the truths it contained." He was a great reader of religious books in his youth, and the impressions which some of them made on his mind remained as long as he lived. As he felt an insatiable thirst for reading, and as books perused in early life have a considerable influence in forming the character, he viewed it as a happy circumstance that the Welsh language does not abound with those pernicious publications which tend to corrupt the minds of youth.

When in the eleventh year of his age, a violent fever prevailed in the neighbourhood, which deprived him of his father. By this bereaving event, a mother and five children were left in destitute circumstances. From this time, nothing very remarkable occurred in his life for several years. Sometimes he was attentive to the means of grace, and thoughtful about his best interests; at other times he was careless about the things of another world, and fond of the society of the irreligious. In the eighteenth year of his age, his mind was struck with horror at his neglect of the means of grace, and the wickedness of his conduct, and with astonishment at the forbearance and goodness of God, in sparing him so long from merited wrath. "I looked upon myself," said he, "as a hell-deserving sinner. I was obliged at times to retire, that I might groan before God under the weight of my sins; and sometimes I left my work, and sought retirement, that I might give vent to the feelings of my heart, by crying aloud for pardon, and praising the Lord for keeping me so long from the pit of destruction: sometimes a glimpse of hope shone upon my mind, and produced an inward calm." In the course of this year, he removed to a considerable distance from home; and, unhappily, his lot was cast among persons who were destitute of the fear of God. This had a most pernicious effect upon his mind. His convictions, pungent as they had been, gradually wore off, and he became as careless as ever about religion, and even afraid of going to a place of worship, lest his carnal repose should be interrupted, and his former convictions revived. The Lord, however, through some alarming events, roused his conscience from its slumbers: dread and horror became his companions day and night. He trembled for fear he had committed the unpardonable sin, and that divine vengeance would speedily overtake him. He was confounded and ashamed, and knew not how to open his mouth before God, whom he had so highly provoked: but as a sinner ready to perish, he found relief in that blood which cleanseth from all sin. By prayer and supplication he wrestled with God; and learned by experience, as well as by the divine testimony, that he is faithful and just to forgive sin, and to cleanse from all unrighteousness. This change was accompanied with such abhorrence of sin, that he never returned to his former practices. About this time he became acquainted with some of the General Baptists, at Clydach, in Glamorganshire, and as they perceived a great change in his conduct, they encouraged him to join their society. Though, by frequent intercourse with them, he imbibed some of their distinguishing sentiments, yet he

was not quite satisfied with the whole of their creed; but being afraid to continue any longer in disobedience, he joined their society, Dec. 20, 1804, in the twentieth year of his age.

His friends, perceiving that his mind was furnished with considerable information, and that he possessed above an ordinary share of gifts, urged him to preach occasionally among them, which he did for a short time. As he had not fully imbibed the system of doctrines maintained by the church of which he was a member, when he heard the Calvinistic doctrines stated and defended, it excited suspicions in his mind that his creed was not altogether scriptural: and he found that his prayers and experience united their testimony to increase these suspicions. He therefore determined to re-examine all his tenets, by the infallible standard of truth; and his investigation terminated in a conviction that Calvinistic doctrines were most consonant with the oracles of God.

He followed the convictions of his mind, by becoming a member of the particular Baptist church, at Bryn Salem, in Glamorganshire. This was a step which afforded satisfaction to him as long as he lived. At the request of the church which he had lately joined, he began again to exercise his gifts as a preacher of the gospel, which met with general approbation.

On the recommendation of his friends, he was admitted into the Bristol Academy, in August, 1806. He availed himself of the advantages which he now enjoyed, and laboured with great assiduity and success, to acquire those branches of knowledge which were most likely to be subservient to his future usefulness, as a minister of the gospel. Divinity was his darling study, and preaching his most delightful work. In these he distinguished himself, and to these, there is reason to believe, he fell a victim. Finding his health in a declining state, and some symptoms which seemed to indicate that his day of usefulness would not be of long duration, he relinquished his academical studies, and returned to his native country, that his time and talents might be fully devoted to promote the eternal welfare of immortal souls. He was solicited to supply the Baptist church, assembling at Sion chapel, near Caerleon, Monmouthshire. His continuance in this place, for a few months, turned out to their mutual satisfaction, and he was ordained to be their pastor, May 26, 1809.

In 1812 he married a Miss Jenkins, a pious and respectable member of the church under his care. This connection proved conducive to his spiritual happiness as a Christian, and as a minister, as well as to his domestic comfort; but soon the foundation of his enjoyments on earth began to give way: an insidious disease, which lurked within, commenced its ravages on his constitution; that his ministerial labours, which were his greatest delight while he enjoyed a moderate share of health, became too much for a languid body. He had been long subject to an inward weakness and pain, and sometimes to a cough. In the spring of 1815, a blood-vessel burst, which threatened immediate danger. The best medical advice was procured, and the means used were blessed to arrest the progress of the disorder for a time. Hopes were entertained that he should be able to return to labour in the vineyard

of his divine master. He languished under a tedious affliction till the 5th of August, 1816, when he exchanged this world of sin and sorrow, for the mansions of peace and blessedness, being in the thirty-third year of his age; leaving a widow, a destitute church, and many relations and friends, to lament his loss. The following Friday he was interred in the chapel-yard, opposite the pulpit which he had often occupied with zeal for the honour of God, and with pleasure and profit to his hearers. Mr. Morgan preached a funeral sermon, from John, xvi. 33; Mr. Evans, of Penygarn, delivered an oration at the grave. The following Sabbath the event was again improved, by Mr. Hier, of Castleton, from Psalm lxxiii. 28.

To the foregoing narrative, some general remarks on his character as a Christian, and as a minister, may be subjoined.

1. He was deeply sensible of his obligations to divine grace. Though he was not taken from the most profligate ranks of sinners, yet there were circumstances attending the former part of his life which contributed to enhance the displays of sovereign grace in his salvation. The Wednesday night before his departure into another world, he found a great alteration in himself, and expected he was going to die immediately. He said to his wife, "My dear, I am going to leave you: the peace of God be with you. 'To me to live is Christ, and to die is gain;' to die is gain to *me*. I am going to be with my dear Jesus. Why, Lord, shouldst thou notice me! such an unworthy creature, such a sinner as I! But it is all of grace. Thanks be to God for a free salvation, through the blood of the cross."

2. He paid close attention to personal religion, and enjoyed its supporting influence. His conversation, and his correspondence with his friends, evinced a mind imbued with the spirit of the gospel, and deeply engaged in the pursuit of higher attainments in holiness.

Though his mind was seldom raised to ecstacies of joy, yet he generally enjoyed the reviving fruits of a solid hope, a hope founded upon the finished work of Christ, and accompanied with scriptural evidences of a personal interest in that work. In one of his letters he writes, "I am again confined to my bed; and here I am waiting for my final change. My heart is not terrified, God be praised. Death, I believe, is just at the door; but I desire humbly and cheerfully to lay hold on God's covenant. I have nothing to depend upon but the rock of ages, and I know that it is strong enough; and, if I am fixed upon it, I shall never fall. Let my disorder gather strength, let death approach, all is well, if precious Christ is mine."

A few weeks previous to his death, he was very much harassed with doubts: but unto the upright there ariseth light in darkness! The season of tempest and terror soon passed over, and only contributed to add lustre to the triumphs of grace, and beauty and sweetness to the scene that ensued. His faith in the divine testimony was confirmed, and the consolations of the gospel began to flow afresh into his soul. After the joys of salvation were restored to him, one of his Christian friends coming to see him, he commenced his conversation about his going soon to be with his dear Saviour; adding, "I shall see you, my dear ——, in hea-

ven?" His friend expressing some doubts, "Oh," said he, "don't you be discouraged; I have been tried with all the fiery darts of the enemy, but, thanks be to God, I am a conqueror, through the blood of the Lamb." A few nights before his departure, expecting he was going to leave the world in a few moments, he bid an affectionate farewel to his wife, and said, "Give my dying love to ——, and tell him that I died happy; how glad will he be to hear that I died in the Lord!" When he drew near the time of his dissolution, he enjoyed peace and serenity of mind, and the animating hope of being present with the Lord.

3. He was eminently devoted to the work of the ministry. By his diligent attention to reading in the early part of his life, he collected a mental treasure, which he found very useful after he entered upon the work of the ministry. Possessing a quick penetration, he could read a book over in a short time, and enter into the meaning of the author; and his tenacious memory enabled him to retain the substance of what he perused. Few felt a greater thirst for information than he, or knew better how to guard their time against the encroachment of worldly conversation, or the trivial avocations of life. After he was confined to his chamber and to his bed, his time was very much occupied in reading, making extracts from books, and writing remarks on passages of scripture, which he continued till his feeble hand could no longer guide his pen. The Saturday before his departure, he desired to be carried into the chamber where his books were; and after being put to bed, he looked wishfully at his library, which was very large, and said, "I must bid farewel to my dear books; there is not a book there but what my eyes have read, and not a leaf but what my fingers have turned over." And the same evening, though he seemed already in the arms of death, he got his Testament, and read the 14th chapter of John, and by his countenance appeared to be much pleased with what he was reading. In his illness, he writes thus to one of his brethren in the ministry: "I hope to meet you, brother, at the right hand of the Judge. O! be faithful, suffer nothing to discompose your mind in your important work. Consecrate every moment to the Redeemer, and whatever you do in his cause, do it with all your might. Souls are precious—they are on the brink of destruction; salvation is suitable and free. Oh! proclaim it in all its glories to a dying world."

The success of the gospel, either at home or abroad, gladdened his heart to the latest period of his life. The fervour with which he wrestled with God on his dying bed, for a blessing upon the preaching of the gospel in every part of the world, none can conceive but those who heard him. A few nights previous to his death, he prayed for a blessing upon the cause at Sion chapel; upon the missionaries in Bengal, and every where; upon all Bible societies, and all efforts to spread the knowledge of the gospel. When persons came into the house, to ask how he was, he would often get them into his chamber, that he might address them, according to his views of their spiritual condition, upon the important concerns of religion, and urge upon them, as a dying man, the necessity of a personal

interest in the Saviour. One person has already come forward to join the church, who received his first impressions on one of these solemn occasions. Surely he must have felt in a more than ordinary degree the value of genuine piety; and must have been fully persuaded, that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

Lincoln. D. D.

REFLECTIONS ON 1 JOHN, v. 7.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

THE authenticity of no passage in the sacred writings has been more disputed, than the above celebrated text. Different persons, equally distinguished for learning, and for opportunities of examining ancient Greek MSS. and versions, and the writings of the fathers, have taken different sides of the question. Yet it must be admitted, that the generality of authors, most eminent for their veneration of the scriptures, and a regard to evangelical doctrines, have decided in favour of its divine authority.

But besides that some ancient MSS. do not contain this passage, which has been the most common ground of objection to it, some have conceived that the sense of the context would be more complete if it were omitted, and have from thence been led to conclude it to be an interpolation. In opposition to such an idea, however, Dr. Macknight observes, "1. That the verse, properly interpreted, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete. 2. That in verse 9, *the witness of God* is supposed to have been before appealed to, *If we receive the witness of men, the witness of God is greater.* And yet, if verse 7 is excluded, the witness of God is no where mentioned by the apostle."

He supposes that verse 6, and verses 7 & 8, refer to different facts. The former, he thinks, is intended to prove, that Jesus Christ was the Son of God, mentioned in verse 5; the latter, that God has given us eternal life in his Son, mentioned verse 11. The witnessing of the Spirit by water and blood, that is, by the miracles which accompanied our Lord's baptism and death, to the divine mission of Jesus, he considers as actions passed and finished; and the witnessing of the three in heaven, and the three on earth, to our having eternal life in the Son, he considers as actions that are still continued.

Verse 11: "And this is the (substance of the) record," of the three in heaven, and the three on earth, "that God has given us eternal life, and this life is in his Son."

The *Father*, by raising Christ from the dead, exalting him at his right hand, and constituting him a prince and a saviour;

The *Word*, by his exercising the government of the universe, and officiating as the high priest of our profession; and

The *Holy Spirit*, by whose agency the hypostatic union in the person of Christ was formed, and by whom he was endowed with his mediatorial fulness, jointly bear witness, that God has given us eternal life in his Son.

It is of importance also to notice, that Dr. Macknight is of opinion, that the *spirit*, the *water*, and the *blood*, in verse 8, are different from the *water*, the *blood*, and the *spirit*, in verse 6. And this, he thinks, is the reason that they are mentioned in a different order in the two verses.

Verse 8: The *Spirit*, under whose inspiration the gospel was written, and by whose influence it is rendered effectual;

The *water*, the rite of baptism, continually administered, in commemoration of Christ's resurrection, and as a pledge of our own resurrection to eternal life;

And the *blood*, the Lord's supper, continually administered, in commemoration of the shedding of the blood of Christ for the remission of sins. These are continual witnesses on earth, that God has given us eternal life in his Son.

By this interpretation of these confessedly difficult passages, the authenticity of the verse in dispute, and the truth of the sacred doctrine it contains, are pretty satisfactorily established.

Many, indeed, it is proper to acknowledge, who have thought the authority of this passage stood on a dubious foundation, have declared themselves conscientious advocates of the sacred doctrine contained in it, and which they have considered plainly enough revealed in several other parts of the inspired volume.

By the doctrine of this text is meant, the doctrine of the Trinity, the evidence of which depends not on this single passage, but is a truth interwoven with the whole of divine revelation, and essential to the Christian system.

The Bible, while it asserts the unity of God, clearly reveals a plurality in the godhead, under the sacred names of the *Father*, the *Son*, and the *Holy Spirit*; and ascribes to each the essential properties and perfections of Deity. It is not pretended that the Father, the Son, and the Holy Spirit, are three, in the same respect in which they are one; but that three persons subsist in one divine nature. The divine nature, or essence, is one and undivided, but the divine persons in that one nature, or essence, are distinct. If this truth be rejected on account of its being mysterious and incomprehensible, the existence and perfections of God may, for the same reason, be rejected; for we are no more able to comprehend the manner of the divine existence, or how he should be without a beginning, or how he should be at once present in all places, than how three persons should be united in the same essence. It may be, and doubtless is, as essential to the Deity to subsist in three persons, as that he should subsist at all, or be eternal and omnipresent.

It is, therefore, as absurd for our opponents to demand an explanation of this mystery, or to charge those who maintain it with being *Tritheists*, and arrogate to themselves exclusively the name *Unitarians*, as it would be in any one to attempt to explain it.

P.

A HINT TO PARENTS.

Dissimulation is an odious vice. In young persons this vice is peculiarly hateful, because in them we naturally expect to meet with truth and sincerity. Whatever may be the complexion of

their minds, whose dispositions have been moulded by a close and continued contact with a world full of selfishness, young people, who have not been exposed to similar temptations, should be patterns of simplicity and sincerity. Yet it is but too evident, that the minds of many, in the early years of life, are familiar with duplicity and prevarication.

If this remark were applicable to such only as are educated in irreligious families, or are left, unhappily, without any culture but what chance throws in their way, such a state of mind might be contemplated as the natural effect of a depraved heart. What else can be expected, when the thorns and thistles of native depravity are not plucked up, and the seeds of virtue and piety not attempted to be sown by a religious education! But the fact is, that this vice not only exists, but occasionally exhibits a luxuriant growth in the minds of children, whose parents stand high in the world for Christian excellence.

If we wish to cure an evil, we must first inquire into its cause. What, then, is the origin of this vice? or, if its origin, in common with every other evil, is to be found in the native depravity of the heart, what are those circumstances which may have contributed to its growth and maturity?

In replying to this question, I am sorry to find myself under the necessity of referring to the *example set before children under the parental roof*. I am not alluding to the example set by servants, who, if they are unprincipled, will, in order to ingratiate themselves with the children, most affectingly corrupt their moral feelings. It will therefore, be proper, if the intercourse between servants and children cannot be wholly suspended, that great care should be taken in their selection, and constant watchfulness be exercised over their conduct. But a much more pernicious example is that which, at times, is set by the parents themselves; because here the child has no one to guard it, and never suspects that it has any need to guard against any thing which it observes in so beloved a relative. And probably I may be asked, is it likely that any pious parent will set an example of duplicity and prevarication before a child? I will endeavour to explain myself.

It happens not unfrequently, that the husband and wife are not exactly similar in their tempers and dispositions. For instance, the father may be strict, harsh, and somewhat severe; the mother, on the contrary, may be lenient and indulgent even to a fault—we will suppose a child to have committed an offence, it may be a slight one, and the mother, in order to avoid the displeasure of the father, covers and hides, by partial statements and innuendoes, if not by direct falsehoods, the transgression of her child. What the child sees in a parent whom he tenderly loves, and what he is perhaps directed to do by that very parent to save himself from punishment, cannot easily be conceived of as a vice by the child. Again, the father may be economical and prudent; bordering even upon parsimony—the mother may be generous and open-hearted even to extravagance. While a little family is growing up to maturity, many occasions of difference in sentiment will arise, relating to dress, education, companions,

&c. which, as they cannot be settled by private explanation between the parents, will issue in a system of petty fraud and deceit. How many times has a weak mother said, "Here, my child, take this, but be sure not to tell your father," little considering that for a momentary, perhaps paltry gratification, she is doing her child a lasting and serious injury. A child should not be taught to conceal any thing from a parent; it should always be directed to look to its father and mother as its best friends and guardians: but by the conduct we are censuring, the current of filial affection, the noblest flame next to divine love, is frozen to ice as it proceeds from the heart. If such a line of conduct be pursued, it will be impossible to avoid at all times a dilemma, from which mere address and prevarication will not be sufficient to extricate the child. A plain question, it may be unintentional, will require a plain answer. The truth it dares not tell; a falsehood is substituted. Conscience, which slept whilst partial statements and prevarications served to deceive, now feels itself wounded a little: and is this salutary wound deepened by the reproof of that only parent who knows the sin? No, this she cannot do, because an acknowledgment of the truth would have involved herself in censure. Thus she is obliged to connive at sin.

Let us follow the youth up into life, who has thus been early taught to dissemble. No wonder if truth becomes a stranger in his heart, and insincerity and deceit become his constant companions. And it is very likely that his parents will have to reap the fruit of their own doings.

A vain and sinful mind will seek its proper aliment in pernicious books, such as novels, plays, and romances. These may have been prohibited by the parent, but they will be obtained by the same system of deception, concealed and read, perhaps at those seasons when it was hoped they were reading the scriptures, and calling upon God. The theatre, and places of amusement, will be visited, while some excuse will be framed to blind the eyes of an afflicted and anxious parent. Improper, and even dangerous connections will be formed clandestinely, while the parent is deceived by contrary assurances, till, perhaps, it is too late, and the most distressing and afflictive consequences ensue.

Those who have been accustomed to make observations on the state of society among us, will not, I am persuaded, say that I have overcharged the picture which I have now drawn. I am fully convinced, that the most enormous evils flow from the source which I have now endeavoured to lay open.

I would, therefore, most earnestly recommend to parents, as they value the moral and religious character of their offspring, to be of *one mind* in their tuition and discipline. Should they, on any subject, have different views, let that be to themselves; before their children, let them always act as with one council, one heart. Rather suffer any inconvenience, than have recourse to concealment and deception. Duplicity on your part will, almost to a certainty, ensure the want of sincerity in your child.

If, on any occasion, you should discover a propensity in your offspring to depart from truth and sincerity, let it meet with your

marked disapprobation. Read to them the awful account of Ananias and Sapphira, who were struck dead, by the judgment of God, for telling an untruth. Let them hear, out of the sacred volume, that the God of truth abhors deceivers; and that all "liars shall have their portion in the lake that burneth with fire and brimstone." Encourage them, as much as possible, to speak the truth. If they have done any thing deserving of blame, and make a frank, open confession of it, let not that confession expose them to punishment, lest at another time they be tempted to hide it. Let your approbation of the temper that speaks the truth, more than counterbalance your disapprobation of the error they had committed. Should you succeed, under the divine blessing, in forming the minds of your dear children to the love of truth and sincerity, the hatred of fraud and dissimulation, you will have laid the basis of a character, which, heightened and improved by the graces of God's Holy Spirit, will be lovely in the eyes of heaven, and eminently useful among the sons of men.

T. M.

SEEMING CONTRADICTIONS.

To the Editors of the Baptist Magazine.

I HAVE heard it often affirmed, that the scriptures cannot hold out *contradictions*. With regard to *matter of fact*, this is a most undeniable truth; to question which, would be an insult to the divine Author of the inspired writings, and be nothing less than blasphemy. But without approximating, in any degree, to this species of criminality, I think I may safely say, that, in many cases, the medium through which such matter of fact is transmitted to the English reader, is not so advantageously employed to confirm the assertion, and, consequently, not so eligibly adapted to resist the attacks of the enemies of revelation, as could be desired. To justify this remark, I beg leave to submit to the notice of your readers, only the two following passages; with a sincere wish that their irreconcileable construction may be accounted for, so as there may be no room for the infidel to triumph. The first is recorded in Genesis, i. 20, 21, "And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind." The second is in chap. ii. 19, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air." In the first of these it is said, that the feathered race were created out of the element of *water*; in the second, that the *earth* was the substance out of which they were formed: which to me appears (according to the general acceptation of the words used) to be directly contradictory.

Dr. Watts, in one part of his "Philosophical Essays," takes it for granted, that the fluid element (as a substantial medium) gave being to the aerial tribes; without giving any reason for his opinion. On the authority of a writer of such intellectual acuteness, I did not scruple to venture my faith; and till the above scriptures came under my particular notice,

thought the ground of it unquestionable.—I should, therefore, take it as a favour, if any of your readers would solve the perplexities which attach to their clashing phraseology; or, if I am too rash in my conclusions, to convince me of my mistake.

NOVITIO.

LAMPS EXTINGUISHED;

OR,

Reflections on Matthew, XXV. 8.

OUR Lord, in his public ministry, warned sinners of the misery to which they were exposed; and plainly informed them what was necessary to salvation.—Hence he said to the Pharisees, "How can ye escape the damnation of hell?" And to a Jewish rabbi, "Except a man be born again, he cannot see the kingdom of God."

Those who made pretensions to religion, while destitute of saving grace, were apprized of the insufficiency of all their attainments, and taught, that not every one who said, Lord! Lord! would be saved.

In the parable of the virgins, he strikingly sets forth the possibility and danger of being deceived; teaching us, that many who have the form of godliness are void of its power; and, while they seem to live, are dead in trespasses and sins. Such, while they make a blazing profession, are like meteors, that shine for a time, and soon disappear; or, to use the awful language of an apostle, they are "wandering stars, to whom is reserved the blackness of darkness for ever."

In the character of the foolish virgins, there are three things observable, possession—deficiency—extinction. They were *possessed* of lamps, and a kind of light—but they were *deficient*, or destitute, of the oil of saving grace; in consequence of which, what they possessed soon became *extinct*. "Our lamps" say they, "are gone out."

They had *lamps*, by which we understand a Christian profession. But they had no oil in them; which intimates they had no grace in their hearts. We may conclude that they *heard* the gospel; or how could they have professed to love, receive, and be interested in it. Many sit under, and profess to approve, the most evangelical and faithful ministry, without receiving saving benefit. How many heard the apostles, and even Christ himself, the great prophet, and yet remained in their sins! "Why," said Jesus, "call ye me Lord, Lord, and do not the things which I say?" We may readily suppose they not only heard, but *talked* about religion. That, however, was no proof of grace in the heart. David speaks of one, who had been his familiar friend, with whom he had taken sweet counsel, and in whose company he had gone up to the house of God, that became an apostate. Their profession might also include a *reformation* of conduct. But lopping off the branches will not make the tree good. Ahab humbled himself, and Saul was greatly altered; but neither of them became a new man. They, no doubt, performed some religious duties, like Simon Magus, who believed and was baptized: and they joined themselves to the people of God. But all are not Israel who are of Israel. Saul was among the prophets, Judas among the apostles, and Demas among the first Christians; but neither possessed the root of the matter.

All this might be included in their profession, and the words seem to imply, that they possessed something more than this; for they had not only lamps, but some kind of *light* in them, or they could not have gone out. They had the light of a speculative knowledge. The apostle teaches, that it is possible to be in some sense enlightened, and taste the heavenly gift, and yet fall away, so as never to be recovered again by repentance: yea, that we may have all knowledge, and understand all mysteries, and yet be destitute of love; which is the essence, the sum and substance, of real religion. They had, we may suppose, convictions of sin. These, men in general have, who do not go so far as to take up the lamp of profession. In seasons of affliction, when death stares them in the face, or in seasons of retirement, when reflection imposes itself, the consequences of sin are presented to their view, and their consciences accuse and condemn them; so that they are filled with dreadful apprehensions, and tremble at their impending doom. But when the present danger is past, they put the evil day afar off—their consciences are at rest, and they go on in sin, regardless of God and religion. They had a kind of *faith*. Not the faith of God's elect—that faith which is the gift of God, which purifies the heart, and works by love; and which, with true humility, receives Christ, so that he is formed in the heart the hope of glory, and becomes the life of the soul, the foundation of hope, and the object of supreme desire and delight. Their faith was unconnected with that influence, which is necessary to prove it divine and saving: for though it might in some degree have moved their passions, it never changed their hearts. Simon Magus believed the things concerning the kingdom of God, and the name of Jesus Christ, and was baptized, and continued with the apostle, and wondered, beholding the miracles and signs which were done; but, notwithstanding all this, it soon appeared that he was in the "gall of bitterness, and in the bond of iniquity." They might have had *zeal* as a natural passion, employed in religion, though not as a Christian grace. Jehu said, "Come with me, and see my zeal for the Lord;" but notwithstanding the vehemence of his zeal, he "took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin." They might have felt *joy* and *pleasure*;—a sort of love to, and delight in, the things of religion; and all this without any true grace implanted or exercised. Is not this the case with many now? Perhaps conscience has terrified them, and they are pleased with the gospel because it proclaims pardon; they receive the news with a sort of joy, because they are glad to escape hell; and indulge a hope of heaven, without any living transforming union with the Saviour. Thus, in the parable of the sower, stony-ground hearers received the word with joy, and endured for a while. Perhaps they hear of the sufferings of Christ, and are ready to weep; the same as in seeing or hearing a tragedy. Perhaps they feel joy while assembled with a multitude, to hear a new or favorite preacher; the same as they would feel in going to any place of public resort or amusement. But such joy is only like the pleasure a person who

has a taste for music feels at the sound of it. It is said of some, who heard the prophet Ezekiel, "They sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."

But what light they possessed was soon extinct. There is nothing more uncertain and fluctuating than the religion of false professors; and they are often very injurious to others, before it becomes quite extinct in themselves: like the ignis fatuus, or some false light, driven hither and thither by every wind; leading silly ones, who follow it, into bogs and mire, and then disappearing. When professors forsake their post, and are driven about with every wind of doctrine; when they have itching ears, and are following every lo! here, and lo! there; when they are running to see every reed shaken with the wind, being exceedingly pleased with one thing to-day, and another thing to-morrow.

All this is a sign their lamps are going out: like as you have seen a candle nearly consumed in the socket, it blazes, and presently is scarcely seen; it languishes again and again, till it is quite gone out.

The lamp of a false profession goes out different ways:

1. Sometimes it is extinguished suddenly, by a blast of persecution or temptation. Thus it was with the stony-ground hearers, and with Judas: when persecution arose, the former were immediately offended; when Satan entered into the latter, and inflamed the covetous desires of his heart, he betrayed his Master, and sold his Lord and his profession at once. So have we seen professors apparently run well, and their profession shine for a season; but when their circumstances and connexions have been changed; when their own interest has come in contact with their religion; when powerful temptations have been presented to their passions; or, when they have been removed and placed in different society, we look for them as our brethren, with whom we used to associate; but, lo! they are no more as professing Christians! their lamps are gone out!

2. Sometimes it expires more gradually by sloth. The man that hid his lord's talent, instead of improving it, soon lost what he had. So the foolish virgins slumbered and slept, till their lamps went quite out. The wise slumbered, but they had real grace, and it never was extinct; though their lamps, from neglect, wanted trimming. "Watch and pray, lest ye enter into temptation." "Give all diligence, that ye may be found of him in peace." There is in some countries an animal called a sloth, which is said to begin feeding at the bottom of a tree, and slowly ascends, as necessity impels, until it has stripped the tree of all its bark and leaves, and, consequently, must leave it in a dying state. Just such an obnoxious, destructive thing is that sloth which is seen continually hanging about some professors of religion; and though its advances are slow, it will strip them of all the fine foliage of their profession; and, like the worm in Jonah's gourd, cause their religion to wither, and totally die away.

3. Sometimes it is put out by depraved tempers and passions. As there is no principle of grace to subdue and mortify them, they grow and gather strength, even under a profession of religion, till they make the lamp appear very dim, and at length extinguish it.

4. Some never cast away the lamp; but all their zeal, affection, joy, and supposed religious feelings go out. Instead of letting their light shine, they are enveloped in the shades of worldly-mindedness, and carnal security. Instead of walking as children of the light, and running the race set before them, they loiter, and like Pharoah's chariots with the wheels off, drag on heavily. They find excuses, as often as they can, for the neglect of the means of grace, and the ordinances of God's house; and when they can find none, force themselves to attend, but are almost ready to exclaim, "Behold, what a weariness is it!" Thus they continue slumbering and sleeping, till the midnight cry, when they find too late that they have no oil in their vessels.

How awful the end of false professors! "The door was shut." How happy the end of the sincere! "They that were ready went in with him to the marriage." How strongly does our subject enforce the duty of self-examination and watchfulness. "Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." We do not mean to speak against zeal, and feeling, and the natural passions, being influenced by, and employed in, religion. You cannot possess too much love to God—delight in his ordinances—or zeal for his glory. Religion claims your supreme regard: it ought to employ all your powers, and influence all your passions; for it is the delight of God—the admiration of angels—the chief concern of mortals, including their present and eternal happiness. "Wherefore, brethren, give diligence to make your calling and election sure; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Downton. J. C.

CHARACTER OF HOWARD THE PHILANTHROPIST.

(Extracted from the Philanthropic Gazette.)

"January 20, 1790, died all that was mortal of John Howard, the friend of prisoners. He was on a visit of philanthropy at Cherson, in New Russia, and died a martyr to his benevolence in visiting a lady in a contagious fever. The eloquent Mr. Burke says, 'He visited all Europe and the East, not to survey the sumptuousness of palaces, or the stateliness of temples: not to make accurate measurements of the remains of ancient grandeur; nor to form a scale of the curiosity of modern art: not to collect medals, or to collate manuscripts; but to dive into the depth of dungeons—to plunge into the infection of hospitals—to survey the mansions of sorrow

and pain—to take the guage and dimensions of misery, depression, and contempt—to remember the forgotten—to attend to the neglected—to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original, and as full of genius as it is of humanity.' Perhaps Mr. Burke did not know that Mr. Howard was a Dissenter, a Calvinist, and a Baptist!"

It may be information to some of our readers to be told, that Mr. Howard belonged to the church in Little Wild Street, London, then under the care of the late Dr. Samuel Stennett. The excellent Christian principles which led this truly virtuous man to imitate the Saviour in "going about doing good," led him also, in the genuine spirit of that divine precept, "When ye have done all, say we are unprofitable servants,"&c., to give orders that no eulogy should be placed upon his tomb; and that nothing should be said, but "CHRIST IS MY HOPE!!

EARLY RECORDS
OF BAPTIST CHURCHES.

Ebenezer Church, at Llangefni, in Anglesey, North Wales.

THE History of the Welsh Baptists by the laborious and judicious Rev. Joshua Thomas, of Leominster, mentions three churches only in North Wales, *viz.* Wrexham, Cefn-by-chau, and Glynnceirog, in Denbighshire. All the rest have been gathered within the last forty years. The first of these, situated in Llangefni, in the island of Anglesey, was founded June 20, 1779; of the means by which this was accomplished, and of subsequent events, I proceed to give a brief account.

The Rev. Joshua Thomas above mentioned, and William Williams, Esq. of Cardigan, were assisted by some liberal persons in London, in 1778, to send missionaries, or itinerants, from the Baptist churches in South Wales, to preach the gospel in the North, for the purpose of establishing the cause of Christ among them. I am informed, that two ministers were sent every month, or every two months, through Merionethshire and Caernarvonshire. Between the nearest Baptist church in South Wales and Anglesey, where the first church was planted, is 140 miles.

The ministers mostly employed in this work, whose names are as dear to the Baptists in North Wales, as those of Carey, Marshman, and Ward are to the converted in India, were, the Rev. David Evans, of Doleu, in Radnorshire, father of the present David Evans, who succeeded him in the pastoral office in that church. That venerable man laboured faithfully, and was taken to his rest many years since, much lamented by many. The following were not less faithful and diligent in their work; Rev. Timothy Thomas, pastor of the church at Aberduar, and brother to the Rev. Thomas Thomas, of Peckham. Rev. Zechariah Thomas his uncle. Rev. David Evans, now of Maerybullan, in Brecknockshire; who has made thirteen tours through the North. Rev. Daniel Davies, now pastor of the church at Llannelly. Rev. David Jones, then of Pontypool, one of the most celebrated and popular preachers of that age. Rev. Morgan Evans, of Paul-yceln. Rev. Henry Davis, of Llangloffan. William Williams, Esq. of Cardigan, has also visited the North. It is recollected, that he preached under an old oak, in the vicinity

of Ebenezer, at Llangefni. All these were zealous and powerful preachers, and it pleased the Lord of the harvest to bless their labours.

When they first visited the North, they were admitted into the meeting-houses of other denominations, but that was not long granted; therefore they preached in farm-houses: one of these was called Ffridd, and another Trevollevyn, in the neighbourhood of Llangefni. The effect of these labours were, that many were brought under strong convictions and concern about the salvation of their souls. As several of these were desirous of baptism, Mr. David Evans, of Doleu, on April 18, 1779, preached on the common of Rhosymeirch, from Acts, xxii. 16. "Arise and be baptized." The congregation was very numerous, and Robert Williams, and William Edwards, were baptized; these were the first persons who were baptized within the last century in Anglesey. On June 5, in the same year, ten other persons were baptized at the same place, by Mr. David Saunders, of Aberduar. These were formed into a church in the following year by Mr. David Jones, of Pontypool, and Mr. Stephen Davis, of Caermarthenshire; and the Lord's-supper was administered to them in the farm-house called Trevollevyn. In 1780 this church, called Ebenezer, was received into the Baptist association, held at Llanwenarth, in Monmouthshire. Many others were baptized at this period by Messrs. Harries, Thomas, and Evans. All this, we are persuaded, was from the Lord, and it is marvellous in our eyes!

The pastors of Ebenezer church have been, first,

Mr. Seth Morris. He was a native of Newcastle in Emlyn, Carmarthenshire, and had been educated at Bristol Academy: it is likely he settled here about 1783. On leaving Bristol he had preached in some of the English churches. In Wales he was accounted a man of sterling worth, and a zealous and powerful preacher. He was called home by his divine Master, in youth; and died, enjoying the infinite consolation of the Christian hope, which holds good even in the wreck of nature; he left a good savour behind him. He lies buried under the communion table, at the old meeting of Ebenezer; whence we expect he shall one day arise, by virtue of his reunion with Jesus, being clothed with the bloom of eternal youth.

Soon after Mr. Morris was settled, a young man, named Thomas Morris, from Pembrokeshire, visited them as an itinerant, who was requested to stay in Anglesey as an assistant. This measure proved a source of contention, disagreement, and division in the newly-formed church; and produced a wound which required more than ten years to heal it, besides a great deal of fasting and prayer. Mr. Thomas Morris soon left them, and went to America, where he died.

The second pastor of the church is Christmas Evans, a native of South Wales, in the parish of Llandysoil, in Cardiganshire: he settled here in 1790. At that time there was but one Baptist minister, whose name was Richard Michael; he soon after emigrated to America, and died soon after his landing. Except the meeting house at Llangefni, built in 1784, there was no other in North Wales, except at Wrexham and Glynnceirog, at

the time C. Evans settled among them; but since that, many churches have been formed, and meeting-houses for their use have been erected: *viz.* at Penearneddi, Llangeod, Llanfair, Capelnewydd, Amlych, Llanrhyddlad, Llanfachreth, Holyhead, Capelgwyn, Bryndenkin, Llannerchymedd, Bangor, Cefn-faer, Garrestant. All these have been built within the last twenty years, and are paid for, excepting the four last mentioned. The old meeting at Llangefni, which held about 500 hearers, not being well built, was taken down in 1814, and a new one has been erected, which is capable of holding 1000 persons; this was opened in 1815. A new and enlarged meeting has been also built at Holyhead.

In the year 1814, a very pleasing revival took place in the church of Ebenezer, when eighty members were added in the course of a few months! The Lord was pleased, out of the abundance of his mercy, after much wrestling in prayer, and ardent longings after the enjoyment of divine influence, to bestow upon us the dew of heaven; which occasioned great awakenings, conviction, and concern, to take place among the people throughout many neighbourhoods in Anglesey. One remarkable instance is worth being recorded:

This relates to Mr. Hugh Jones, of Feillionen, who had filled the office of deacon of the church, with honour, almost from its first commencement. He was wise and discreet in his judgment; peaceful, soft, and tender in his disposition. At the beginning of the revival in July, 1814, on a Saturday evening, he was in a private meeting of the church, and was observed to pray and wrestle with God with much more than his usual importunity, ardour, and holy fervour; intreating the great Head of the church, in the language of his own promises, to pour out his Holy Spirit on the pastor and members of the church, and to carry on the work newly begun, like a spreading flame of fire throughout India, and the whole world. He prayed especially for the young converts, until all hearts were melting, and streams flowing from all our eyes; and a cordial Amen attended his requests, like hammers beating nails into a sure place. But little did we think, when sweetly melted under these flames of holy desire, that he who was expressing them, was to spend the next Lord's-day in the heavenly Jerusalem, among the spirits of just men made perfect. That night he retired to rest at an early hour, and rose again before the dawning of the day; but when the family rose soon after, to their great astonishment they found him upon his knees in a praying posture; but his soul, like the bird of Paradise, had escaped from its cage of clay, and sped its flight far above the sun, into the presence of his dear Jesus. It is presumed he commenced prayer, by intreating the blessing of God upon the work of the day; and ended it by bidding farewel to the world, and sin and sorrow.

In surveying this account, it may be seen that the Lord has led us hitherto through the waste and howling wilderness. Great things we must acknowledge hath been done, though it is still the day of small things among us! but let none despise them. We still hope to be enabled to surmount our distresses, which indeed are very many: not by the strength of our own bow, but by

the might, care, and shining of the face of the great Head of the church. Let Jesus be glorified! Let it be remarked, with what astonishing rapidity the gospel among us has spread during the last five years. In Carnarvonshire, during that time, meeting-houses have been built at Bhosehirwen, Llanhawrn, Galltdraetch, Phrollhely, and Gwrn; in Denbighshire, at Llanwrst, Llanwrydden, Llandydno, Llanufudd, Cefn-mawr, Llangollen, and Glynn-ceirog: also Denbigh, about seven years since.

It also deserves notice, that the spread of religion among us owes its origin to the labours of our dear brethren in South Wales. How much are we indebted to them as instruments; and how great our obligation to the Lord Jesus for sending his Spirit to bless his word amongst us! Still the cause wears a missionary aspect; we are breaking up and clearing new ground, and building an habitation to the Prince of Peace on the old estate of Satan and sin! Still are we greatly indebted to our dear brethren from the south, who come annually to our associations, from which incalculable good is done. May the Lord pour millions of blessings on their heads!

C. E.

Llangefni, Dec. 14, 1816.

CHURCHES AT HULL,

WITH THE

SUCCESSION OF PASTORS.

The *first Church*, (in Salt-house-lane,) formed in 1736:

Pastors.	*Years.*
Thomas Palmer,	1740 to 1752
Jonathan Brown,	1752—1755
Unsettled, - - - -	1755—1758
Wm. Thompson,	1758—1762
Unsettled, - - -	1762—1771
John Beatson, - -	1771 to 1794
Unsettled, - - - -	1794—1795
John Hindle, - -	1795—1798
Unsettled, - - - -	1798—1800
William Wade, -	1800—1815
William Arbon, -	1816.

The *second Church*, (in George-street,) formed in 1795:

Wm. Pendered,	1795 to 1797
James Lyons, - -	1798—1807
Unsettled, - - -	1807—1811
John Birt, - - -	1811.

N. B. There was a *third Church* formed in 1811, the members and minister of which have lately accepted an invitation from the first church, meeting in Salt-house-lane, to unite with them; and a union of the two churches took place accordingly, a few months ago, which was mentioned in our Magazine for Oct. 1816.

Hull. J. C.

BERNARD's THOUGHTS

On Customary Sinning.

1. When a man sinneth grievously, it seems insupportable; yea, he seems to descend alive into hell.

2. In process of time it seems not insupportable, but heavy; and between insupportable and heavy, there is no small descent.

3. Next it becomes light: his conscience smites him faintly, and he feels not the stripes of it.

4. Then there is not only a total insensibility, but that which is bitter and displeasing, is now become sweet and pleasing in some degree.

5. Then it is turned into custom, and not only pleases, but daily pleases.

6. And, lastly, custom is turned into nature. He cannot be pulled away from it, but defends and pleads for it.

This is customary sinning:—this is the way of the wicked.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. X.

THE SUN.

——————— and thou, O Sun,
Soul of surrounding worlds! in whom best seen
Shines out thy Maker! may I sing of thee?
'Tis by thy secret strong attractive force,
As with a chain indissoluble bound,
Thy system rolls entire: from the far bourne
Of utmost Herschell, wheeling wide his round
Of fourscore years; to Mercury, whose disk
Can scarce be caught by philosophic eye,
Lost to the near effulgence of thy blaze.
THOMSON.

HAVING recently treated of Light, it may not be improper to direct our thoughts to the source of it; and to inquire the nature of that great luminary from which it evidently proceeds: for this inquiry, the concluding remarks in our last paper in some degree prepare us.

The youthful Christian cannot be better employed, than in making discoveries of the perfections of his God; and if "the heavens declare his glory, and the firmament showeth forth his handy-work," there is sufficient reason for elevating our minds to prudent astronomical investigation: our illustrious Milton might therefore well exclaim—

"To ask, or search, I blame thee not, for heaven
Is as the book of God before thee set,
Wherein to read his wondrous works,
His seasons, hours or days, or months or years."

So conspicuous an object as the sun could not long escape the particular notice of reflecting minds, in the earliest period of the world. Various opinions relative to its nature progressively prevailed. Anaximander held the extravagant idea, that there was a circle of fire, called the circle of the sun, extending through the heavens; between this circle and the earth, he imagined an opaque circle, in which was a hole, through this aperture he supposed the light to pass, which, to the inhabitants of the earth, gave it the appearance of a ball of fire. Anaxagoras, however, and most of the ancients, concluded that the sun was in reality a body of fire. Sir Isaac Newton proposed, whether it might not be considered an immense earth, whose heat is preserved by the action and re-action of its constituent parts.

Increased improvements in optical instruments, have enabled modern astronomers to pursue their observations with great success. A diligent and persevering attention to its spots, led Dr. Herschell to conclude, that it is "a very eminent, large, and lucid planet, evidently the first, or, in strictness of speaking, the only primary one of our system." Nor has he delivered his opinion in the form of a mere assertion, but minutely detailed the observations from which his interesting inference is drawn. Having, from these spots, satisfied himself of its solidity, its similarity to the other globes of its system naturally occurred. The supposition that it was an igneous body, was merely a sensual deception, its brightness and warmth *seemed* to warrant the conclusion; but this correct philosopher finding that its spots were depressed below the luminous matter that had been mistaken for its surface, attributes its brilliancy to the remarkable luminous clouds that surround it. The manner in which these phosphoric clouds are produced, cannot be expected to be correctly ascertained, but may bear some faint analogy to the generation of our clouds, especially when we call to mind the luminous decompositions which we denominate the aurora borealis; for were we to imagine a depth of two

or three thousand miles filled with these corruscations, their intenseness would, it is conceived, even at the distance of the sun, equal that of the solar rays; and, it may be, that the small telescopic comets, the far greater number of which is not yet discovered, may also co-operate to supply this source of light. It follows, then, that the body of the sun, like that of the earth, is surrounded with a transparent atmosphere, each having the power of producing what, in reference to the sun, for the sake of elucidation, as well as the earth, may be called clouds; but, in the case of the sun, these clouds are intensely luminous. This bright matter being occasionally separated, affords us glimpses of the sun's body, which we call spots, large enough to enable us to ascertain that its surface is diversified and irregular, bearing some resemblance to the mountains and valleys that adorn the earth.

These spots, as they are called, appear to move from west to east, from which it is ascertained, that this sublime orb revolves on its axis, in the same direction, in the space of 25 days: hence, like our planet, its figure is found to be rather spheroidical than globular. From these considerations, the great astronomer ventures to conclude, that it is inhabited by creatures organized and adapted to the circumstances of so immense a world; for its diameter is 100 times greater than that of the earth. Let not vain man imagine he is the sole object of his Maker's care; rather let his pride be humbled, and in the lowliness of his heart let him say with pious David, "What is man that thou art mindful of him? and the son of man that thou visitest him?" "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing;" nor shall we wonder at this, if, even with our imperfect faculties, we endeavour to glance a little way through infinite space, and contemplate the fixed stars as so many suns, the centres of as many systems, all travelling through the boundless expanse at the direction of him who made them: for stars have disappeared that were once seen, and the light of others having arrived, those are said to be discovered that were not before known.

But returning to the sun, let the subject teach us the complete dominion of the Almighty over his works, as manifested in the history of Joshua, Hezekiah, and, most of all, when, even at the full moon, the earth was veiled in darkness at the Saviour's death.

We must not, however, conclude, without viewing the sun, being the centre of our system, as the centre of attraction. By it the planets, among which is the sphere on which we live, are retained in their orbits, and to it they are indebted for light, heat, and motion. If we please ourselves with the theories of light, colours, and vision, we should not forget, that but for the solar beams, we should enjoy these blessings no longer.

But how great is the depravity of the human heart! the sun is deserving of our admiration, but mankind have not stopped here: how many, in almost every period, particularly in eastern countries, have been found worshippers of this "great light." The Israelites were repeatedly cautioned against this wickedness; frequent mention of the practice occurs in the sacred volume.* Happy is he who can "look through nature up to nature's God."

This glorious object has ever afforded matter of beautiful illustration, and glowing description; and the youth has read his Bible to little purpose, who has not been delighted with the more than elegant similitudes borrowed from it; especially that which mercifully reveals Jesus Christ—the only Mediator between God and man, as "the Sun of Righteousness, who, being the brightness of his Father's glory, rises on his church with healing in his beams."

N. N.

* Deut. iv. 15—19. Deut. xvii. 3—5. 2 Kings, xxiii. 11. Job, xxxi. 26—28. Ezek. viii. 16.

ANECDOTE.

To the Editors of the Baptist Magazine.

Dr. A. Maclaine, in a note in Mosheim's Ecclesiastical History, relates the following authentic anecdote, which, as it illustrates the gracious providence of God in frustrating the designs of the wicked, may be acceptable to those of your readers who have not before seen it.

"Queen Mary having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission, for to take the same course with them in Ireland; and to execute the same with greater force, she nominates Dr. Cole one of the commissioners. This Doctor coming with the commission to Chester, on his journey, the mayor of that city, hearing that her majesty was sending a messenger into Ireland, and he being a churchman, waited on the Doctor; who, in discourse with the mayor, taketh out of a cloak bag a leather box, saying unto him, 'Here is a commission that shall lash the heretics of Ireland.' (Calling the Protestants by that name.) The good woman of the house, being well affected to the Protestant religion, and also having a brother, named John Edmonds, of the same mind, then a citizen in Dublin, was much troubled at the Doctor's words; but watching her convenient time, while the mayor took his leave, and the Doctor complimented him down the stairs, she opens the box, takes the commission out, and places in lieu thereof a sheet of paper, with a pack of cards wrapped up therein, the knave of clubs being faced uppermost. The Doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day going to the water side, wind and weather serving him, he sails toward Ireland, and landed on the 7th of October, 1558, at Dublin. Then coming to the castle, the lord Fitzwalters, being lord-deputy, sent for him to come before him and the privy council: who, coming in, after he had made a speech relating upon what account he was come over, he presents the box to the lord-deputy, who, causing it to be opened, that the secretary might read the commission, there was nothing save a pack of cards, with the knave of clubs uppermost; which not only startled the lord-deputy and council, but the Doctor, who assured them he had a commission, but knew not how it was gone: then the lord-deputy made answer, 'Let us have another commission, and we will shuffle the cards in the mean while.' The Doctor, being troubled in his mind, went away, and returned into England; and coming to the court, obtained another commission: but staying for a wind on the water side, news came to him that the queen was dead; and thus God preserved the Protestants of Ireland."

This anecdote is said to have been copied from the papers of Richard earl of Corke, and is to be found among the MSS. of sir James Ware.

Peckham. T. T.

Obituary.

ESTHER GREEN,

(late of Stratford, Essex.)

Died, on Lord's-day, October 20, 1816, at Bromley, Middlesex, Esther Green. She was a member of the church at Bow, under the pastoral care of the Rev. W. Newman; having been baptized, with several other persons, Dec. 24, 1795.

She had suffered much for many years by rheumatic pains and effects; and it was frequently with much difficulty she attended to her business and domestic concerns, and the stated returns of public worship: but notwithstanding that,

she was active and diligent in business, and her place at meeting was very seldom vacant. She was not constitutionally of an even and tranquil temper; but though troubled about many things, she did not neglect the *one thing needful.* She had been accustomed to write in a book a considerable part of the texts she had heard preached from, by Mr. Booth and Mr. Newman, and occasionally by Messrs. Swain, Pearce, Fuller, &c. remarking how useful some of their sermons had been to her. Many were her doubts and fears with respect to her state and final safety; and she often expressed her anxiety and desire in the language of Mr. Newton's hymn on the subject, which she copied. In one place she had written, "I am afflicted in body, and uncomfortable in mind; but,

'Why should the children of a King
Go mourning all their days?
Great Comforter descend, and bring
Some tokens of thy grace,'

to my soul." She had been in business forty years, and no one transacted it with more care and punctuality, nor answered obligations more promptly. In domestic affairs there was good economy: "She looked well to the ways of her household." Suffice it to observe, she was a good and tender, but alas! in one instance, a grieved and sorrowful mother; which, probably, accelerated her death.

Her last experience, however, was eminently tranquil and comfortable. On the first day of her confinement she said to me, "I am perfectly calm, and I do not think this is the effect of stupor. This tabernacle will very shortly be dissolved, and in expectation of that event, I wish to mention a few things for you to attend to, as soon as my change has taken place." On mentioning them, I said, her request should be duly attended to and fulfilled. Her cough became very violent, and the difficulty of breathing did not immediately subside; afterward she was very composed and collected, and made every arrangement and settlement in which she was at all concerned. She did not once entertain a hope, nor express a desire, of recovery, nor discover the least reluctance at the thought of dissolution. She acknowledged herself a great sinner—was alive to her imperfections: "You know much of them," said she, "but I more; and under a conviction of them, I have no hope but in divine mercy through Christ—no hope but in his merits, blood, and righteousness." I said, If so, your sentiments, feelings, and desires, are expressed by those lines of Dr. Watts,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

She lifted up her hands, and said, "Yes, that is it, that is it." On the Thursday preceding her death, she was heard to say,

'Death! 'tis a melancholy day,
To those who have no God:'

But not so to the Christian:" She noticed, with grateful emotion, the kindness of friends; adding, in an elevated tone,

"Streams of mercy ever flowing,
Call for songs of loudest praise."

"Surely goodness and mercy are following me all the days of my life." On her daughter asking her if she was asleep, she said, "No; but I shall very soon sleep in Jesus." Often would she exclaim, "Why are thy chariot wheels so long in coming? Come, Lord Jesus, come quickly." One day she asked a friend if she thought it were possible for her present happy state of mind to be a delusion? She was answered, that such a suggestion must come from the grand enemy. She said, "Yes, but he has been a liar from the beginning." After a severe fit of coughing, she exclaimed, with much feeling, "It is hard work, but it will be harder yet." And added, "I have fought a good fight—I have finished my course: I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only—" the nurse interrupted by saying, I hope we shall all follow. "Ah!" she said, "it is prepared for those who love his appearing." On

the day before her death, she desired, that her grandaughter might be brought to her; on her approaching the bed, she said, "Mary, remember your poor grandmamma; but, above all, be sure you remember your Creator in the days of your youth." On the morning of her death, I read a chapter, and spent some time in prayer, to which she closely attended, and appeared engaged in, often adding her Amen. A few minutes after, the important change she expected and waited for, arrived, and her happy spirit took its flight to spend an eternal sabbath,

"Where low before his glorious throne,
Adoring saints and angels fall;
And with delightful worship own,
His smile their bliss, their heaven, their all.

"Dear Saviour let thy spirit seal
Our interest in that blissful place;
Till death remove this mortal veil,
And we behold thy lovely face."

Her funeral was on Friday, the 25th day of October; and her remains were interred in the new burying ground adjoining the meeting-house in Old Ford; and on the Lord's-day following, the Rev. W. Newman preached a funeral sermon, from 1 Samuel, ii. 1, "Mine horn is exalted in the Lord."

Bromley. G.

MRS. JANE RICHARDS.

DIED, at Caerleon, April 18, 1816, aged ninety-four, Mrs. Jane Richards.—She was baptized at the age of fifteen, by the late Rev. Mr. Miles Harris, of Pontypool, at Castleton, Monmouthshire; and her future life evinced the sincerity of her profession. Some years afterwards, on her marriage, she became a member of the church at Pontypool, where she resided till the removal of her family to Caerleon, at which place she lived forty-nine years.

Mrs. R. was well known to religious persons of every denomination, and highly esteemed. She considered that where there is an agreement respecting the leading truths of the gospel, and their influence felt, and exemplified, persons should agree to differ on subjects of minor importance. In her, religion was an abiding principle. It grew with her years, and discovered itself in all the stages and conditions of a long and useful life. Her exemplary prudence, forbearance, and strict adherence to the letter of scripture, might appear to some persons as an unnecessary scrupulosity; but she often repeated the apostle's words, "*And be found in him, not having mine own righteousness.*" Her observations on persons and things, to the last were very accurate, and her memory retentive. When a child, at the recommendation of her pastor, she had committed several parts of scripture to memory; particularly the ninety-first Psalm. Seldom a day passed but she recited it, and deriving from the practice a most salutary influence, recommended it to her children, and her children's children, whose spiritual interest lay near her heart, and which she made her principal concern to promote. Several of them can recollect her solicitude to impress on their minds, as soon as they were capable of thinking, the importance of the fear of God, which will never be wholly effaced.

Mrs. Richards, confined to her bed through extreme weakness, five weeks only before her death, improved every opportunity of speaking a suitable word, as from a dying person, to her numerous friends who were daily calling to see her. Her death-bed was made solemnly cheerful to all her friends, by the placid resignation and heavenly temper she manifested; by her continually noticing the mercies of God to herself and family; and her fervent prayers that she might meet them all at the right hand of the Judge on the last day. She would frequently say, "Oh! what is all the world without an interest in Christ. *He is all and in all.*" She died in the act of praying. "My dear heavenly Father," were the last words that could be understood. "He, having guided her by his counsel, afterwards received her into glory."

Review.

Christian Baptism; or an Attempt to ascertain the Design, Nature, and Subjects of the Ordinance; being the substance of a Sermon preached May 12, 1816, *at the Baptism of nine Persons, on a Profession of Faith, at the Baptist Meeting-house, Ely-place, Wisbeach. By Joseph Jarrom.* Sold by Mann, Commercial-road; Button and Son, Paternoster-row, &c.

In a short preface, the author modestly disclaims, "on the score of novelty," any recommendation of his sermon to the religious public; the subject having been so frequently discussed, and, in many instances, by persons of erudition and eloquence, that any addition or improvement are not ordinarily to be expected. "His aim," to use his own words, "has been to furnish his friends, especially those of his own congregation, in whose instruction and edification he feels a peculiar interest, with some of the principal reasons on which their own practice, as Baptists, is founded, and with answers to some of the most plausible objections urged against it."

We feel no inclination to agitate this controversy, much less to assume the tone of boasting, "that we expect not that any thing that deserves the name of an answer to this discourse, will soon appear." We scruple not, however, to say, that whoever will be at the pains of perusing it, will perceive that the author has shown himself to be a man of reading and reflection, and that he has comprised within a short compass the substance of the arguments in favour of believers' baptism, together with an answer to objections; and while he writes with the manly firmness of one conscious of having truth on his side, he has indulged in no expression, that we have perceived, indicative of bigotry and uncharitableness.

The following paragraph, while it affords a specimen of the author's talent, and applicable to *present times*, will probably recommend the discourse to the perusal of our readers:

Reasons for rejecting Pædobaptism. p. 47:

"1st. *There is no precept in the scripture for it, nor any plain account that it was ever practised by our Lord, or the apostles.* An express command from Christ, or an evident instance of its being performed by the apostles, would be sufficient authority for the practice, and remove all doubts concerning it; but there is neither one nor the other in all the Bible. We read of *men* and *women* being baptized, but nothing about the baptism of infants. Those scriptures which are adduced by Pædobaptists, as implying it, we shall afterwards consider; at present we only say, what all must admit, that in the scripture there is no express mention of it. Now, on the supposition that it is to be practised, this is a most extraordinary circumstance. Our blessed Lord must have been remiss in the revelation which he has made. There is a practice of a positive nature to be observed by his followers, and yet it cannot be proved, by any thing which he hath said or done, or by any thing said or done by his apostles, that he has instituted it. Surely he would not leave his appointments in an uncertain state. The sacred historians had the best opportunity for mentioning the baptism of children, had it existed; and considering they have related other particulars concerning them, of much less importance, it cannot rationally be doubted, that had it been practised, they would, on some occasion or other, have mentioned it. Their silence respecting it cannot be accounted for, but on the supposition, that in their time it did not exist. *Pædobaptist missionaries, in relating their proceedings among the heathen in modern times, mention the baptism of children, as well as of adults.* What other reason can be imagined for this difference between the accounts respecting them, and those which regard the apostles, than *this*, that the latter were not Pædobaptists?"

Other extracts, equally in point, might be adduced. "The facts will remain facts—and the evidences will remain evidences—not easily controverted, and certainly not easily confuted."

A Collection of Facts and Opinions relative to the Burning of Widows with the dead Bodies of their Husbands, and to other destructive Customs prevalent in British India. By William Johns, Member of the Royal College of Surgeons, London. Gale and Fenner. 1816. 2*s.* 6*d.*

THE subject, and many of the incidents of this pamphlet, are not altogether new to the British public; but we are not aware that such an accumulation of evidence, and variety of authentic detail, were ever before exhibited in a form so convenient and desirable; and we trust that this book will be instrumental in removing the evils which it describes. The reading of it gave us so much pain, that it would have afforded us some consolation to have been able to persuade ourselves the whole was feigned, or even exaggerated: but, alas! it is a tale too true. Every one who reads this work, will be moved by its heart-rending narratives; but very different from the effect of tales of fictitious wo, the excitement of painful feeling in this case cannot but be salutary. We sincerely wish that this work may find its way to the hearts of those, who possess the power of changing their own painful feelings into pleasurable sensations of the noblest kind, by extinguishing at once, and for ever, these horrid practices.

The information which Mr. Johns furnishes, is included under the following heads, viz.:—

Burning of widows—Widows and others buried alive—Suicide by drowning, &c.—Infanticide—Exposing the sick and aged—Swinging festival—Juggernaut—Human sacrifices.—To which is added, a collection of opinions, both in and out of Parliament, on these abominations and cruelties.

Under each of the above-mentioned heads, is given a variety of authentic instances of inhumanity and suffering, enough to shake the firmest nerves, and melt the hardest heart. As the melancholy result, it is observed, page 84, "From the latest and most moderate calculation, a calculation believed by competent judges to be very far short of the actual number, FIVE THOUSAND WIDOWS are destroyed annually on the funeral pile in Hindoostan. The whole number computed to perish annually by these destructive practices generally, is TEN THOUSAND FIVE HUNDRED."

If it could be supposed, that any one possessed sufficient effrontery to deny the existence of these enormities, or to extenuate their magnitude and prevalence, the evidence accumulated in the work before us, must put him to silence. Nothing can be more clear than that they do exist, and to a horrible extent. This does not now rest upon the validity of antiquated, and almost obselete books of travels, but is affirmed by the undeniable testimony of living witnesses. The authorities quoted by Mr. Johns, are numerous and indisputable. In addition to some of the most eminent travellers, are the names of Buchanan, Carey, Ward, Marshman, Chamberlain, Moore, Lawson, and others. The numbers given above, will enable our readers to form some idea of the magnitude of the evil.

With respect to the desirableness of putting an immediate end to these abominations, we would suppose there could not be two opinions. If any thing could be offered against this, the fallacy and absurdity of which would not be so immediately evident and glaring, as to render it incapable of further exposure, it is the assertion, that these sufferings are voluntary, and desired by the victims themselves. Admitting this, surely it forms no reason why it is not desirable that these cruelties should cease to be practised; but the opinion that these things are voluntary, is the result of Brahmanical imposture. In point of fact, these poor creatures are, for the most part, impelled and goaded on in a manner shocking to humanity.

Even in those instances in which the victims approach voluntarily this infernal altar, they are frequently constrained by actual force to consummate the sacrifice. Our readers shall judge for themselves:

"March 2, 1802. This day we witnessed the burning of two women. One or two of our brethren said, they saw one of them struggling to get up and come out; *but she was immediately prevented by the Brahmins.*" Ward, p. 25.

"In Orissa when the wife of a man of rank burns, all his concubines must burn with her. In the event of their refusal, *they are dragged by force* to the place, and pushed with bamboos into the flaming pit." Buchanan, p. 27.

"Dr. Marshman witnessing one of these horrid tragedies, and expostulating with the Brahmins, one of them answered, 'that the woman burnt herself of her own free choice, and that she went to the pile as a matter of pleasure.' '*Why, then, did you confine her down with that large bamboo?*' '*If we had not, she would have run away,*' was the answer of the Brahmin." p. 29.

At another time, a poor creature "struggled to get out of the flames. Her father perceiving this, called to the people standing by, *to beat her back.* They instantly obeyed, *and literally beat out her brains, while she was endeavouring to escape.*" Moore, p. 31.

In another instance, "The fire was kindled, and the woman's clothes consumed; but she struggled, and got out of the flames, and attempted to run away, intreating her pursuers to spare her life. But, alas! intreated in vain; she was seized and destroyed." Moore, p. 43.

We might go on making extracts of this kind; but surely these will suffice. It appears, too, that on these occasions, intoxicating substances are sometimes administered to the females, in order to take advantage of their consequent insensibility.

In the opinion of men the most enlightened and informed in India affairs, the suppression of this murderous system is practicable, and practicable without difficulty or danger. It is no where prescribed in the Shasters, so that it is not properly speaking a part of their religion: the Mahomedans, where they rule, invariably suppress it; and it has been stated, we hope on sufficient authority, in one presidency of our own government in India, it is entirely abolished, and in other districts, some of the evils have been removed; yet no difficulty has occurred—no ill consequences have followed.

At the end of the work there is a singular document, containing "the Regulations of the Bengal Government relative to the burning of Widows. Anno 1812."

Had we not been restrained by the regard due to our limits, we could willingly have written much more; but should we have excited the attention of our readers to the subject, and induced them to peruse the work, we shall not have written utterly in vain. We are, however, not very sanguine. The countries where these things occur are very distant from us; and we know how little susceptible the human heart is, when the objects are far removed either in time or place.

The hidden Life of a Christian, exemplified in the Diary, Meditations, and Letters, of a young Minister, published from authentic Manuscripts, by Thomas Gibbons; with a recommendatory Preface, by the Rev. W. B. Crathern, Dedham, Essex. Sold by Marsden, Colchester; Simpkin and Marshall, London, &c. 1816.

THESE memoirs were first published by Dr. Gibbons, in 1752, from manuscripts delivered to him by the sister of the deceased, in his own hand, with an injunction to conceal his name.*

* It may gratify some of our readers to be informed, that the worthy young minister was Mr. Timothy Thomas, the son of the Rev. Timothy Thomas, Baptist minister, at Pershore, in Worcestershire. The father was grandson of the Rev. John Evans, of Wrexham, whose son was Dr. John Evans, the author of two volumes of sermons on the Christian Temper. Mr. Timothy Thomas, (the father,) was

A great part of the Diary was drawn up at a very early period of life. He was the subject of serious impressions when very young; and, at twelve years of age, he made a solemn dedication of himself to the Lord. "I am resolved," says he, "in God's strength, otherwise of myself I can do nothing, for the future, to make the glory of God my aim and end in every thing I go about. I have ventured my soul on Christ, and given up my all to him. I cannot but abhor the thought of going back. *He giveth more grace.* The Lord give me more as I need it. I would not forget this day, wherefore I date it June 3, 1711."

When he was fourteen, he joined his father's church. While he felt the deepest sense of unworthiness, he rested his hope with firmness on the sure foundation. "On thee," says he, "O Jesus, who art almighty to save, whom God hath made strong for himself, do I venture my soul; but no *venture* at all on such a sure foundation. Here I rest, and stay my whole soul, a sinking soul, under whose weight the shoulders of an archangel would bow."

When he was about eighteen, he was desired by some friends to turn his thoughts to the work of the ministry, for which his father had designed him, if God so inclined his heart; in reference to which, he observes, "By reason of some conversation with my friends, my thoughts were this evening especially led to what my relations have desired I might be, if it were the will of God, even and with awe do I speak it, (trembling at my own unworthiness) *A minister of Jesus Christ.* Though unworthy of so great an office, and high calling, yet in an humble manner, I am willing, if God would touch my lips with a coal from the altar, to say, *Here am I, send me.* And when God sends, he gives qualifications, which I humbly and entirely expect from him. Here is learning of divers kinds, in the prosecution of which, I rise up early, and sit up late; yet I hope I can say with my whole heart, that my dependance is ten thousand times more upon the teaching of the Spirit, than all this learning."*

We regret that our limits will not allow of more extracts, highly interesting, from this valuable work; for the Diary, Meditations, and Letters, are all excellent. They are adapted to the young, and especially to those who in the bloom of life are sinking into the grave—and young ministers will find much to edify and improve them.

We can only notice the happy manner in which he finished his short course,

The day before he died, he tuned, as far as he was able, an anthem, and said, "*My soul doth rejoice, and therefore I sing.*" About four o'clock the next morning, having turned his eyes to one of his friends, he whispered, in a feeble, interrupted voice, but yet distinct enough to be heard, "*Peace—Praise—I have peace,*" and so expired,

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On the Education of Roman Catholic Children, and the Rejection of the Bible by their Priests: chiefly extracted from the Reports of a Select

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very popular and useful at Pershore, for twenty years. He died January 10, 1716, aged 40 years. The son survived him but about four years, and died of a decline, in his 22d year, 1720. Both father and son were buried in the parish church-yard at Pershore, where a handsome tomb-stone records their names. The worthy sister, to whom Dr. Gibbons dedicated the work, was Mrs. Gillam, the mother of the late Mr. Gillam, of Worcester, whose widow, and some of his children, now reside in that city; a family well known, and highly respected.

* In the preface, Dr. Gibbons intimates, "that he finished his course quickly, after his entrance upon the ministerial office." It appears that he preached at Pershore, more or less, as his state of declining health would allow, for two or three years.

Committee of the House of Commons, &c. Second edit. 1816. Baldwin, Cradock & Joy. 1*s*. 6*d*.

THIS pamphlet will be found highly interesting to all those who feel an interest in the general education of the poor. Much important information was elicited by the examination of Thomas Augustine Finigan, Mr. John Kelly, Rev. Edward Norris, Joseph Fletcher, Esq. Mr. W. Freeman Lloyd, Mr. Joseph Booker, Wm. Blair, Esq., Charles Butler, Esq., Montague Burgoyne, Esq., Rev. James Yorke Bramston, Rev. James Archer, Rev. Richard Horrabin, Joseph Butterworth, Esq. M. P., Bishop Poynter, Vicar Apostolic, &c.

Monclar, speaking of the plan of education adopted by the Jesuits, observes: "The Bible is unknown to their students; they wish to conceal it from the whole world, since their own condemnation is recorded in that divine volume."

"Several persons," says Dean Milner, "and even some of our leading senators, suppose that Popery has long since been abundantly meliorated; but I wish *they* may not be nearer the truth, who think that the spirit of Protestantism has greatly degenerated."

We are gratified in perceiving the laudable attempts now making, to instruct the children of the Irish Catholics in different parts of the metropolis. When we were first informed of the school in St. Giles's, (to which the first of these examinations refers), we augured the most beneficial results, provided the predominant influence of the priests did not prevent the parents from sending their children to receive instruction by reading the scriptures! By the annual reports of this school, which we have seen, it appears, that these clergymen, who may be justly charged with "taking away the key of knowledge," have used all their influence to defeat this benevolent purpose; we are happy to add, to a great degree in vain. We quote the following from page 11, to show our readers the reasons for the priestly opposition which has been expressed.

The Committee, in addressing Mr. Finigan, the master of the school, say:

"You have said, you do not interfere with the religious principles of the children; what do you mean when you say you have met with unprecedented opposition from the Roman Catholics?—We make use, as a reading book in the school, of the approved version of the Holy Scriptures: the Roman Catholic clergymen are averse to that; they will not allow the children of Roman Catholics to read the scriptures at all. What I mean by not interfering with religious opinions is, that we introduce or use no Creed, Catechism, or Confession of Faith; but leave the children to attend such places of worship as their parents prefer, and to be instructed in their peculiar modes of worship by their own clergy.

"Their objection is to the children being taught to read the scriptures?—The parents entirely approve of it, and wish their children to be taught to read them: but the Catholic priests oppose it, and threaten the parents to deprive them of their religious privileges, if they suffer their children to read the scriptures; and have done so in many instances." p. 11.

The examinations of several Catholic priests recorded in this pamphlet in relation to the principle of education adopted in the St. Giles's school, have led fully to a developement of their principles respecting Catholic children being taught to read the Protestant version, or even their own version of the scriptures. The most singular of these is that of Dr. William Poynter, Roman Catholic bishop, and vicar-apostolic of the London district. We can only give a short extract:

"Suppose a school taught without Catechism of any kind, without any obligation to go to church, and without any religious instruction of any kind, what objection would there be to Catholics sending their children there, they being free to give them religious instruction according to their own principles out of school?—I say, that it is not advisable that Catholics should send their children to such a school.

"Suppose that in those schools the children are taught lessons from the scripture, but without any comment, should you consider this as removing

the difficulty in any degree?—*No, I should not.*

"How?—*Because I do not consider the mere reading of the scriptures is a proper mean* of communicating the necessary religious instruction to children.

"Do you consider that it is any objection to sending children to those schools, that portions of the scripture are taught without comment?—May I beg to ask, whether the Committee speak of the Catholic version, or any other?

"No, the Protestant version; but supposing the selection to be made of passages which are the same in both versions?—I answer, that I could not, *in any manner*, approve of any Catholic children reading the Protestant version of the scriptures.

"Suppose the version is taken of those passages in which the two do not differ? —*Even in that case I should think it contrary to my duty, and the constant discipline of the Catholic church, to permit it.*

For what reason?—The reason is, that the Catholic church considers the sacred scriptures as a precious deposit, which was originally committed by the apostles to their immediate successors, and that the Catholic church has always carefully preserved it, as it were in its archives, and has never permitted the faithful to read any other edition or version, which is not duly sanctioned and authenticated by the authority of the Catholic church; consequently, I should act contrary to the constant discipline of the Catholic church, if I were to approve of the Catholic children reading a version of the sacred scriptures, which emanates from a body of Christians not in communion with the Catholic church. Those are the principles of my answer.

"Suppose passages were taken, which are exactly the same in the two versions, would the objection still occur?—If the passages be taken from a version made by any body of Christians not in communion with the Catholic church, *the objection would be the same.*

"Although the words are the very same?—*Yes*; because by approving it I should give a sanction to a version made by an authority which the Catholic church in spirituals does not acknowledge." p. 44, 45, 46.

We refer our readers particularly to the examination of Joseph Fletcher, Esq. and of several Roman Catholic priests, respecting a school at Shadwell, called "The British Union School." The regulations of this school provide, that *lessons* consisting of *whole chapters of the Bible* should be used in the school. We are happy to find, that notwithstanding the declaration of the Rev. Richard Horrabin, that the Protestant scriptures could not be allowed in the school without the consent of the Vicar Apostolic —and of Dr. Poynter, who fills that office, that under no circumstances even *extracts* from these could not be permitted; yet that the British Union School contains several hundred of Irish Catholic children who are in daily attendance; and that *whole chapters* of the scriptures from both Testaments are used by the consent of the priests! Thus, it seems, they are in practice violating the principles avowed by them before the Committee of the House of Commons. We cordially wish success to both of these establishments, and congratulate the founders, both of whom are of our denomination, upon the success which has attended their attempts to enlighten the minds of this long neglected class of our fellow subjects, who, though amounting in the metropolis to many thousands, yet the Catholic schools in London do not admit twelve hundred. See examination of Charles Butler, Esq. page 29.

It affords us pleasure to hear, that another school of this kind has been lately established on Saffron-hill, which already contains 117 children. About 100 adults, (Roman Catholics,) have also been instructed to read the Holy Scriptures, in an evening school by Mr. Finigan.

The Portsea Collection of Missionary and Devotional Hymns, for the use of Christians of all Denominations at their Monthly and Annual Missionary Meetings, and at Prayer Meetings. By a Friend to Missions. Horsey, &c. Portsea; Kent, and Button & Son, London. 24 edit. bound 1*s.* 6*d.*

THE editor states in the preface: "The remarkable outpouring of a missionary spirit on the Christian world in these latter days, has rendered monthly and anniversary meetings so general among the followers of our Lord Jesus Christ, that a sufficient variety of hymns

suitable to such occasions, has not been found in any of the valuable publications used in our worshipping assemblies."

The editor has certainly selected some valuable and appropriate hymns, which are well adapted to animate the devotions of Christians at prayer-meetings for the spread of the gospel. One strong recommendation of this small work is, that being sold at eighteen pence, it may be purchased by those who cannot afford a larger sum! Should another edition be thought necessary, we suggest the propriety of an index being appended, which would be a useful improvement; several typographical, and other errors, may then be corrected.

Periodical Accounts relative to the Baptist Missionary Society, No. XXX. pp. 80, *with a List of Subscriptions*, &c.

This Number commences the sixth volume, and contains much of that sort of "good news from a far country, that is like cold water to a thirsty soul." The preface calls up the grateful recollection of the friends of the mission, for the singular success that has attended the labours of the missionaries, especially as it relates to the translations of the scriptures. The general contents of the Number are interesting, but there are some parts which are peculiarly so. As we shall probably give some extracts from this work in our Missionary Retrospect, we shall conclude this short notice by copying a note at the foot of the page which refers to Mr. Felix Carey being appointed an ambassador by the Burman government to Bengal.

"We fear more for this poor young man from the snares of prosperity, than from all his former calamities. His good father laments in a letter to Dr. R. that his son is 'shrivelled from a missionary into an ambassador.' Let all his father's friends pray, that God would recover him from a state of religious declension."

We understand that No. XXXI. will contain a New Memoir of the Translations just received, in which the Lord's Prayer is given in thirty-three different languages. (See some specimens in p. 72.)

The Compassion of Jesus Christ to Children; exemplified in a Dialogue (founded on facts) occasioned by the Conversion and happy Death of a Child. By the Rev. John Chin. pp. 40. 4*d*. Whittemore, Paternoster-row.

Among the most auspicious features of our times, the attention paid to the best interests of our youth, solicits and deserves particular notice. These have often been effectually served by a happy combination of the entertaining and instructive. On which account we are glad to be informed, that two thousand copies of the above little piece are already in circulation; and that a second edition has been demanded.

The writer, who, while solemnly appealing to the consciences of the parents, affectionately endeavours to allure our children to the paths of piety, is entitled to our sincere commendation. But the most gratifying reward for such exertions must be to learn, that many a *Sarah Careless* has become a *Jemima Hopeful*, and many a *Jane Candour* a *Sophia Lovely*.

LITERARY INTELLIGENCE.

In the Press.

A Sermon occasioned by the lamented death of the late Rev. Andrew Fuller, preached at Calcutta by the Rev. W. Ward, one of the Baptist Missionaries at Serampore.

Just published,

A second edition of a collection of Religious Letters, from books and manuscripts, suited to almost every situation in the Christian life. Selected by John Brown, Minister of the Gospel, Whitburn.—To this edition are added several excellent letters lately come to hand.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Circular Letters have been received from Serampore, as late as January, 1816. We are enabled to furnish our readers with a few extracts, hoping thereby to contribute in keeping alive that animated feeling, which leads many to pray, "Let the whole earth be filled with thy glory." Amen, Amen.

SERAMPORE AND CALCUTTA.

On the 1st of January, 1816, a sermon was preached in the chapel at Loll-bazar, at Calcutta, by brother Ward, in favour of the Benevolent Institution in that city, from Deut. xv. 7, 8. The collection made after a discussion of this very appropriate text, amounted to 386 rupees, and the subscription for the last year was 11,758 rupees, 8 annas, 6 pice.

Our brethren Lawson and E. Carey labour with great diligence, and we hope not without success; brother Lawson writes thus: "We are going on much as usual in Calcutta. I hope our young people are gradually advancing in divine things; O may they be our joy here, and crown of rejoicing in glory. We have set them to work in the formation of a society, for visiting and relieving the poor, and which is to be called, "The Juvenile Charitable Institution:" the rules I will send you in due time, when a little more matured.

"The young people seem to enter upon this new thing with delight, and I think it will be the means of uniting them together, and calling forth their gifts; as reading the sacred scriptures, expounding, and prayer, are to be attended to upon every visit. Our congregation in the fort is enlarged, as a regiment from Berhampore is lately arrived, amongst which are our brethren lately baptized by brother Marshman.

"Gorachund has given us an account of a visit he paid this month to Mooni-rampoora, near Serampore: he says he had about fifty persons to hear him; being asked, how long he had been a Christian? he said, about eight years. Some said, 'we shall follow;' others declared, that the commands of Christ could not be kept. On another occasion, at Khurdah, he and brother Smith met with a rich Hindoo, who declared, he would not hear them, unless they would renounce their present clothes, and cover themselves with ashes. A Mussulman schoolmaster acknowledged, that he honoured Christ as the spirit of Alla, and that he would teach his scholars the words of the Testament. Another man said, 'these persons come to deceive us.' In another instance, their hearers acknowledged, that the Serampore missionaries were performing a work of great merit, in devoting themselves and their property to make the people wise. A rich man, Sookhuchura, said to Gorachund, 'You are the son of a respectable man, but have lost cast by eating with Europeans; come to me, and I will place you among your friends again.' Gorachund declined the offer."

PATNA.

Brother Thompson, of Patna, has lately visited Benares, where he conversed with another very rich Rarhee brahmun, who has long been alienated from the Hindoo idolatry: of his visit to this man he thus writes, dated Chunar, Dec. 31, 1815: "Beside making known the word, and distributing it in the town of Kashee, and in some temples on the banks of the Vuruna and Ganges, I have (agreeably to an invitation,) visited Baboo-juya-Narayuna, a respectable and learned native of Bengal. I find he has long been inquiring after the truth; and for this purpose, reads with close attention, not only the sacred scriptures in English, Bengalee, and Sungskrit, but also other books elucidatory of the scriptures. He reads and talks of Christ and his salvation very freely to a number of Hindoos, whom he terms *private Christians*. How far they deserve the name, the day will declare; I certainly felt more pleasure and encouragement in their company, than in that of many nominal professors. I frequently visited the Baboo, and at his and his friends' entreaty, I let them have portions of God's word, tracts, and hymn-books, in Hindoo, Bengalee, Punjabee, Sungskrita, and Oordoo; the catechisms, and your Bengalee pamphlet, were read and received with avidity. Juya-nara-yuna is erecting a large house, intended for a school, to teach the natives English; he

says, 'Jesus Christ has done great things for me, and by his name I hope to be saved;—shall I not then teach my countrymen his true and holy religion?' He offered me 200 rupees per month to superintend the school, and remain at the station as missionary; but I told him, I already had a station, which would be left unprovided for, as missionaries were few; and referred him to you."

CHITTAGONG.

"From brother De Bruyn's journal it appears, that the natives who are called Mugs, had attended, during the month, with great diligence; almost every day presenting new inquirers. Respecting the persecution the Christian Mugs had undergone, we learn from the journal, that the judge of the Ranee had decided in favour of the Christians, and had ordered the persecutors to pay the costs. Brother De Bruyn adds, that the Christian Mugs are now in good spirits, blessing the Saviour, and sending their salutations to the brethren at Serampore. On one occasion, twelve Mugs, from Arracan, called for instruction. On the 30th of December, he baptized two Mugs, in the presence of two hundred people. On the 6th instant, sixteen members sat down at the Lord's table. On the 26th, he says, six Burmans, from Pegue, called for books, saying, that their raja possessed the gospels; but that they could not obtain them. Brother De Bruyn gave them six books; other Burmans had also called for books. These are the fruits of the Rangoon mission, by which these Burman books have been supplied; so that we see the gospel is like a spring of water, if it cannot find a passage in one direction, it forces its way in another.

Several other letters, equally interesting, will appear in No. 31 of Periodical Accounts, which may be expected shortly.

MEMOIR OF THE TRANSLATIONS

at the end of the year 1815; *lately received from the Missionaries at Serampore.*

At the close of ten years, from the time the Baptist missionaries matured their plan for giving the scriptures in the various languages of India, they have, in this memoir, given us a review of the progress of their invaluable labours, from whence it appears, that "the whole of the scriptures have been published in *two* of these languages; the New Testament, the Pentateuch, and the historical books, in *four*; the New Testament, and the Pentateuch, in *five*; the New Testament alone, in *six*; four of the Gospels in *eight*; and three of them in *twelve*; while in *twelve* others, types are prepared, and the gospel of St. Matthew is in the press."

They calculate, that an edition of the New Testament may be secured for the inhabitants of either of the provinces of India, for about five hundred pounds! "And were any friend," they add, "either in his life-time, or in his will, to devote five hundred pounds to this purpose, the effect of it might continue operating from generation to generation, till time itself shall be no more."

The Appendix contains specimens of the Lord's Prayer, and the two principal tenses of the verb "to be," in thirty-four languages. "It was originally intended," they say, "to confine these specimens to the cognate languages derived from the Sungskrit, which are given here, twenty-eight in number: but it was supposed that the insertion of the specimens in the Pushtoo and Bulochee, the Khassee and the Burman languages, would serve to illustrate the subject by showing both, westward and eastward, where the Sungskrit language ceases to influence others, the Pushtoo and Bulochee languages, to the west of Hindoostan, appearing to differ as widely from the cognate languages of Sungskrit origin, as the Khassee and Burman to the east. A specimen of the Lord's Prayer in Sungskrit seemed also desirable: we have, therefore, added two, the first is that which stands printed in the Gospels, while the second specimen includes every Sungskrit word found in the Bengalee specimen. The Sungskrit of this is equally pure with that of the other; but the words thus become the basis of the various cognate languages, are perhaps less in use than those which compose the first Sungskrit specimen. Such, indeed, is the copiousness of that language, that ten specimens of the Lord's Prayer might be given in it, all equally pure, but all different from each other. To close the whole, a specimen of the Lord's Prayer is added in Chinese, not as a document to illustrate any fact, but merely because to some it may be pleasing to see the Lord's Prayer in this language added to the rest. This makes the number of languages in which the Lord's Prayer is exhibited, thirty-four, and the number of the specimens, thirty-five."

For the gratification of the curious, we select *three* only of these specimens, *viz.* the Sungskrit, the Affghan, and the Chinese:

THE SUNGSKRIT LANGUAGE.

The Present and Past Tenses of the Verb "to be."

PRESENT.

Singular.	*Plural.*
Uhumusmi,* I am	Vuyurng smus, We are.
Twumusi, thou art.	Yooyung smus, ye are
Ta usti, he is.	Te sunti, they are.

PAST.

Singular.	*Plural.*
——asung, I was.	——asma, We were.
——asees, thou wast.	——asta, ye were.
——aseet, he was.	——asum, they were.

The Lord's Prayer.

"He swurgusthasmutpitus, tuva nam puvishyute, tuva rajyumuguchchhutoo kriyute, tuvestung yutha swurge tutha prithiyung. Usmakung jeevunarhung, bhukshumusmubhyumu dya dehi, usmakumrinumusman khumapuya yutha vuyumusmakumudhumumurnan khumapuyama, usman pureekshayang ma nuya, kintwusman mundanmoc huya, yuto rajyung purakrumo mahatwyuncha survuda tuviva. Amen."

Another specimen.

"He nos swurgustha pitus, tuva nam puvitrung manyutang, yut ha swurge tutha prithivyung tuveshtung kriyutung, udyasman nit ya bhukshyumusmubhyung dehi yuthavuyung swurindhritsvutus kshumusmuhe tuthasmudrinung kshumuswa, pureekshayamusman ma nuya, apudustwusman puritrahi yuta asurvukshunung rajya shukti gouruvani tuva. Amen."

THE PUSHTOO OR AFFGHAN.

"This language, as has been stated in a former memoir, is spoken beyond the Indus, by a people respecting whom, perhaps, a greater probability appears on the side of their being descended from the ten tribes of Israel, than can be urged relative to any other nation. O when shall they begin to 'return, going and weeping'—when shall they begin 'to seek the Lord their God!' † In the Lord's Prayer, as given in this language, although nearly half the words are familiar to us, through their being current in Bengalee and Hindee, yet scarcely four of them can be traced to the Sungskrit language. It is therefore evident, that here the languages derived from the Sungskrit, end on the western side of India.

The two principal Tenses of the Verb "to be."

PRESENT.

Sing.	*Plur.*
Zoo em, I am.	Monga zoo, We are, &c.
To e, thou art.	Taso yue.
Huga duh, he is.	Hugawra dee.

PAST.

Sing.	*Plur.*
——oowam, I was.	——woo, We were, &c.
—— we, thou wast.	—— we.
—— wo, he was.	—— woo.

The Lord's Prayer.

"Pular chumonjuh juh pasmanke ye, nom suta dupak we, badshahee suta dusrhuruh we, aw darung luka juh pubukhkhtke duh pujumkuh daraduh suta jaree see. Rooti duburee orjee monguhluruh pudee orj wumongushta rakuruh, aw darung luka kurusdarano khuplolura monguh wubukho turjonuh shumonguh wubukshee, aw monguh pajmaikhtke muh ajwuh, balkuh lushbudeechekhuh monguh khalas kuruh, dupara dudeeh juh badshahee aw *koodrut* aw loyee tur orjee dabuduh por lushugahchekhuh to anyee. Amen."

THE CHINESE.

"In the Chinese, the Pentateuch is put to press; but various circumstances have occurred to retard the printing. The method of printing with moveable types being entirely new in that language, much time is necessarily requisite to bring it to a due degree of perfection. The present type in which we are printing, is the fourth in size which we have cut, each of which has sustained a gradual reduction. This last, in which we are printing both the Pentateuch and the Epistles, is so far reduced, that, while a beautiful legibility is preserved, the whole of the Old Testament will be comprized in little more than the size of an English octavo Bible; and the New Testament will be brought into nearly the same number of pages as an English New Testament. The importance of this in saving paper, and in rendering the

* Separated, Uhung-usni, twung usi. The Sungskrit verb has the Dual number also; but as the other languages have it not, it is omitted in the Sungskrit.

† See Jer. i. 4, 5.

scriptures portable, appeared such as to induce us to risk the delay which would be unavoidably occasioned from every character being cut anew both for the New and Old Testament. Another circumstance, however, has added to the delay: while preparing these types, we put to press an elementary work in Chinese, under the name of "Clavis Sinica," which when once begun, it was requisite to finish. This work, together with the text and a translation of the *Tahyoh*, a small Chinese work added by way of appendix, forms a volume of more than six hundred 4to pages. Before it was fully completed, however, we were requested to print brother Morrison's Grammar; and this work it appeared desirable to finish also with as little delay as possible. The unavoidable employment of our Chinese types and workmen, in printing these elementary works, which together exceed nine hundred pages, has, of course, much retarded the printing of the scriptures; but as the last of these works will be finished by the end of August, we hope, in future, to proceed in printing the scriptures with little or no interruption. This preparatory work, however, if it has retarded the mere printing of the scriptures, has not been without its advantages in improving the translation of them. In this department much progress has been made; in addition to the New Testament, the translation of the Old is advanced nearly to the end of the prophet Ezekiel.

The two principal Tenses of the Verb "to be."

PRESENT.

Sing.	*Plur.*
Gnó sheè, I am.	Gnó-túng sheè, We are, &c.
Irr sheè, thou art.	Irr-túng sheè.
T'ha sheè, he is.	T'ha-túng sheè.

PAST.

Sing.	*Plur*
——tsái, I was.	——tsái. We were, &c.
——tsái, thou wast.	——tsái.
——tsái, he was.	——tsái.

The Lord's Prayer.

"Gnó-tung tsái t'hyen foó hoo, irr ming chhing-shìng, irr wàng cheè, irr yuèn tsŏh-chhing yù tee yu yú t'hyen yen. Kin yih tsè oo-túng yĭh-kyen lyang-chhih, shyeà oo-túng foŏ-khyèn yao oo-túng shyeá foŏ kyĕn gnó-túng chyèa yèa, woŏh yùn oo-túng hyèn uy koó-hŏh, nái kyeù oo-túng chhĭh yŭ ngŏh-hyoong, khài irr wy chee kwŏh chee khynen chee yoong yu sheè sheè, Amen."

WEST INDIES.

(From "Periodical Accounts relative to the Baptist Missionary Society." No. XXX.)

Kingston, Jamaica. Mr. Lee Compere is removed to this station, having left his situation near Old Harbour, Saint Dorothy, on the pressing invitation of the negro Baptists, who amount to several thousands, in or near Kingston. He thinks there are among them a considerable number of truly pious people, though for want of some one to teach them the way of God more perfectly, they have been led into various extravagances and mistakes; and been split into parties, under the guidance of unskilful and ignorant preachers, some of whom have made a prey of them. But the most suitable remedy seems to be, allowing them a faithful minister of their own denomination; and the last accounts received encourage us to hope, that Mr. Compere, who has received a license from the mayor of Kingston, will be very useful among them. The charges given to Mr. Compere when he was sent out, to abstain most cautiously from all interference with political concerns, and to inculcate on all his hearers, and particularly on those who are slaves, the conscientious discharge of all relative duties, and especially to remind them of the instructions given by the apostles, to those in such a condition, [Ephes. vi. 5—8. Col. iii. 22—25. 1 Peter, ii. 18—25.] have been earnestly recommended to his attention, since his removal to Kingston; and we trust he is fully aware of their importance.

The following extracts are made from his last letter, dated August 5, 1816, received October 9.

'Lord's-day, July 6, 1816. I preached in the morning at six o'clock, again at half-past ten, and at half-past two in the afternoon; after which, I, for the first time in my life, administered the ordinance of the Lord's-supper, to about two hundred communicants. There are more than ten times as many, who have been members of the different Baptist churches, into which the negroes about Kingston have been divided; but in consequence of their circumstances as slaves, and the irregularities that have prevailed among them, we had no more at this time, who were admitted to communion. Their ignorance is so great, that I am obliged to assume more power than I should wish to take upon me, if there were a number of judicious Christians, with whom I could consult, and place any dependance on their judgment."

Lord's-day, 28th, he began reading the book of Genesis, at the morning prayer-meeting, with expository remarks, to enlarge the knowledge of his hearers. In the afternoon the congregation appeared to be exceedingly affected under the word, which excited him to pray more earnestly for divine influences on himself and his people. "I felt," he says, "as I never felt before, while speaking of the sufferings of the Redeemer. I could willingly have died in the pulpit. I enjoyed an unusual degree of utterance, accompanied with an agonising desire of plucking souls as brands from everlasting burnings. In this frame I continued till my attention was arrested by the appearance of my audience. Many appeared exceedingly impressed, and the greater part were in tears. After the evening service I was so fatigued, that I was obliged to go very early to rest. This has been a distressing week: Mr. Burgar, the Methodist missionary, who got a license to preach in Kingston at the same time that I did, has exchanged worlds. How wonderful are the ways of God! He just allowed this young man to surmount the opposition that was made to him, (he had been twice refused a license,) and then he took him to himself. I think I feel this removal of one of the labourer's out of the Lord's vineyard, as much as any of their own missionaries can do. Lord's-day, August 4, 1816, I preached as usual, and administered the Lord's supper, after the evening service, to about four hundred communicants. In consequence of Mr. Burgar's death, I preached in the morning from 'The harvest is great, and the labourers few,' &c. In the afternoon I preached a funeral sermon for him, from 'For me to live is Christ, and to die is gain.' Do pray for us, and send us speedily as much help as you can."

N. B. It appears from former letters, that Mr. C. had used a great deal of time and pains, in examining those whom he admitted as members of his church; though the detail of particulars would render this account too prolix.

AMERICAN INTELLIGENCE.

NATIVE INDIAN TRIBES.

The *General Committee of the Charleston Association Fund* still continue their mission among the Catawbas.

How soon the Almighty may open the way for dispensing more largely the gospel of grace to the benighted heathen of the west, is known only to himself. The prospect, however, appears increasingly favourable.

The Rev. Mr. Ellrod, after having visited some of the natives in the northerly parts of Ohio, thus writes:

"Before I went among them, I sent a big Bible to a man of colour, who had been taken captive, and was, I understood, of note among them, and could read the scriptures. I hope he is a Christian. By him the Indians have obtained some knowledge of the scriptures; so that when I went among them I was received very affectionately. They are the remnants of several different tribes. Their chiefs have all along been friends to America, but are very suspicious. They are a cunning, docile people, and very inquisitive. They came in companies to see me, and let me know, by their intrepreter, that they came to know what that book said, and what it meant; and would ask, how the great Spirit made it—how it was kept ever since he made it—and if white people had not altered it since it was made. They asked all important questions about creation; and the fall of man;—and about the good Spirit, and the bad spirit;—and how Jesus Christ was the Son of God, and salvation by him; and how he was one with the good Spirit: and what effect it would have on their nation if they received this book;—whether there was not danger of white people cheating them in this book. Several seemed to approbate the doctrines of grace, and expressed a desire for good men to come among them to teach them; but still expressed their fears of being cheated. One old lady of note in her tribe came about six miles with her son, who, as it appeared, had been under trouble a length of time about her future state, and begged that I would not cheat her. She professed that she had believed there was a way the good Spirit could save her, but never knew until now. She was very particularly inquisitive in the doctrines of Christ's righteousness for our justification—his atonement for our sins—of faith in him—of repentance for sins and knowledge of forgiveness—resurrection of the dead—eternal judgment—and life everlasting. And while I endeavoured to explain these things to her from the scriptures, she rose, and took me by the hand, saying in her own tongue, for she could not speak a word in English, and the tears rolling down her cheeks, 'I love the good Spirit for so good salvation—I love his Son, he is sweet to my heart, he is all good—I

love you, not bad love, but good love—I can now die happy—if I never see you again here, I shall see you in the good place.' Still wetting her cheeks with tears, and the appearance of joy, she added, 'I know the good Spirit sent you here.'

"I think the Bible, sent as a present to their chiefs by some one, with a letter that would let them know that the good people would send them a true man to teach it them, would be an acceptable thing to them—I have no doubt but the Lord is about to open a door of faith to them."—*Report of American Baptist Missions.*

RANGOON.

Conversation of the Rev. A. Judson with his Burman Pundit.

"Sept. 30.—Had the following conversation with my teacher, as nearly as I can recollect it. This man has been with me about three months, and is the most sensible, learned, and candid man, that I have ever found among the Burmans. He is forty-seven years of age, and his name is Oo Oungmeng. I began by saying, Mr. J—— is dead. *Oo.* I have heard so. *J.* His soul is lost,—I think. *Oo.* Why so? *J.* He was not a disciple of Christ. *Oo.* How do you know that? You could not see his soul. *J.* How do you know whether the root of the mango tree is good? You cannot see it; but you can judge by the fruit on its branches. Thus I know that Mr. J—— was not a disciple of Christ, because his words and actions were not such as indicate a disciple. *Oo.* And so all who are not disciples of Christ are lost! *J.* Yes, all, whether Burmans or foreigners. *Oo.* This is hard. *J.* Yes, it is hard, indeed; otherwise I should not have come all this way, and left parents and all to tell you of Christ. [He seemed to feel the force of this, and after stopping a little, he said,] How is it that the disciples of Christ are so fortunate above all men? *J.* Are not all men sinners, and deserving of punishment in a future state? *Oo.* Yes, all must suffer in some future state for the sins they commit. The punishment follows the crime as surely as the wheel of the cart follows the footsteps of the ox. *J.* Now, according to the Burman system, there is no escape. According to the Christian system there is. Jesus Christ has died in the place of sinners, has borne their sins, and now those who believe on him, and become his disciples, are released from the punishment they deserve. At death they are received into heaven, and are happy for ever. *Oo.* That I will never believe. My mind is very stiff on this one point, namely, that all existence involves in itself principles of misery and destruction. The whole universe is only destruction and reproduction. It therefore becomes a wise man to raise his desires above all things that exist, and aspire to *Nigban*, the state where there is no existence. *J.* Teacher, there are two evil futurities, and one good. A miserable future existence is evil, and annihilation, or *Nigban*, is an evil, a fearful evil. A happy future existence is alone good. *Oo.* I admit that is best if it could be perpetual; but it cannot be. Whatever is, is liable to change, and misery, and destruction. *Nigban* is the only permanent good, and that good has been obtained by Gaudama, the last deity. *J.* If there be no eternal being, you cannot account for any thing. Whence this world, and all that we see? *Oo.* Fate. *J.* Fate! The cause must always be equal to the effect. See, I raise this table; see also that ant under it: Suppose I were invisible; would a wise man say the ant raised it? Now fate is not even an ant. Fate is a word, that is all. It is not an agent, not a thing. What is fate? *Oo.* The fate of creatures is the influence which their good or bad deeds have on their future existence. *J.* If influence be exerted, there must be an exerter. If there be a determination, there must be a determiner. *Oo.* No: there is no determiner. There cannot be an eternal being. *J.* Consider this point. It is a main point of true wisdom. Whenever there is an execution of a purpose, there must be an agent. *Oo.* [after a little thought] I must say that my mind is very decided and hard, and unless you tell me something more to the purpose, I shall never believe. *J.* Well, teacher, I wish you to believe, not for my profit, but for yours. I daily pray the true God to give you light that you may believe. Whether you will ever believe in this world, I dont know: but when you die, I know you will believe what I now say. You will then appear before the God that you now deny. *Oo.* I dont know that. *J.* I have heard that one Burman many years ago embraced the Portuguese religion, and that he was your relation. *Oo.* He was a brother of my grandfather. *J.* At Ava, or here? *Oo.* At Ava he became a Portuguese; afterwards went to a ship-country with a ship-priest, and returned to Ava. *J.* I have heard he was put to death for his religion. *Oo.* No: he was imprisoned and tortured by order of the emperor. At last he escaped from their hands, fled to Rangoon, and afterwards to Bengal, where they say he

died. *J.* Did any of his family join him? *Oo.* None. All forsook him; and he wandered about, despised and rejected by all. *J.* Do you think that he was a decided Christian, and had got a new mind? *Oo.* I think so; for when he was tortured hard, he held out. *J.* Did he ever talk with you about religion? *Oo.* Yes. *J.* Why did you not listen to him? *Oo.* I did not listen. *J.* Did you ever know any other Burman that changed his own for a foreign religion? *Oo.* I have heard that there is one now in Rangoon, who became a Portuguese; but he keeps himself concealed, and I have never seen him."

SOUTH SEA ISLANDS.

(Communicated by Dr. Ryland.)

The Sandwich Islands, situated in the Pacific Ocean, between 18° 50′ and 20° 16′ N. Lat. and 203° 47′ and 205 E. Long. from Greenwich, are eleven in number. Nine of them are under one king, called Tamahamaah. The other two are under his brother, called Tamoree. These princes are men of uncommon activity and enterprize: they are labouring to introduce the arts of civilization among their subjects. All the islands are fertile, and the climate salubrious. Owyhee, the largest of the islands, is supposed to contain from one to two hundred thousand inhabitants. And the population of all the islands may be stated at from three to 500,000. The islands, however, are capable of sustaining a much greater population than this, and probably will, as soon as Christianity shall have abolished their cruelties, and civilization increased the facilities of living. The natives are friendly and hospitable to strangers, although the unfortunate captain Cook here lost his life by a sudden impulse of resentment. They are enslaved by the horrid rites of idolatry: they worship blocks of wood and stone, and not unfrequently stain their cruel altars with human blood.

Five youths from these islands are now educating in America, who appear already to be converted to Christianity, one of whom is the son of Tamoree; another, Benjamin Carhoos, a native of Owyhee, has resided several years in Boston, and belongs to a Baptist church in that city, composed of people of colour.

Domestic Religious Intelligence.

AFRICAN INSTITUTION.

WEST INDIA SLAVERY.

From a series of pamphlets, entitled "*West Indian Sketches, drawn from authentic Sources,*" we shall occasionally make a few extracts, in order to excite in our readers an abhorrence of that abominable traffic in human flesh, which is still the disgrace of many of our countrymen; and also to show them the necessity of giving support to every measure calculated to better the condition of this degraded class of our fellow-creatures. The following anecdote is extracted from a work of Dr. Pinckard, on Colonial Bondage, and relates to what is called,

The Driving System.

1. "At one spot, in the course of our ride, we had our attention arrested, by observing a party of four, almost naked, females, working in a cane field. Curiosity would not allow us to pass on without devoting to them a moment of particular regard. We therefore went a little off the road to approach them nearer; when we found that they were labouring with the hoe, to dig, or cut up the ground, preparatory to the planting of sugar; and that a stout, robust-looking man, apparently white, was following them, holding a whip at their backs. Observing that he was the only one of the party who was idle, we inquired why he did not partake of the task, and were told, in reply, that it was not his business—that he had only to keep the women at work, and to make them feel the weight of the whip if they grew idle, or relaxed from their labour." Vol. I. p. 140.

2. "On my way down the coast lately from Mahaica, I observed among the slaves, what to me was a novelty; although I was told, by a gentleman of the colony, that it was by no means uncommon. In one of the fields we passed a gang of negroes employed at their labour, with a female driver carrying

the whip at their backs. On my remarking that it was not a becoming duty for the *beau sexe*—that the nature of the lady might be too tender to admit of her correcting the strong, and her arm too feeble to enable her to chastise the idle—my companion replied, that I was much mistaken; for, on the contrary, the '*women drivers*' were sometimes peculiarly severe, and often corrected the stoutest slaves with no feeble arm." Vol. II. p. 121.

3. "In the course of our walk, I had the opportunity of observing a species of Negro-labour that was new to me; having met a party of sixteen naked slaves, male and female, in the act of dragging the trunk of an immense tree out of the forest, with ropes. They were conducted by a driver with his whip; and pulled on the load by mere strength of arm, having no assistance from any machinery, and only availing themselves of the simple expedient of placing small billets of wood under the tree, at short distances from each other, in order to prevent it from sinking into the dirt, and doubling their toil." Vol. II. p. 199.

4. "In walking through Kingston, (Jamaica,) I observed an example of slavery unlike any that had met my eye to windward—sixteen or eighteen Negroes, linked in a sort of harness, and forming a regular team, were drawing an immense trunk of mahogany, conducted by a driver with a cart-whip, who went whistling at their side, and flogging them on, precisely as an English carter does his horses." Vol. II. p. 371.

ABOLITION OF SLAVERY IN CEYLON.

It is truly gratifying to subjoin an instance of a contrary description; and to state, that effectual measures have been taken for the abolition of slavery in Ceylon, in the East Indies. The Honourable Sir Alexander Johnston has addressed a letter to the African Society, dated Columbo, 22d July, 1816, in which he says:

"I have, for the last ten years of my residence in Ceylon, been endeavouring, as I believe I have often mentioned to you, to get the principal proprietors of slaves on the island, to fix a day after which all children born of their slaves shall be considered as free. My endeavours have at last, as you will see by the inclosed papers, been attended with success. I wrote, on the 10th of this month, a letter upon the subject, to the principal proprietors of slaves at this place, who are upon the list of the special jurymen for the province of Columbo, and who are, therefore, all personally known to me. The proposal was well received by them; and they, at the general meeting which they called, to take the contents of that letter into consideration, unanimously came to the resolution, *that all children born of their slaves*, after the 12th of August next, should be free; (the 12th of August was fixed upon by them at my suggestion, as a compliment to the Prince Regent.) They afterwards appointed a committee, from among themselves, to frame certain resolutions, for the purpose of carrying their benevolent intention into effect. The principal object of these resolutions is, as you will perceive, to secure that the children, born free after the 12th of August next, shall be provided for by the masters of their parents until the age of fourteen; it being supposed, that after they have attained that age, they will be able to provide for themselves.

"The Dutch special jurymen of this place, consist of about one hundred and thirty of the most respectable Dutch gentlemen; in which number are contained almost all the Dutch who are large proprietors of slaves. Besides those gentlemen, there are jurymen of all the different casts among the natives; such as Vellales, Fishumen, men of the Mehabaddle, or Cinnamon Department, Chitties, or Mahomedans. The moment the jurymen of these casts heard of the resolution which had been come to by the Dutch special jurymen, they were so much struck with the example which had been set them, that they also immediately addressed me in the same manner as the Dutch had done, announcing their acquiescence in the measure which had been adopted by the Dutch, and their unanimous determination to consider free, all children that may be born of their slaves after the 12th of August.

"*The example of the jurymen of Columbo, is, I understand, to be immediately followed by all the jurymen on the island: you will, I am sure, be delighted to hear of this event. The state of domestic slavery, which has prevailed in this island for three centuries, may now be considered at an end.*"

It is due to those worthy persons, whose names, to the amount of 64, are signed to their letter, to give an extract from it, to show the sentiments by which they were influenced in adopting this measure. They say,

"We beg leave to assure your lord-

ship, that the proposal conveyed by your lordship's letter is gratifying to our feelings; and it is our earnest desire, if possible, to disencumber ourselves of that unnatural character, of being proprietors of human beings: but we feel regret in adding, that the circumstances of every individual among us, does not allow a sudden and total abolition of slavery, without subjecting both the proprietors, and the slaves themselves, to material and serious injuries."

In concluding their letter, they thus strongly express themselves, by calling these measures for the abolition of the slavery,—"The extinction of a traffic avowedly repugnant to every moral and religious virtue."

MISSION TO THE HIGHLANDS.

THE Baptist church, meeting in Morrison's Court, Glasgow, (elders, Messrs. Watt and Buchan,) have published an address to the societies of Christians in Scotland, of similar sentiments, giving an account of the labours of two itinerants, William Tulloch and Peter Fisher, during seven weeks in the Highlands and Islands. They travelled about 360 miles; preached about 80 times, and addressed about 4,400 persons.

Extract of a letter from Mr. James Buchan, of Glasgow, to Mr. Ivimey, dated Dec. 28, 1816.

"The printed letter herewith sent, will show you that we are not forgetting the Highlands of Scotland. Many parts of them are destitute almost as India. At present there seems to be a considerable shaking of the dry bones. If we can, we mean to send more preachers among them, with the glad tidings of salvation, through the finished work of God, manifest in the flesh.

"In the summer of 1815, a Baptist church of about eighteen members, with their pastor, Allen M'Dumed, left Breadalbane, Perthshire, and emigrated to British North America: they all sailed in one ship. The other day there was a letter from the pastor, which was as follows:—On their voyage they were well used, and he preached to the crew and passengers every Lord's day. They passed the winter in Montreal. Mr. M'Dumed preached either there, or in the country, about twelve miles distant, every Lord's-day. At the latter place, one man would have been baptized, but for the severity of the weather at the time. In the spring of 1816, the church removed to about eighty-three miles from Montreal, where they have settled. After they left, the person above referred to continued to meet with all that came in the neighbourhood of Montreal, and read and endeavoured to explain the scriptures to them. Mr. M'Dumed says, that the church met comfortably under the shade of a tree: he is with them every other Lord's-day. The day he is absent, he goes to a considerable distance and preaches. His audience is, in general, pretty numerous, and he hopes his labours are not without success. In the neighbourhood where they have settled, there had been a Presbyterian minister; but he had died a little time before they arrived. Between where they are and Montreal, there are but two ministers; the one a Roman Catholic priest, and the other a minister of the church of England. In the opposite direction, going up the country, he says, he does not know how far he might travel, without meeting any person who should point out the way to eternal life. As to Bibles, there is a great want of them. At one place where Mr. M'D. preached, he asked, why they came without Bibles; they replied, because they had them not. He requested they would let him know how many it would require to supply each family that wanted with a copy; they answered, 150. He has a demand of Bibles to supply this lack. Previously to this period, he had distributed a considerable number of Bibles and Testaments, which he took out from hence; some of which were purchased by himself, but the greater part were given him for distribution, by the Glasgow Auxiliary Bible Society.

"I hope the Baptist Missionary Society will print the last Memoir of the Translation, in its present state, for sale. It is a curiosity which most literary characters would like to have. Dr. M'Gill, Professor of Divinity in our University, wishes very much that this should be done. Yours, "JAMES BUCHAN."

ORDINATION.

WARMINSTER, WILTS.

ON Wednesday, the 20th of November, the Rev. Joseph Mitchell was set apart to the pastoral office over the Baptist church at Warminster, Wilts. Service was commenced with reading a prayer by Mr. Winter, of Beckington. Mr. Bulgin, of Poole, stated the nature of a gospel church, and described the character and privileges of its members. Mr. Gough, of Westbury Leigh, asked the usual questions of the church and

minister. Mr. Porter, of Bath, offered up the ordination prayer. Dr. Ryland, in an affectionate charge from 1 Tim. iv. 11—16, stated the proper subjects of the gospel ministry, pointed out the method prescribed by the apostle to young ministers to secure respectability, and urged the motives by which the apostle enforced his charge. Mr. Saunders, of Frome, addressed the church from 1 Thess. v. 12, 13, and observed, "1st, The apostle presents you with some recollections with respect to the office and employment of your minister. He is to preside over you, to labour among you, to admonish you. 2dly, The apostle gives you some very important advice with respect to your conduct towards your pastor. You are to honour him, *i. e.* to reverence, to respect, and to show an affectionate regard to him. Regard him, and receive him, as a messenger of grace. Show the most affectionate regard to his ministry; and show your affection, by constantly remembering him at a throne of grace." In the evening, Mr. Murch, of Frome, preached from Numb. xiv. 21.

Poetry.

LONGING FOR A REVIVAL.

Dear Saviour! now thy work revive
Within this heart of mine;
Renew my soul, and bid me live,
And be entirely thine.

Do I not long to see thy face,
To dwell beneath thine eye?
Am I not thirsting for thy grace,
To bear my soul on high?

The world around me smiles in vain,
It cannot make me blest;
Nor without thee, does heav'n contain
For me a place of rest.

Just as the flow'rs expand, to meet
The sun's enliv'ning rays,
So I thy blest return will greet,
With undissembled praise.

Come, then, dear Saviour, take my heart,
Possess it as thy throne;
Nor let me more from thee depart,
But seal me as thy own.

So Jesus shall thy work revive
Within this heart of mine;
So with thee, Saviour, shall I live,
And be for ever thine.

Coseley. B. H. D.

ON IMMORTALITY.

NOW, o'er the peopl'd graves my footsteps rov'd
Where sculptur'd marble all my pa-sions mov'd;
My thoughts on sad mo-talily revolv'd,
And mourn'd the tender'st ties on earth dissolv'd:
Here Melancholy holds her gloomy reign;
Here heaves the conscious breast with throbbing pain.—
Pensive to a lone yew my steps I bend,
When, lo! a voice from heav'n exclaims,
"Attend!"
My list'ning ear each holy precept caught,
And all my senses seem'd involv'd in thought:
Bright Immortality before me mov'd,
And all my troubl'd passions thus reprov'd:
"O why, vain mortal, dost thou loiter here!
Why drop the silent tributary tear?
Know, that to me the spirit wings its way,
To the bright regions of eternal day.
Then, murmur not at God's all-wise decree;
But live to Him who shed his blood for thee.
So, fearless shalt thou meet the tyrant death,
And with a smile resign thy fleeting breath.
So shall he prove the harbinger of joy,
Rapture supreme, and bliss without alloy."
The seraph ceas'd—methought I view'd on high,
A fairer world than this, above the sky;
Where, free from sin and death, disease and pain,
Blest Immortality must ever reign.

Norfolk. R. D.

"THE RIGHTEOUS HATH HOPE IN HIS DEATH." *Prov.* xiv. 32.

THUS saith the all-unerring page,
(Well may the thought our griefs assuage,
And all our fears repel,)
"The righteous in his death hath hope;"
A steadfast, never-failing prop,
To bear his fainting spirit up,
And ev'ry doubt dispel.

Though now an exile, far from home,
Hope pierces through the dismal gloom,
And tells of joys unknown:
Of joys, his happy soul shall prove,
In bright celestial worlds above,
Where all is transport, all is love;
And of a starry crown.

Hope wafts him now and then a breeze,
Whilst sailing on life's stormy seas,
By each rude billow tost:
And when the tempest all is o'er,
Safe shall he reach that peaceful shore,
Where hope itself shall be no more,
In full fruition lost.

Not so the guilty sinner's *death*,
His hope, when God demands his breath,
Is like the crackling thorn;
Or, as the web the spider weaves,*
Which, while it flatters, still deceives,
Till the poor wretched soul it leaves,
All *hopeless* and *forlorn*.

Diss. S. S.

* Job, viii. 13 and 14.

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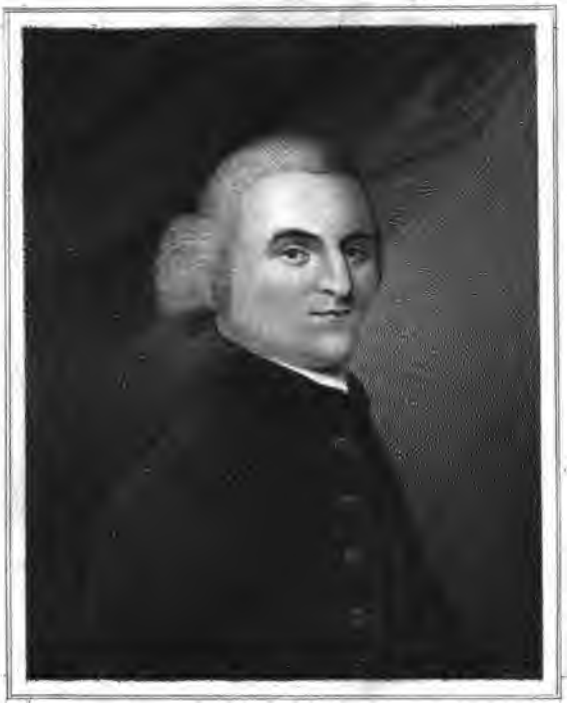

REV.D THOMAS STEEVENS,

late of Colchester?

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MARCH, 1817.

MEMOIR OF THE REV. THOMAS STEEVENS,

LATE PASTOR OF THE BAPTIST CHURCH AT

COLCHESTER.

LIGHT and shade seem not more essential to the production of a finished drawing, than variety of incident to the formation of an interesting memoir: yet we are, occasionally, presented with a moral excellency of manners, which effectually relieves the monotony of life, and more than supplies the regretted absence of striking vicissitude. In some instances, rapid movements, connected with reverses the most unexpected, may afford the best opportunity for developing superiority of mind; while, in others, the undeviating occupation of talent, through a lengthened course, in which the same duties are constantly recurring, constitutes a distinction of character which claims our unqualified respect. On this account, we have often enjoyed more satisfaction in tracing the almost silent progress of unassuming worth, than when we have been hurried through the contrasted scenes of noisy, rather than useful existence. With some such reflections, the reader may profitably turn from contemplating the placid countenance in the engraving which accompanies our present Number, to the following account of its original.

Mr. Thomas Steevens, the only child of his parents, was born at Northampton, October 6, 1745. His father and mother sat under the ministry of Dr. Doddridge, and were both truly pious. Scarcely had his father welcomed the entrance of his beloved child into the world, when, called to embrace him for the last time, he solemnly committed him to the protection of an infinitely gracious Providence, and the superintendence of maternal tenderness, himself being dismissed from all earthly anxieties; and she, who had been a wife only one year, became a widow, and so remained during the rest of her life. She was, however, a widow indeed, trusting in God, and, like another Eunice, watching over another Timothy, the concern of her life appeared to be, that, from a child, her son should be made acquainted with the holy scriptures. Her solicitude experienced an early reward in the docility with which her instructions were received, and the pleasing appearances accompanying her endeavours. Habitual thoughtfulness characterized almost the infancy of Mr. Steevens, to an extent which led

several persons confidently to predict what would be his future employ. Dr. Doddridge himself appears to have been attracted by what he discovered in this child; and engaged, when he should be sufficiently advanced, to take him under his patronage. Pleasing as such an arrangement must have been, the accomplishing of it was frustrated: for, when his intended pupil had but just reached his sixth year, the Doctor was called to the heavenly inheritance, and Mr. Ryland, of Northampton, became the preceptor of young Steevens, whose proficiency appears to have been creditable to the well known ability of his tutor.

In his fifteenth year, Mr. Steevens came to London, and was apprenticed to the weaving trade with a pious and respectable master. Such now became his thirst for information, that the hours which should have been devoted to rest, were often employed in the pursuit of knowledge. His master, observing the prevailing taste of his apprentice, generously afforded him every facility that might assist his progress; in doing which, he was amply compensated by the fidelity and diligence with which Thomas discharged the duties of his station. Just at this time a clergyman, of the name of Neale, gave private instruction to a select number of young men, among whom Mr. Steevens attended; by which the improvement of his mind was considerably advanced.

During this period, he sat, chiefly, under the ministry of Dr. Conder and Mr. Potts, the latter instituted a monthly exercise for the assistance of serious youth, in which theological questions were proposed and discussed: the part Mr. Steevens was enabled to take on these occasions, considerably raised him in the estimation of his most judicious hearers, and confirmed the sentiment to which his earlier years had given existence, that, ere long, he would occupy an important station in the church of Christ.

The term of his apprenticeship being expired, he had the satisfaction to receive from his master, who had always treated him as a confidential friend rather than as a servant, the most honourable testimony to his conduct during his residence in his family.

An event occurred in 1768, which contributed, in a large proportion, to promote the happiness of Mr. Steevens during the remainder of his life: for, in this year, he received the hand of Hannah Carter, whose parents were in communion with Mr. Potts. The conjugal harmony of Mr. and Mrs. Steevens appears to have been mutually cherished by the most affectionate solicitude; and the deservedly esteemed widow yet survives, venerating the recollection of her deceased husband, and cheered by the animating prospect of shortly joining that assembly, whose members have triumphed over death.

One inducement to Mr. Steevens to form this important relation, and that not the least considerable, was, that under his roof, his mother, who had been a widow more than twenty years, might receive such evidences of affectionate attention, and filial reverence, as might soften the asperities of declining life, and leave her nothing to wish of an earthly description. For sixteen years these duties were discharged with cheerful

vigilance, till his aged parent was removed where the exercise of such benevolence is no longer needed.

For some time after his marriage, Mr. Steevens attended the ministry of Mr. Potts in the morning, and Mr. Brewer, of Stepney, in the afternoon of the Lord's-day: he also occasionally heard, and with considerable satisfaction, that extraordinary preacher Mr. George Whitfield, and some others, who, at that period, were distinguished by their eminence in the Christian ministry.

A divine blessing appears to have accompanied these diversified means, and Mr. Steevens advanced in knowledge of revealed truth, and in a concern to be governed by its influence. Thus it was that he came to the determination of declaring his faith in Jesus Christ, and uniting with a Christian society. Having concluded to join the independent church at Stepney, he proceeded to prepare a written account of his views and experience. In this attempt, the subject of baptism came under his consideration as it had never done before: by a diligent examination of the New Testament, without any supplementary interference, he soon discovered, that, like many others, he had, on this subject, trodden the hackneyed path, taking that for granted which is completely destitute of evidence, and allowing custom to tyrannize over truth. Being fully convinced that the immersion of believers was the command of Christ, and that no authority on earth could be sufficient to justify so flagrant a violation of a positive institute as that of infant sprinkling, he respectfully declined the intended connection, and, consequently, his attention was directed to seek communion where the convictions he had received might be honoured by obedience.

Mr. Macgowan was, at this time, pastor of the church meeting near Devonshire-square; and his celebrated "Shaver" having fallen into the hands of Mr. Steevens, he felt a more than ordinary desire to hear the author: the result affords another opportunity of perceiving with how much caution first impressions should be allowed to govern our judgment, and influence our conduct. Having heard Mr. Macgowan, the conclusion was, that he would hear him no more. For some time he attended at various places, without finding a settled home; till, at length, a near relative expressing her intention of hearing Mr. Macgowan, Mr. Steevens remarked, that he thought her edification would be more promoted by hearing some other minister: she was not, however, to be diverted from her purpose; and, on her return, informed Mr. Steevens she had been much gratified, and added, that in this instance she could not help suspecting he had too hastily formed his opinion: for that, were he to persevere in attending on the ministry of Mr. Macgowan, her conviction was, that he would ultimately approve. With this intimation he complied; and, though his prejudices were not instantly removed, they gradually yielded, till he became strongly attached to Mr. Macgowan's ministry; and, in 1772, he was baptized and united to the church. His serious and affectionate behaviour greatly endeared him both to his pastor and the members of this Christian society. An opportunity soon

occurred for the developement of those talents with which the great Head of the church had distinguished him. The church, to which he was now related, held a meeting on the Lord's-day morning, previous to the public service; when, besides the more ordinary exercises of social worship, certain individuals, supposed to possess some ability for edifying their brethren, by endeavouring to explain the scriptures, were encouraged to communicate their views of any passage which might have particularly engaged their attention. At these meetings, Mr. Steevens having been repeatedly heard in prayer with more than usual satisfaction, he was requested to address the friends from some portion of divine truth. With such solicitation he several times complied; and, on one of these occasions, it was contrived that his pastor, unknown to him, should be one of his hearers: the consequence was, Mr. Macgowan concurred in opinion with other judicious persons, that the gifts of Mr. Steevens entitled him to more public notice; and, at a following church meeting, the case was regularly introduced. Mr. Steevens was now called upon to speak a certain number of times in the presence of the church, after which he was *unanimously* sanctioned as a public teacher of Christianity; and affectionately commended to the direction of divine Providence. Thus he was assisted, by honourable gradations, in 1772, to ascend the pulpit, and commence an important career, which was only to terminate with his life.

His occasional services were well received, both in London and the country; and the attention of several destitute churches was soon directed towards him. At the request of the church at Kimbolton, he spent some weeks with them, to their great satisfaction. At the expiration of this engagement, they became exceedingly solicitous that his labours should be continued among them; and, finding that he had scruples, in consequence of the church being on the open plan, the members of the church, who were Independents, hoping to obviate this difficulty, voluntarily proposed to commune elsewhere. Fearing, however, that he should not ultimately be happy in this station, he felt it to be his duty to decline their pressing invitation.

It is remarkable of this church, that, at the time they were visited by Mr. Steevens, they had been *eleven years* destitute of a pastor; nor had they, during the whole of that period, been unanimous in the choice of any individual till he was introduced to their notice, and, after his rejection of their call, they remained *eleven years more* before they were settled with a minister!

Scarcely had Mr. Steevens returned from Kimbolton, when he received, by the same post, two invitations; one from Colchester, and another from Olney. Being at the residence of a friend at the time these letters came to hand, that from Colchester was immediately forwarded to him; this circumstance determined him to visit Essex first, at the same time promising the friends at Olney, when he should have attended to this engagement, that he would spend a month with them also.

At the close of this year (1772) he preached his first sermon at Colchester, from Psalm ci. 1, "I will sing of mercy and judgment; unto thee, O Lord, will I sing." During his stay, on this occasion,

a powerful impression was made by his ministry; but it now became necessary that Olney should participate in his services. While there, he was affectionately and unanimously solicited to renew his labours at Colchester, with a view to the pastoral office. After much serious thought, in concurrence with the judgment of his pastor, and the church with which he stood connected, the friends at Colchester had the happiness to find that his conclusion was favourable to their wishes; and they piously acknowledged it as an answer to their prayers. His public ordination took place at Colchester, on the 17th of August, 1774.

For twenty-eight years he laboured in that part of the Redeemer's kingdom, and was "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." During these years, though, like his brethren, he was called to witness some affecting changes, he was, nevertheless, privileged, in no inconsiderable degree, to rejoice in the enlargement of Zion. In the course of his ministry, one hundred and sixty-nine persons were baptized, and added to the church: and he had the pleasure of seeing the limits of the meeting-house extended to double their original dimensions; which the increased state of the church and congregation had made indispensably necessary. About four years after his settlement, Mr. Steevens was visited by a malignant fever, which, in the opinion of his physician, left but a slender hope of his continuance. After, however, he had been confined from his public duties seven weeks, he gradually revived; but, within fourteen months, the distemper returned four times to the attack; and, though ultimately he so far recovered as to be seldom necessitated to suspend the exercise of his ministry, yet by these repeated shocks his constitution was so undermined, that his anticipations of ascending the pulpit were frequently oppressive; and, notwithstanding when thus engaged, he was usually favoured to rise so superior to his fears and his feelings, that his hearers drew conclusions concerning his health directly contrary to fact, yet his exertions in public were often succeeded by distressing debility.

It is, therefore, obvious, that however close may be the connection between body and mind, the latter, in many instances, is known to operate vigorously, while the former is perceptibly yielding to the slow, but certain progress of decay. This fact will be farther exemplified by the relation of the following circumstance, in which, also, we have an opportunity of taking a comparative view of talent and integrity. In 1793, a friend being for some months on a visit at Colchester, and having attended the ministry of Mr. Steevens with considerable interest, ventured to remark, that the qualifications of Mr. Steevens were equal to a station much superior to that which he occupied. This suggestion getting into circulation, occasioned much anxiety in the minds of those who were warmly attached to their pastor, lest he should be influenced to remove from them. That nothing might be wanting on his part to subdue this impression, and tranquillize the minds of his friends, he delivered a sermon from 2 Cor. vii. 3, "For I have said before, that ye are in our hearts to die and live with you."

Many discouragements attended the last years of Mr. Steevens's ministry; in the patient enduring of which, the Christian minister appeared to great advantage. Such exercises, however, were ill adapted to diminish the effect of those bodily infirmities, under the oppressive weight of which nature was already beginning to sink. But in the close of the year 1801, an event took place which appears to have been the immediate occasion of his removal. Returning from visiting one of his friends, in passing through an avenue of the town, the weather being frosty, he met with a severe fall. At first, no serious consequences were apprehended; shortly after, however, it became but too evident that an injury was sustained, which his impaired state of health left little hope of his being able to surmount. By this occurrence, it was the will of divine Providence to terminate the public services of Mr. Steevens: but let us pay, at least, a hasty visit to his retirement, where, for nearly six months previous to his decease, he languished, calmly waiting the arrival of that moment when he was to be absent from the body, and present with the Lord. The consideration of death, which has so often appalled minds the most powerful, and piety the most unsuspected, had, not infrequently, been contemplated by Mr. Steevens with feelings strongly allied to dismay. It was reserved for him, in this near approach to the solemn transition from time to eternity, to speak of it with more than composure. "I know," said he, "whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Alluding to his ministry, he remarked, "The doctrine which I have preached, is that by which I can die." Not long before his dissolution, he repeated,

"Yet a season, and you know
Happy entrance shall be given;
All our sorrows left below,
And earth exchang'd for heaven."

Mr. Steevens had no dear children, whose future conflicts in life might have interfered with the serenity of his dying hours; they having, in the very first stage of infancy, become his precursors to the heavenly inheritance. But there was one, who, for many years, by a sympathy which generously divides the sum of human wo, and an affectionate attention to whatever might economize the distribution of earthly enjoyment, had become entitled to that tender solicitude which seemed to be interwoven with his being, and which he could not always restrain within those approved limits prescribed by his better judgment. Such, however, was now the happy submission of his mind, that, calling Mrs. Steevens to him, he said, "My dear, I can now leave you without anxiety in the hands of my covenant God and Father." At another time he thus addressed her: "When I came to Colchester, I commenced with mercy and judgment, and with that I die: but mercy has greatly prevailed." In one of his last audible addresses at the throne of grace, he commended the people of his charge to God, in the most impressive and appropriate language.

The time of his departure was now at hand; all that skill and kindness could suggest had been attempted; but at length disease triumphed over every palliative, and on the eleventh of June,

1802, in the fifty-seventh year of his age, Mr. Steevens, almost unobserved by those who attended him, "languished into life." On the eighteenth, he was interred in the ground adjoining the meeting house, when ministers of several denominations were present. The address at the grave was delivered by the Rev. Giles Hobbs; who, for a long period, had been the pastor of the independent church at Colchester. He was the senior of Mr. Steevens, but had, notwithstanding, for several years attended his weekly lecture. In paying this final tribute of esteem to his departed friend, he remarked, "I have known him nearly thirty years, and never knew any thing but good of him." After the interment, the Rev. Zenas Trivett, of Longham, the highly respected friend of the deceased, preached the funeral sermon from the following text, which Mr. Steevens had selected: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. iii. 12, 13, and ii. 19, 20.

The removal of Mr. Steevens was felt and lamented in no ordinary degree: many of the inhabitants of Colchester, who were not decidedly serious, revered his character; but the truly pious, justly appreciating his value, could not but exclaim, "My father, my father, the chariot of Israel, and the horsemen thereof." The writer has heard both churchmen and dissenters pronounce the name of *Steevens*, in a manner that strikingly marked the veneration in which they held it. The only sermon he could be prevailed upon to publish, was delivered, a few years before his death, at Coggeshall, at the forming of the Baptist Essex Association; the text was from Daniel, xii. 4, "Many shall run to and fro, and knowledge shall be increased." He took considerable pleasure in versifying, and left, in manuscript, nearly *two thousand* hymns, written on a great variety of subjects. Some of these have recently appeared in a selection published by the Rev. J. Upton, of London.

In closing this brief account, we hope it will not be forgotten, that, while endeavouring to discharge a debt which has been long due to departed excellence, an object has been contemplated far more important than that of panegyrizing an individual, who would have been among the foremost to adopt the confession of the apostle, "I know that in me (that is, in my flesh) dwelleth no good thing." Indeed, to insert in a monthly pamphlet, the contemporary names of Fuller, Sutcliff, and Steevens, which, by an immutable purpose, have been inscribed in that imperishable volume, which contains the names of patriarchs, prophets, and apostles, can be no flattering distinction: the insertion may give interest to the page where they are introduced; but on them, whose eminence is secured beyond the influence of human opinion, it can confer nothing. In short, to edify the pious, to strengthen the languid, to animate the discouraged, and to stimulate the negligent, are among

the ends proposed by these biographical outlines. But, most of all, in surveying the life of a godly pastor, an opportunity is afforded of admiring the fidelity of him who said, "Lo, I am with you alway, even to the end of the world." It is to the perpetuated accomplishment of this divine declaration, we must trace the existence and successful exercise of every ministerial qualification—it is to the same unfailing source must be attributed the uninterrupted succession of Christian teachers, whose labours have so essentially served the best interests of their fellow-men—it is to the performance of this promise the church is indebted for its preservation and enlargement; and, resting our calculation on the certainty of its fulfilment in each subsequent period of time, we confidently expect the universal diffusion of revealed truth, accompanied with an energy that shall triumph over the most determined form of resistance, till the operation of heavenly principles be experienced in every heart, and the praises of Jehovah ascend from every tongue.

A REMARKABLE DREAM
Of Dr. DODDRIDGE.

(COMMUNICATED BY THE REV. DR. RYLAND.)

THE Doctor, and Dr. Clark, of St. Albans, had been conversing together in the evening, upon the nature of the separate state, and the probability that the scenes, on which the soul would enter upon its first leaving the body, would bear some resemblance to those with which it had been conversant while on earth; that it might, by degrees, be prepared for the more sublime happiness of the heavenly world. This, and other conversation of the same kind, probably occasioned the following dream.

The Doctor imagined himself dangerously ill, at a friend's house in London, and after lying in this state some hours, he thought his soul left the body, and took its flight in some kind of fine vehicle, which, though very different from the gross body it had just quitted, was still material. He pursued his course through the air, expecting some celestial messenger to direct him, till he was at some distance from the city; when turning back and viewing the town, he could not forbear saying to himself, "How vain and trifling do those affairs, in which the inhabitants of this place are so eagerly employed, appear to me, a separate spirit." At length, as he was still continuing his progress, and though without any certain direction, yet easy and happy in the thoughts of the universal providence and government of God, which extends alike to all states and worlds, he was met by one who told him, he was sent to conduct him to the place appointed for his abode: from whence he concluded, that it could be no other than an angel, though, as he thought, he appeared under the form of an elderly man. They went accordingly on together, till they came within sight of a large, spacious building, which had the air of a palace. Upon his inquiring what it was, his guide told him, it was the place assigned him for his residence at present. Upon which the Doctor observed, that he remembered he had read, while on earth, that "*Eye had not seen, nor ear heard, nor the heart conceived, what God had laid up*

for his servants:" whereas he could easily have formed *an idea* of such a building, from others he had seen, though he acknowledged they were greatly inferior to this in elegance. The answer his guide made him, was plainly suggested by the conversation of the evening: it was "That the scenes first presented to him, were contrived on purpose to bear a near resemblance to those he had been accustomed to on earth, that his mind might be more easily and gradually prepared for those glories that would open upon him hereafter, and which would at first have quite dazzled and overpowered him."

By this time they were come up to the palace, and his guide led him through a kind of saloon into an inner parlour. The first thing that struck him was a large gold cup, that stood upon a table, on which was embossed the figure of a vine, and clusters of grapes. He asked his guide the meaning of it, who told him, "It was the cup in which his Saviour drank new wine with his disciples in his kingdom: and that the figures carved upon it, were intended to signify the union between Christ and his people; implying, that as the grapes derived all their beauty and flavour from the vine, so the saints, even in a state of glory, were indebted for their establishment in holiness and happiness to their union with their *head*, in *whom they are all complete.*" While they were thus conversing, he heard a noise at the door, and was informed by the angel, that it was the signal of his Lord's approach, and was intended to prepare him for the interview. Accordingly, in a short time, he thought our Saviour entered the room, and upon his casting himself at his feet, he graciously raised him up, and with a smile of inexpressible complacency, assured him of his favour, and his kind acceptance of his faithful services; and as a token of his peculiar regard, and the intimate friendship with which he intended to honour him, he took the cup, and after drinking of it himself, gave it into his hands. The Doctor would have declined it at first as too great an honour; but our Lord replied, (as to Peter in relation to washing his feet), "If thou drinkest not with me, thou hast no part in me." This scene, he observed, filled him with such transports of gratitude, love, and admiration, that he was ready to sink under it. His master seemed sensible of it, and told him, he must leave him for the present, but it would not be long before he repeated his visit; and that, in the mean time, he would find enough to employ his thoughts in reflecting on what had passed, and contemplating the objects around him. As soon as our Lord was retired, and his mind was more composed, he observed the room was hung round with pictures; and, upon his examining them more attentively, he discovered, to his great surprize, that they contained *the history of his own life;* the most remarkable scenes he had passed through being thus represented in a very lively manner. It may easily be imagined, how much this would strike and affect his mind: the many temptations and trials to which he had been exposed, and the signal instances of the divine goodness to him, in the different periods of life, which were by this means all presented at once to his view, excited the strongest emotions of gratitude; especially when he reflected, that he was now out of the reach of any fu-

ture danger, and that all the purposes of divine love and mercy towards him, were at length so happily accomplished. The ecstasy of joy and thankfulness into which these reflections threw him were so great, that he awoke. But for some considerable time after he rose, the impression continued so lively, that tears of joy flowed down his cheeks; and he said that he never, on any occasion, remembers to have felt sentiments of devotion, love, and gratitude, equally strong.

N. B. The description of his interview with our Saviour, will remind us of one of his own hymns, No. 295, and particularly of the 4th verse:

"That blessed interview how sweet,
To fall transported at his feet!
Rais'd in his arms to view his face,
Thro' the full beamings of his grace."

It is supposed, that that hymn was composed soon after this remarkable dream, and not without reference to it.

REMARKS ON A PUBLICATION ENTITLED

"*FACTS and EVIDENCES on the Subject of Baptism; in three additional Letters, &c. By the Editor of Calmet's Dictionary.*" 1816.

THE former letters we noticed in our seventh volume, p. 516: since that time, three more letters have appeared, much like the preceding, both in their temper and their singularity. But as they are highly applauded by our Pædobaptist friends, in justice to our brethren, and, we may add, in justice to truth, we are called upon not to overlook them.

Our readers, who have seen or heard of the peculiarities of the author of these letters, will doubtless recollect, that one of his leading sentiments is, that the term οικος, *house*, is used to point out the nearest relatives, particularly *children*; and that the word οικια means *servants*, or what we sometimes call the *establishment* of a family. This is considered as a discovery of great importance, amounting to scriptural evidence of infant baptism!! "When the New Testament writers say, they baptized *houses*, they mean to say, they baptized *infants*." Introd. to the 1st Letter, p. 28.

The introduction to the first of the additional letters now before us, contains a great deal on this subject. But to say nothing of the criticism, suppose our author is right, that there is a distinction between οικος and οικια: and farther, suppose that we adopt *his* distinction, and apply it, it ought to follow, on his plan of reasoning, that the term οικος can never be applied in the description of a family, where there are no infants. For if this is not proved, we are as far as ever from possessing *scriptural evidence* of the baptism of infants. Now, we are told, that Noah was commanded to enter the ark, and *all his house*; πας ο οικος. Gen. vii. 1,—but we know that there was not an infant *in the house*. The salvation of Noah's *house* by water, the apostle Peter represents as a like figure to baptism; but the analogy affords no encouragement to the baptism of infants, since there was not one in the ark. We are also told, that Elkanah went up to the house of the Lord, and *all his house*; πας ο οικος αυτου, to offer the yearly sacrifice, but Hannah and the child Samuel were left at home. 1 Sam. i. 21. Should it be said, these members of the family are mentioned as the part excepted out of the house; it is answered, be it

so; then the term *house* does not necessarily include the infant part of the family; for the others who went up, and who were not infants, were not less parts of the house than the infant and his mother, who were left behind. But if the term *house* can be applied to that part of the family which is distinguished from the infant members, the boasted argument amounts to nothing; for there may be a *house* where there are no infants, and before it can be proved that the apostles baptized infants, because they baptized *houses*, it must be proved that there were infants in the families. This, however, is not done.

Dr. Ryland, in his "Candid Statement," had adduced various proofs from classical authority of the use of the terms baptize and baptism, in the sense of immersion. On these our author makes the following "*Observation:*" "Not one of these instances is from *scripture:* THEREFORE, scripture never uses the term *baptism* in the sense of plunging; for then Dr. Ryland would have discovered and quoted it." p. 47. So then, the use of the word among the best Greek writers does not show what it meant; nor what the apostles, who wrote in a language the words of which had long been settled, designed to convey by it! In the part of Dr. Ryland's work under consideration, he did not quote scriptural authorities; because it would be said, the debate is, how the words *used in the scriptures are to be understood.* Authorities are, therefore, adduced to show how the word was understood, when it was applied to the common occurrences of life: and then, these authorities are rejected, *because they are not scripture!*

Our author finds great fault with Dr. Ryland's authorities, for the use of the terms baptize, &c. when restricted to certain defined parts of the body. He gives instances of persons said to be baptized, or immersed, *up* to their breast:—*up* to their middle:—*up* to their head, &c. He says, he is astonished that Dr. R. should quote such passages: and asks, "is a man in water *up* to his navel, plunged? So directly the contrary, that any eye-witness of only common sense, would think him partially immersed, and no more; for all the upper parts of his person are above the water, consequently he cannot *be* plunged." p. 50. *So far* as the water came, the person was said to be immersed: the term *baptized*, &c. was not applied further, either by the authorities quoted, or by Dr. Ryland. It was the part which was *in the water*, and not that part which was *above* the water, which is said to be baptized. *Common sense* justifies Dr. Ryland, when the purpose for which he brought these authorities is in the least considered; and exposes the unfairness of our author's objections.

The attempt to make it appear that the *sprinkling* of the water of separation, which is prescribed in certain cases of uncleanness, by the law of Moses, was *baptism*, we should think could not convince any one who reads the passage in the book of Numbers. The Jewish lawgiver directs, that a "clean person shall sprinkle upon the unclean (the water of separation) on the third day, and on the seventh day; and on the seventh day he shall purify himself, and *wash his clothes*, and *bathe himself in water*, and shall be clean at even." Num. xix. 19.

What the author of these "facts and evidences" wishes us to believe, is, that the divers *washings* mentioned in the Epistle to the Hebrews, ch. ix. 10, not only included the above ceremonial rite, but that they were all *sprinklings*. pp. 60, 61. To do this, however, he ought to prove that the words sprinkle, wash, and baptize, mean the same thing; or else the passage above quoted will show, that the term used in the Hebrews is not designed to express the *sprinkling* of the water of separation, but the other parts of the service. It is certain that the Jews never imagined that their *sprinklings* were the same thing with *washing the clothes*, and *bathing in water;* and it is well known, that when they speak of the Christian baptism of ancient times, they describe it as immersion, and use the word by which they are accustomed to express their most complete ablutions. Justin Martyr, we are told, says, "that *sprinkling* with holy water 'was invented by dæmons in imitation of the true baptism, (signified by the prophets,) that their votaries [those of the dæmons] might also have their pretended purifications by water.' Now if the heathen *sprinklings* imitated the true baptism, then the true baptism included *sprinkling*, for if no sprinkling, no imitation." p. 63. But this is neither a correct translation, nor does it state the whole of the case. Justin says farther, that they *washed themselves completely* before they came to their temples. Here he used the same word which he had employed before, when he described the baptism of the Christians. Of *sprinkling*, as a part of Christian baptism, he had said *nothing;* he therefore could not point out the *sprinkling* of the votaries of dæmons, as the circumstance in which there was an imitation of *baptism*. The similarity consisted in that which was common *to both*, which was, that they were *washed:* and in the latter instance, Justin says, *completely washed*. This is evidently the point of his comparison; but our author gave us only *a part of a sentence:* what we have now mentioned, is the conclusion of the period, of which he takes no notice. See *Justini Apologia*, pp. 94, 95. edit. Coloniæ, 1686.

In this work we have also a plate, representing "an internal view of the 'Chapel of the Baptistery' in the Catacomb of St. Pontianus, at Rome;" p. 66. with the plan, section of the chapel, and various representations of baptism; which our author tells us, he has taken from M. Seroux d'Agincourt's work, entitled, "The History of the Arts, by existing Monuments, from the *fourth* century to the fourteenth." Our author says, "This baptistery may honestly be dated at the latter end of the *first* century, *if not earlier*." p. 69. But why that date is affixed to it, does not appear. The most learned ecclesiastical antiquarians that we have met with, had no idea that the Christians possessed such chapels in the *first* century. Even M. d'A. from whom the print and account are copied, dates his "existing monuments" no earlier than the *fourth*. We are told, that "baptism was NOT *here* administered by *plunging*." p. 69. Letter third. If this place was an ancient baptistery, baptism might have been administered in it by *immersion*, for any thing that appears to the contrary: our author has at least brought no evidence which shows

this could not be the case. But we cannot help asking, to what does all the pretended evidence, which this work brings forward, from carvings on church doors, old pictures, and even this supposed ancient baptistery, amount? If it be designed to show, that the ancients did *not* use *immersion* in baptism, the plain reply is, *we know that they* DID;—*they have told us so themselves*, in a great variety of forms, in their writings: and the contrary is asserted in the work before us, on the imagined evidence of painters and sculptors, who lived we know not *when*, and we know not *where*.

We have also a long dissertation about circumcision and tradition, in the fourth letter, in which a Mahometan doctor is represented as stating his opinion on the importance of *adult*, in opposition to *infant* circumcision. He argues from various sources, till he becomes quite warm, and concludes his philippic against the circumcision of infants with —"take my word for it,—it is the doctrine of devils: it is the offspring of hell—I say of HELL!!!" Here our author adds, "And yet, most reverend Doctor, indulge me so far as to allow me to observe, under your favour, that—the Jews—" To which the reply is,—"The Jews! *el jehudi!* that asinine race, which wandered forty years in the wilderness, under the guidance of Moses; and have been wandering ever since, without a guide!—the JE-HEWS!!!" p. 17.

What does this mean?—But we abstain from remarks.—In the fifth letter, the noted passage of Irenæus is brought forward, in which he speaks of Christ's sanctifying every age, all who by him are born again to God, infants, little ones, boys, young men, and old men. Nothing is said in any part of the chapter respecting baptism; and the Baptists are not the only persons who have thought that the ancient father did not here refer to baptism. But supposing, (not granting), that Irenæus in this passage did intend, that Christ sanctified every age to himself *by baptism*; then a new difficulty occurs—*Is infant baptism regeneration?* To prove the antiquity of the practice, our opponents bring forward such testimonies as this, and those which occur in later times, when infant baptism was openly represented as necessary for the remission of sins, and for an entrance into heaven in case of early death. What will our opponents say to this argument from antiquity when fairly stated? If infant baptism is *not* regeneration, nor the remission of sins, the only reasons which are given for it in the ancient church are founded on a doctrinal error; and we do not meet with it till the church had in one very important article *lost the purity of the faith!* A very suspicious circumstance; to say the least. If it *is* regeneration, then the doctrine avowed in the Liturgy of the establishment is correct: the passages which speak of regeneration in the New Testament, must be interpreted according to this system; and the general sentiment of the nonconformist Pædobaptists on the subject of regeneration is altogether a mistake! Of these two opinions, they must adopt *one*, with its consequences: let them take their choice. If it should be said, the *practice* may be apostolical, though the reasons on which the ancients pleaded for it may be mistaken; then we reply, this admission would so much weaken our author's argu-

ment from tradition, on which he, in common with Pædobaptists in general, rests so much, that the remainder will be of little value. And besides, we may still ask, how it happened that the apostles said nothing about the baptism of infants, and that they who preserved this supposed apostolical practice, should have placed it on a ground, which, it is allowed, subverts a very important part of the doctrine of Christ? Were they *right* in asserting, that they had received it from the apostles by tradition, and *uniformly* wrong in their view of the ends which it answered? Is this credible? Is this a sufficient ground for supporting any rite as a *divine institution?* On this plan, how are we, as Protestants, to defend either our sentiments, or our practice, in opposition to *the church of* ROME?

Dr. Gill is accused of making use of "a happy equivocation" respecting the passage in Irenæus. We only wish that those who are likely to be prejudiced by this remark, would read what Dr. Gill has said on the point. Dr. Stennett is also accused of "sheer prevarication," because he affirmed "that no confidence is due to a writer who reports, that Christ went through the stage of *old age*, which we know to be contrary to truth. But, we know too, that Irenæus's words will not bear this sense, even if tortured by main force." page 31. Has the author of these "facts and evidences" read the chapter of Irenæus *through*, from whence the passage in question is quoted? We hope he has *not:* for if he *has*, we must say, that he is guilty of great unfairness. Irenæus speaks of Christ as becoming *an old man to old men;* and if it be said this is meant figuratively, yet, according to the *lowest sense* that can be affixed to his expressions, when he is allotting the periods of the different ages of man, our Lord was between 40 and 50 years of age, *if* he was not 50 complete, which is certainly the literal interpretation of his words: and this, he says, was handed down from the apostle John *by tradition!* Vide *Irenæi Op.* lib. ii. cap. 39, pp. 160, 161, edit. Grabe.

Our readers will probably be surprised when they find, that this author ascribes one very important benefit to infant baptism, which is the REMISSION OF SINS! In connection with this, he pleads also for their CHURCH-MEMBERSHIP! See pp. 29, 30, letter 5. He had been reasoning on John's expression "little children," which he takes literally; he says, that they were either *within* the Christian church, or they were *without* it. He argues that they were not *without*, and then adds, "but if these 'little children' were *within* the church, *how* became they so? and, *when* became they so? They must have undergone the initiatory rite like the families of Lydia, Stephanas, &c. they had been admitted by baptism for *no other means of admission existed.*"

"I ask again, seeing 'their sins were forgiven,' *when* were they forgiven? I acknowledge ONE *baptism* for the remission of sins, says the ancient church; and the ancient church was right; these *children* were *admitted into the church by baptism—by baptism administered for the remission of sins.*" Will thoughtful and serious Pædobaptists sanction such a statement as this? We leave it to their considera-

tion. If they adopt it, we should be glad to be informed of it explicitly: if they do not, those of them who have recommended this work are bound, for their own sakes, to deny it.

We have noticed these letters principally to show, that we are neither afraid to read, nor averse to examine any arguments which are brought against us. From these remarks, our readers will be able to form some idea of a work, which has been the subject of unnecessary boasting. The author says in his preface, referring to the three former letters, "upwards of a year has elapsed, and *no answer* has appeared." Several months have passed away since the last three letters were published, and no answer *yet* appears! Some, we doubt not, will surmise, that the reason is, the book cannot be answered. We think very differently: but if any of our brethren should prepare a reply, we are convinced it will be the effect of some other reason than the merit of these letters.

REFLECTIONS

ON EPHESIANS, iv. 27.

"Neither give place to the Devil."

THE doctrine of the existence and works of the devil, is so manifestly revealed in the Bible, that the person who doubts or denies it, must be classed with incredulous sceptics, or hardened infidels: and those who consider what is said of Satanic agency in the scriptures, as being merely a *personification of evil*, are more nearly allied in sentiment to the disciples of Zoroaster, and his fire-worshippers, than to those of Jesus Christ, and such as worship God in spirit and in truth.

The reasoning of our Lord with the Pharisees on this subject, affords us data from which we may conclude with infallible certainty, that the devil is always on the side of those who in any way oppose the *purity* of the church of Christ; to suppose the contrary, would be to maintain that with all his subtilty and cunning, he opposes the interests of his own kingdom; *But if Satan cast out Satan, how then shall his kingdom stand?*

The text at the head of this essay, may be considered as addressed to CHURCHES, and as giving directions respecting the discipline they are to maintain; and to MINISTERS, relative to the line of conduct they are to pursue.

The right of *admitting members* to church-fellowship, or of *removing* them from it, is invested in the persons who compose the assemblies of Mount Zion. From the parable of the tares in the field, (Matthew, xiii. 24—30,) let churches learn the necessity of watchfulness and circumspection. It was *while men slept*, the devil cast his baneful seed into the field! And if, from corrupt motives, any be received to membership, who do not give satisfactory evidence that they are *born of God*, whatever accession of numbers, of wealth, influence, or respectability may be gained by it, such measures *give place to the devil!* The admission of the Trojan horse was not so full of danger! If Satan introduce persons to the visible church of Christ, it is that he may watch an opportunity, if possible, by their means, to sack and burn the city!

The duty of *preserving purity* in the church, is also clearly enjoined upon the members of whom it is constituted. If *cor-*

rupt principles or practices be infused, or planted, among Christians, the *leaven* may be soon expected to spread, and *the root of bitterness* to grow; and happy those communities, who have wisdom and decision enough to *purge out* the one, and to *pluck up* the other, so soon as they make their appearance. Listening to specious pretences, *viz.* that 'he only who is *without fault* is to cast the first stone;'—that 'sins of professors are not to be exposed, lest the reputation of the society should suffer;'—that 'though they have fallen to-day, that we may fall to-morrow;' &c. All this is so manifestly *the wisdom that is from beneath*, and not that heavenly principle which is *first* PURE, *and then peaceable*, that to act upon it is the fullest proof that place has been given to the devil; who is taking advantage of the courtesy paid him to prevent regard to a divine exhortation, *Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.* 1 Cor. v. 7.

There are obligations also laid upon churches, to pay regard to *excluded* members, which cannot be neglected without their being chargeable with sin. The only end to be proposed by withdrawing from those *who walk disorderly*, or of casting those *out of the church* who are *wicked persons*, is, *that their spirit may be saved in the day of the Lord Jesus!* Such a solemn act, conducted in the fear of God, and regulated by the laws of Christ, may be expected to fall with greater weight upon the mind of a real Christian, who, though overcome by evil, yet delights in the law of God, after the inner man—than all the fines and penalties that worldly establishments ever connected with the sentence of excommunication! Such an one, whose backslidings are healed, will, like Peter, reflect on the evil of his conduct, and weep. In such circumstances, the silent, unobtrusive, retiring grief of the broken and contrite spirit, is likely to overwhelm the repenting backslider; and, therefore, the charge *You ought rather to forgive him, and comfort him*, lest *such an one should be swallowed up with overmuch sorrow: lest Satan should get an advantage of us, for we are not ignorant of his devices.* 2 Cor. ii. 7, 9. To shut the door against the humble and pressing entreaties of such a person, would be to suffer Satan to enter by another, and thus to *give place to the devil!*

Ministers are greatly in danger of violating this precept; for as they are more prominent in their attack made upon the devil's empire, by those weapons which are *mighty through God; casting down strong holds*, &c. so they are more exposed to his *wiles*, and more vulnerable to his *fiery darts!* Let them then take heed *lest the serpent who beguiled Eve, should beguile their minds from the simplicity which is in Christ!* It requires constant and heroic intrepidity, so resolutely to resist carnal ease—or keeping back the truth through fear of man—or having men's persons in admiration, because of advantage, &c.: in fine, to determine that in nothing they will depart from the simplicity of Christ, as exemplified by John, and James, and Paul; that it demands the *strength* and *grace* of Christ, to make any man sufficient for such resistance, so as not to *give place to the devil.*

Nor are ministers in less dan-

ger of being removed, through the sophistry of the devil, from stations of influence and usefulness in the church! It is to be lamented, that a disturbance between some of the *members* of a church, which interrupts the *comfort* of the minister, has too often been the occasion of the removal of pastors; who have lived long enough to see, probably in their own want of usefulness, or in the character and doctrines of their successor, that, in resolving to quit their station, *they gave place to the devil.* It should seem, that such ministers had forgotten the claims the persons composing *the congregation* had upon them! Should not the plea be heard for them, *As for these sheep, what have they done?* And what have the *lambs* done, that compose their families, that they should be deprived of the example and instructions of a faithful shepherd? suffering a wolf to enter, and tear, and scatter the flock? And have not the inhabitants of a large town no claim upon the regards of a minister of Christ? What, will he leave those thousands, who, perhaps, have no other faithful guide to lead their feet into the way of peace—no other Moses to stand *between the porch and the altar,* saying, *Spare thy people*—no other Abraham to mediate with God for the sinful Sodom, exposed to destruction! How can such ministers be said to *stand fast in the evil day?* How do they *stand, after they have done all?* Is it not a safe principle, that *the management of a church of Christ should never be left in the hands of persons corrupt in sentiment, or ungodly in their tempers?* Rather than do this, a faithful servant of Christ would let his hands minister to his necessities! Should not ministers, thus circumstanced, resolutely determine to serve Christ in the station in which he has placed them, whatever they may suffer, until they can stay no longer, but at the expense of truth and conscience!

There is a duty likewise imposed upon ministers, to discourage those preachers who propagate false and erroneous sentiments in religion. It is at their peril, if they knowingly *lay hands* upon any man, except he be *faithful, and able to teach others also!* And should any come either into the congregations over which they preside, or into the towns in which they live, they should do every thing in their power to discourage them, and to prevent the spread of their contagious doctrines! *For such,* saith Paul, *are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works,* 2 Cor. xi. 13—15.

It is not difficult to know the characters in the present day, to whom this description will apply. Are there not men, who, while professing a high regard for the doctrines of grace, and who employ most degrading terms respecting the ministers of the gospel, are undermining its holy principles, and making *Christ the minister of sin? Ye shall know them by their fruits! Why, even of yourselves, judge ye not what is right!* Is not friendly intercourse with such men, to violate the principle on which this essay is founded?

To conclude, the peace and

prosperity of a church of Christ, and the character and conduct of those who preach the gospel, are too serious subjects to be treated lightly. The devil thinks them of sufficient consequence to employ all his hellish agency to corrupt them: and let the saints, whether in private or public stations, form such an estimate of them, as to *watch and pray lest they enter into temptation*: thus only will they be preserved from *giving place to the devil.*

IOTA.

ANECDOTES
OF THE LATE
REV. SAMUEL POMFRET.

THE Rev. S. Pomfret went, in the quality of chaplain, a trading voyage to the Mediterranean with one captain Maurice, (a religious and worthy person), in a stout ship, that carried a hundred men. In this voyage, he gave proof of his natural bravery and courage, which all that knew him must own to have continued with him to the last. The occasion was this: Two Algerine men of war making show to attack them, and all things being ready to give them a warm reception, the captain came to him, and told him, that it was the custom in engagements for the physician of the body and that of the soul to go down; but, however, he left him to do as he saw fit. Upon inquiring if they were enemies to Christ Jesus and his religion, and the captain replying they were, he immediately answered, "Then I will remain above, and live and die by you." The captain was so pleased with his bravery and resolution, that he embraced him in his arms. The Algerines bore down upon them, but observing their strength, and finding them prepared to return their salutes, they thought it best to make off again.

There are two or three things in this voyage worthy of remark. One, an instance of his early zeal for God. Having carried with him a considerable venture of hats, to the value of fifty pounds, instead of making improvement of them in a way of merchandize, he gave them all to the seamen upon this engagement and hire, *that they should forbear the wicked custom of swearing.* This extraordinary instance of his generosity, and his kind behaviour among them, gained him such an interest in their esteem and affection, that after this none would offer to swear an oath in his presence; and if any from other ships came on board and swore, the seamen would check them, saying, that if their chaplain heard them, he would by no means bear it. They had a great reverence for him, and God blessed his daily prayers, and constant preaching to them twice every Lord's-day in such a manner, as not only produced a great reformation through the whole ship, but a saving change upon several of them; of which they gave the most satisfying proofs in their lives and conversation afterwards.

Another circumstance worthy notice is, that being at Smyrna at the time the English consul's son died, he was desired by him to officiate over the grave, according to the usage of the Church of England, (the consul himself being a zealous churchman), to which he replied, that as he could not conform thereto in his own country, he must be excused there; but if he would please to accept his service in his own way, he was ready to

obey his command. The consul, rather than nothing should be done on the occasion, consented to it, though not without some reluctance. Mr. Pomfret spoke with so much pertinence, in such a moving manner, and prayed with such strong affection and tears over the grave of a countryman and a Christian, whose remains they were going to leave in a remote and infidel land, that it not only affected those of his own nation, but drew floods of tears from the eyes of great numbers of Greeks, Turks, and divers other nations that were present. After the solemnity was over, the consul most kindly embraced him in his arms, gave him abundance of thanks, and said, "If this be your way, I judge it preferable to my own."

The third and last thing I shall mention is, that although they were out upon this voyage for the space of two years, yet not one of the whole company died. Thus good men by their prayers, by conscientiously adhering to those evangelical principles they have embraced, and by a close attention to a holy walk and conversation, have engaged the divine blessing upon all about them. "The Lord blessed the Egpytian's house for Joseph's sake." Gen. xxxix. 5. The Jews have a proverb, "If the world did but know the worth of good men, they would hedge them about with pearls."

P. N. R.

EARLY RECORDS OF BAPTIST CHURCHES.

Church at Cefn-mawr, at Ruabon, Denbighshire.

In May, 1801, the gospel was first preached here by Mr. Evan Evans, in a dwelling-house, and when the weather was favourable, out of doors. At the end of two years, five persons were baptized in the river Dyfrdwy, who were followed by others. In 1804, fourteen persons were formed into a church; and in 1805, a small meeting-house was erected, the expense of which was defrayed by contributions from the Welsh churches. The present number of members is about 90. The former place of worship being too small, it was rebuilt in 1815, which cost £350. A Sunday-school, consisting of two hundred and fifty children, is held in the place; and the number of hearers about 800.

Lanfyllin was a branch of the above church, and at the distance of twenty miles. Mr. Evan Evans was the first Baptist minister that preached in this place, in 1802, and with good success. Here a church was formed in 1804, and the number of members is about thirty-five. There is no meeting-house, but the congregation assembles in a dwelling-house.

Liverpool was a branch of the same church, and about forty-one miles distant from Cefn-mawr. In 1805, a Welsh Baptist church was formed here, consisting of about twenty persons. They meet at present in the old chapel in New-street, where Mr. Johnson formerly preached. They consist of about forty-five members. The place is well attended.

Lixymgreen, in Flintshire, was a branch of the same church, about 24 miles distant. It consists of about 80 members, with two pastors.

Rhosllancrchgrygog, in Denbighshire, a branch of Cefn-mawr, three miles distant. It consists of about 32 members. Near 200 children are taught here in the Sunday school every Lord's-day.

Juvenile Department.

HISTORICAL ESSAYS.

No. I.

DRUIDISM.

At a time when knowledge is more generally diffused than at any former period, it may not be unprofitable to compare the present state of society with that which the earliest records of our history present. The taste for researches into antiquity has recently greatly prevailed; and, if indulged in inquiries of importance, it is truly laudable.

The early history of our favoured isle is confessedly involved in obscurity; and it is not intended to attempt a critical investigation of its aborigines: nor could such an investigation gratify the interesting class of readers, which it will be the design of these papers to please and benefit.

As religion and morality are the great objects we desire to recommend, these sketches will tend to illustrate and prove their importance; and the reader, however young, is affectionately invited earnestly to supplicate the blessing of Him, who alone can render effectual human exertion.

With this view, Druidism, which about fifty years before Christ, so generally prevailed in this country, seems first to invite our attention; and, if we endeavour to contrast it with Christianity, which is now so happily exemplified and extended, it may at least excite gratitude for the superior blessings it hath pleased our sovereign Benefactor to vouchsafe unto us, and animate our zeal, that those countries that are still enslaved by superstition, and sit in darkness, may, through our instrumentality, see the light, and enjoy the liberty, that have long distinguished Britain.

Julius Cæsar, Pliny, Strabo, and Diodorus Siculus, afford the best accounts of this species of superstition. The frequent Roman invasions gave the intruders opportunities of witnessing its amazing influence.

The Druids were necessarily men of ability, of fortitude, perseverance, and self-denial; for although this supposed sacred profession was open to every one, few could endure the labour and privations of fifteen or twenty years, in committing to memory their tedious regulations and maxims; for on no account was it permitted, that their doctrines should be committed to writing, lest the vulgar should read and judge for themselves: so congenial, so inseparable, are superstition and ignorance. They were the instructors of youth; but very little did they deem it right to teach: a reverence, therefore, of this delusion, was early infused into the mind. Their influence was not confined to the young, nor to the concerns of religion; but they were judges of right and wrong, not only among individuals, but irritated states. The terrible punishment of excommunication succeeded their displeasure—a punishment by some more dreaded than death itself. Cut off from all intercourse with his friends and neighbours, forbad the consolations of their religion, and denied even the protection of the laws, the individual was an outcast from society; and the awful refuge from misery, to which the irreligious so frequently flee, could not but be terrific to him who believed in the perpetual transmigration of souls. The power of these priests was therefore boundless; and it may be questioned, whether even the Romish clergy ever obtained a more complete dominion over the minds of their votaries.

It is only real religion and virtue will bear the light; the darkest groves, and most solitary retreats, particularly where spreading oaks

were found, to which tree they ever paid an idolatrous regard, were the places selected for their ceremonies. Woods and forests were the depositaries of the spoils of war, which were generally consecrated to their gods, and sad was the fate of him who was tempted to secrete or purloin any part of such offerings. Such booty required no other guardian than the terrors of this superstition. They had their sacrifices, nor did they scruple to immolate their fellow-creatures. Anglesey was the very nursery of this religion, being the residence of the grand Druid, and the most learned of their priests. Suetonius Paulinus having observed the immense influence of these men, on the inhabitants in general, with great policy concluded, the most effectual way to subdue the Britons would be to attack this druidical retreat, and destroy or disperse the Druids themselves. This attempt, and his singular reception, is most animatedly described by Tacitus; which passage also tends to illustrate the manners of the people at that period.

"On the shore stood a motley army, in close array, and well armed; with women running wildly about, in black attire, with dishevelled hair, and like the furies brandishing their torches; surrounded by the Druids, lifting up their hands to heaven, and pouring forth the most dreadful imprecations. The soldier stood astonished with the novelty of the sight. His limbs grew torpid, and his body remaining motionless, resigned to every wound. At length, animated by their leader, and exhorting each other not to be intimidated with a womanly and fanatic band, they displayed their ensigns, overthrew all who opposed them, and flung them into their own fires. After the battle, they placed garrisons in the towns, and cut down the groves, consecrated to the most horrible superstitions: for they held it right to sacrifice on their altars with the blood of their enemies, and to consult the gods by the inspection of their entrails."

While such was the religion of a people, we cannot be surprised to find them in a state of barbarism; not unlike the untutored Indians or Africans of our times, allowing for the diversities local circumstances were calculated to produce. Their towns were confused groups of huts, concealed in the bosom of some woods, the avenues to which were guarded by trees, or mounds of earth. They were in the habit of painting their bodies, rather than clothing them. They were very fond of divination: running waters, the flight of birds, and the neighing of horses, were regarded with ominous attention. The following lines well describe the ancient Briton:

"Rude as the wilds around his sylvan home,
In savage grandeur see the Briton roam:
Bare were his limbs, and strong with toil and cold,
By untam'd nature cast in giant mould.
O'er his broad brawny shoulders loosely flung,
Shaggy and long, his yellow ringlets hung:
His waist an iron-belted falchion bore,
Mussy, and purpl'd deep with human gore;
His scarr'd and rudely painted limbs around,
Fantastic horror-striking figures frown'd,
Which, monster-like, ev'n to the confines ran
Of Nature's work, and left him hardly man."

RICHARDS.

It would be needless to state, that courage and strength distinguished these early inhabitants; qualities for which their descendants have ever been deservedly famed to the present hour. The characters of Caractacus and Boadicea will never be forgotten.

Does the serious British youth contemplate such a state of society, and such superstition, with mingled emotions of surprise and horror? Let gratitude fill his heart, that though such was the condition of his forefathers, their children's children enjoy the advantages of civilization, heightened by the blessing of the gospel. Instead of intolerant priests, the humble ministers of Christ; instead of a false religion, known only to its interested priests, a real religion, made known by the p

inspiration, which he who runs may read, and in which the wayfaring man, though a fool, shall not err; instead of the gloom of a forest, in which to perform worship, the assurance of the divine presence where but two or three are met together to seek the Saviour, even though a barn or closet were the sequestered spot: instead of the degraded or merciless heroine, taught to delight in war, the affectionate, modest, and tender female, delighting in mercy. Oh! thou infinitely gracious God! what shall we render to thee for thy benefits! Take thou our hearts, and make us wholly thine.

H. S. A.

Obituary.

MISS FRANCES EASTHOPE.

Died, on the 25th of October, 1815, Miss Frances Easthope, daughter of Mr. Thomas Easthope, of Tewkesbury, Gloucestershire. Miss Easthope was brought up by her parents in a regular attendance at the established church, and thus continued till she attained the age of twenty. From infancy she was marked by a sedate and amiable deportment; and though her orderly, steady habits, formed a character quite the reverse of levity and trifling, yet such was the kindness of her disposition, and such her anxiety to promote the happiness of others, that she was in her circle universally loved and esteemed. As was natural to her education, her prejudices in favour of the established church were strong, her attention to its ceremonies constant: indeed, it may be remarked of her, from very early life, that what her judgment approved, she did not slightly attend to, though of a weakly constitution. She evinced a decision of character, which, perhaps, formed one of her chief excellencies, as it afterwards led to much active usefulness.

About the age of twenty, she was induced occasionally to attend the gospel at the Baptist meeting-house, and by this means, and the conversations of a near relation, was gradually led to suspect the righteousness in which she had trusted, and to inquire the true meaning of regeneration, set forth in the scriptures, as essential to salvation. The progress of her conversion, marked by a deep anxiety, soon led her to substitute extempore prayer, in the lieu of her previously accustomed forms; engaged in self-examination, and a sincere pursuit of divine truth, a form of words were inadequate to express her strong convictions of sinfulness and depravity, her need of atonement, and desires for salvation. Taught by the Spirit of God, she now gradually acquired a correct knowledge of the disease of sin, and its remedy; and, though then in very indifferent health, it was remarkable how little concern she felt about her body, compared with that for her soul. To her brother, then often the companion of her retired hours, she was constantly lamenting the time that she had spent in comparative ignorance of herself—in the neglect of Christ, of time and eternity. Such impressions, matured by a conscientious regard and attention to closet duties, happily led to a clear perception, and implicit reliance, on the glorious scheme of salvation alone, through the mediation of Jesus Christ.—She now sought the intercourse and society of pious persons, and became a constant attendant at the Baptist meeting, and was cheerfully received into church communion; this being the cause of unfeigned grief to her parents, led to a most determined, yet, we believe, honestly intended opposition, on the behalf of her father. He had, besides Frances, six other children; she was the second that had quitted the established church, and, as was natural to his prejudices, he could not, without

most painful emotions, see his children adopt different religious opinions to himself: the reflections of a pious, intelligent mind, will furnish the scenes of conflict and trial produced by such circumstances. The stillness of the midnight hour, habitually witnessed her devout applications to her heavenly Guide—it did not suffice her to devote a short time, morning and evening, to closet duties, she sought divine direction with unceasing care and diligence, under a deep conviction that it was essential to her safe progress in the Christian life; and she was often heard to say, that "praying breath was never spent in vain." If we look to its fruits in the experience of this amiable Christian, we perceive ample illustration of its truth amongst others. The prejudices of her father were so far subdued, before her departure from this world, as to consent to the marriage of a younger sister with a pious dissenting minister; and her other sisters frequently attending at different dissenting places of worship in the town, without interruption or difficulty. Miss Easthope's career furnished an exemplary illustration of the efficacy of limited means to the accomplishment of great good: instructed by the example of her compassionate Redeemer, she was an humble and sincere follower; much of her time was spent in visiting the abodes of misery and sickness; and her zeal to communicate religious truth to the mind, was ever attended by a readiness to contribute to their present wants. During the whole of her Christian profession, unless prevented by severe illness, her attendance on public worship was constant and punctual; and though the extreme delicacy of her health, and unsuitable weather, would have furnished ample reasons for absence, her regular presence at prayer-meetings, at an early hour of the Sabbath, proved that it was the genial element of her soul. In the Sunday school, she was a truly active and useful teacher; always prompt to engage in such benevolent occupations, it was often remarked by her friends, who could scarcely estimate the ardour of her pious feelings, that she was criminally inattentive to her own health;—frequently was she considered not to allow sufficient time for eating or sleeping. The same love that pervaded her soul for those within the circumference of her acquaintance, excited a lively interest for the prosperity of every institution formed to promote the universal kingdom of Messiah, and the general happiness of mankind. She instituted a penny per week subscription, in aid of the Baptist Mission; and her diligence to its furtherance only terminated, with the illness that preceded her dissolution. It pleased her heavenly Father, several times during her life, to permit bodily disease to derange her intellects; during these trying occasions, a solemn awe of the Divine Majesty appeared still to pervade her otherwise diseased mind; and her anxiety to attend the public worship of God, continued unabated. At these periods she was removed to a private asylum; her medical attendant, conceiving that the warmth of her devotional feelings, and religious anxieties, augmented her disease, imposed such restraint as he deemed advisable; she afterwards frequently spoke of his tenderness, while she lamented his having attributed, in any degree, her mental affliction to religion. She was not satisfied with simply avowing, that religion had no tendency to gloom or despair; but, during her abode there in a state of convalescence, she strove, with unremitting zeal, to prove that "Wisdom's ways are ways of pleasantness," &c. Her pious conduct here did not go unrewarded; the proofs of which she witnessed, with a high degree of satisfaction, and looked to heaven for a consummation of the joy, which she hoped might result from her residence in this kind family. While the difficulty of exhibiting those novel events, or furnishing the sort of narrative which gives biography its largest share of interest, is manifestly felt in the account of a private and unassuming pious female; the writer is yet persuaded, that if the usual limits, and other circumstances, would allow a copious and faithful memoir of this

excellent Christian, it would be a record worthy of rank amongst the most pious Christian females.

Her Diary breathes a strain of humility and devotion, consistent with her general deportment. In religious conversation she was always happy to engage: in this, as in every department of life, she showed that the fear of being considered fanatical or enthusiastic, did not occupy her mind; to glorify her heavenly Father was so near her heart, that she held nothing valuable in comparison with it. If, during her Christian course, she experienced distressing fears of the reality of her conversion, in such seasons God drew her nearer to himself; for in such it was her practice to spend more time in devotional services: and though these were frequently attended with painful exercises, yet, as she often expressed herself, she was by her kind and beloved Redeemer thus led from the chamber of fear, to the mount of God. Her last illness was long and severe, throughout which she eminently exemplified that the righteous have both peace and hope in their death; acute pain was borne with great fortitude—no murmuring—her Redeemer was her stay, and her support.—She felt that He, to supply his people's need, had gone through suffering unspeakable, with an extent of patience and submission peculiar to himself. She dreaded a murmuring thought, and by her affection and gratitude for all the attentions which she received, evinced a mind delightfully influenced by Christian love and meekness. The mention of her beloved Redeemer, when speech had failed, kindled a sparkling joy in her countenance, and her happy experience in this affliction, proved indeed that

"Jesus can make a dying bed,
Soft as downy pillows are."

A firm and unshaken reliance upon the atonement of Christ, rendered her last illness a happy scene, and thus she fell sweetly asleep in Jesus. The sincere mourners who attended the grave, and the thronged attendance at the improvement of her death, bore a silent, yet eloquent testimony, of her worth:—the tear of the aged poor evinced the loss of a compassionate friend—the church to which she was united felt, that they had parted with one of its most useful members—her pastor, one whose prayers and affectionate good will encouraged him in his work—her family, a truly affectionate and endeared member.

Tewkesbury. D. T.

MR. JAMES HORSEY.

THE obituary department of a magazine seems to be intended for two purposes; neither of which can, I apprehend, be discommended. First, as a grateful memorial of departed worth, possessed by surviving friends; and secondly, as a faithful record of strong collateral evidence of the truth of revelation, and the reality of religion, as displayed in the dying experience of genuine believers for the encouragement of others, whose mental impressions previous to the enjoyment of comfort, might in some measure have corresponded with theirs: both of these purposes are embraced in the following brief memoir of Mr. James Horsey, son of Mr. James Horsey, late of Crewkerne, Somerset, but now residing with the bereaved widow in Portsea. He married, about twenty-two years ago, Sarah, the daughter of the late Rev. Joseph Horsey, who now survives him. From the period of his settlement in Portsea, he has supported the character of a respectable tradesman, an affectionate husband, and a faithful friend; and these relations were also adorned by an amiable disposition, unbending integrity, and a fine moral character. But, alas! while these qualifications rendered him valuable and beloved, his best friends often lamented, that the one thing needful was still wanting. He regularly heard the pure gospel, but seemed impervious to the touch of truth. For some time past he had laboured under violent bilious affections, which occasioned much fear in the minds of his friends that his stay

here might probably be cut short. The best medical advice was obtained—a journey was taken to the continent—and, at the time when his disorder assumed that degree of violence which never abated till the fabric of nature was laid low in the dust, he was in London, with his dear partner, for the purpose of medical aid. Here that insensibility in reference to matters of eternal moment, so long the subject of the deepest regret by his friends, was graciously removed; and he heard the gospel as one individually interested in what was delivered. He was frequently perceived to weep under the word, and expressed much concern about the best things. After hearing a sermon from Mr. Hyatt at the Tabernacle, on the ark of the covenant, he remarked, "What a privilege it is to those that are shut into the ark, there it is of little consequence what may befall them of an earthly nature." Once, when his dear partner said to him, Ah! we have lost our dear sister Shoveller's prayers; "Yes," he replied, "but it is a mercy if we can pray for ourselves." The increase of his disorder hastened his departure from the metropolis, and it was with difficulty he reached his home, the place destined by providence for his mortal repose. After a friend had prayed with him, he observed, "It is a mercy the Lord hears our breathings, and will he not hearken to ejaculatory prayer?" Another time he said, "I am very bad, but I have done with the world, all here is vanity, vanity, vanity! last night I had such a sense of the vanity of the world, that I desire to resign myself into the hands of God." The anguish he endured from his bodily complaint, was at times mournful to witness; and the distress of his mind seemed also excessive. At one time he cried, "Lord, save me, save me; wilt thou not save a poor worm that is crying to thee?" Thus he was frequently engaged in pouring out his soul to the Lord, and pleading the promises of his word. Often he would say, "O Lord, hast thou not said in thy word, Call on me in the day of trouble, and I will deliver thee; O grant me the rich influences of thy Spirit, that I may call on thee in an acceptable manner." On being informed that many prayers were offered up for him, he replied, "O, I am not worthy of them!" On a rose being given him, he remarked, "This flower is an emblem of man's mortality—it soon fades; and life is uncertain, and of short duration." On being asked if he had a desire to live, he answered, "Yes, if I may but live to the glory of God;" and, with his hands lifted up, he said, "Lord, I place my hopes alone on thee; thou art my rock, my shelter, and my salvation." After this, he appeared for two or three days to be in very great distress of mind, and would often exclaim, as if in great agony, "Lord, save me, save me; God be merciful to me a sinner:" these expressions he often repeated with great earnestness. At another time he cried, "Away with the tempter!" and being reminded of Christian's conflict with Apollyon in the Pilgrim's Progress, he replied, "Yes, but Christian came off more than conqueror at last." Some time after this, he said, "I have had a great conflict—a hard struggle, but Christ is all I want: O precious Christ! precious Christ! Help me to Christ—give me Christ, and then I die: I am a poor, sinful worm, but God is my strength and my righteousness, I can do nothing of myself." He appeared at one time to be much tried, lest he had not prayed to the Lord aright; and it being remarked to him that prayer was the sincere and genuine breathings of the soul to God, he was more composed, and longed to be gone. "I shall soon," said he, "have done with time, and time's things," and then spoke of the vanity of all earthly things, and the glories of the heavenly state, and added,

"Welcome sweet hour of full discharge,
That sets our longing souls at large."

At one time he cried out, "Lord give me a new heart;" this he twice repeated with great earnestness. Being asked how he felt himself, he replied, "Going home very fast." At another time, "I am a vile sin-

ner—I can do nothing of myself; but Christ has paid my ransom—without him I am undone. Christ has said 'follow me'—O Lord, I will follow thee:" and then, as though enjoying some sense of divine mercy, he said, "Thank the Lord, thank the Lord!" Being reminded of the faithfulness of God, he replied, "Faithful, faithful!—he remembers his promises—then I will trust him." To a dear friend he said, "The Lord has blessed you with children—O my dear, bring them up in his fear—religion is of the greatest importance:" and then, with his hands lifted up, he prayed, "Lord bless the dear children, and may they grow up in thy fear, and be made pillars in the church of God." He observed to his dear partner, "My love, we must part; it is appointed for man once to die, but the Lord will give you strength equal to your day." On her saying, "Ah! when this house of our tabernacle is dissolved," he concluded the verse himself—"we have a building of God, a house not made with hands, eternal in the heavens." On that passage being repeated by a friend, "Jesus Christ came into the world to save sinners," and Paul said "of whom I am chief;" "Ah!" he replied, "I am a far greater sinner than ever Paul was." Lamenting much that he had not lived to the glory of God, it was remarked to him, that he must come as the poor publican did; he said, "O yes, I have no righteousness of my own: Christ is every thing, and he will plead my cause before his Father's throne." Again he cried, "O pray for me, that the Lord may be with me in the dark valley: Oh, he will be with me, I know he will, he has said he will." One night, in broken accents, he cried out, "Oh my soul, what is this to die? Canst thou not say, death—grave—victory, victory?" After laying in a torpid state for upwards of fifty hours, he revived, and said, "When will the conflict be over? I want Christ—I long to be with Christ—I have a desire to depart, and to be at peace." And even when dying, he said, "It is all right—I am dying, but all is well." Thus the Lord has, we trust, magnified his mercy in leading the blind by a way they knew not, and rendering a heavy affliction subservient to the best interests of our departed friend, who, we doubt not, sleeps in Jesus. He left this transitory world, August 5, 1816, aged 43 years. J. S.

Review.

The Power of Faith; exemplified in the Life and Writings of the late Mrs. Isabella Graham, of New-York. London, re-printed, 1816. Seeley. 7*s.* bds.

This volume fulfils the promise of its title: it is really illustrative of the power of *faith*; a principle whose predominating influence rendered Mrs. Graham eminently useful in life, and triumphant in death. And what other principle can produce such important results? What other principle works with such silent, and yet effectual operation; transforming the individual into the likeness of the Saviour, elevating his affections above the world, and inspiring an incessant ardour in the pursuit of moral and spiritual perfection. How low in comparison with faith is the aim of ambition, and how inferior its achievements! The warrior contends for a *laurel*—the Christian for a *crown*;—the warrior subdues *provinces*—the Christian overcomes the *world*;—the warrior extends his views only to the *present life*; and to the limited circle of human affairs—the Christian looks into *eternity*, aspires after immortality, and is daily laying up for himself a treasure in the heavens; which await his possession when the interests of time cease, and when the glory of all ter-

restrial distinction shall be extinguished in the wreck of creation.

However obvious and important these considerations may be, they are marvellously overlooked. Mankind, in general, have no conception of the nature, and, in fact, no belief in the existence of that faith, which is of divine implantation in the human breast; which is the source of all spiritual excellence; and which is perpetually producing such wonderful effects, in renerving the world. They cannot imagine the surprising, but delightful facts, that the eye of God surveys *saints* with approbation, and *heroes* with contempt;—that the *palaces* which his spirit inhabits, are *Christian churches*, and not the edifices of princely greatness;—that holy angels minister to the "heirs of salvation," and not to the sons of riot, gaiety, and dissipation. When will the world learn to form a just estimate of things! When will it be perceived that true distinction arises from internal sentiment, developed and expanded into moral worth, and pious conduct: not from external splendour, or accidental decoration! When will it be acknowledged, that the sinner is despicable in his robes; and the man of God honourable and glorious in his tatters! That this mighty revolution in human opinion *will* take place, we cannot, for a moment, doubt: *already* there exist undeniable indications of it. Right thinking is becoming every where prevalent; and the arbitrary and blind dictators of public sentiment, are beginning to feel their despotic power shaken, by the progress of mental cultivation, and religious improvement. Truth is daily acquiring increased influence, by persons of every class volunteering to obey her dictates, to speak her language, and to circulate her inspirations: and she "must reign, till she hath put all enemies under her feet."

There are some, who, from the eminence of their religious character, the capaciousness of their intellect, the extraordinary energy and extent of their efforts, and the magnificence of the results which have succeeded upon their labours, we have been accustomed to denominate REFORMERS. Consenting ages have set their seal upon the term, and every enlightened and pious mind traces their career with holy satisfaction. Who is ignorant, or who ought or need to be ignorant, of the interesting lives of a Luther, a Melancthon, a Zuinglius, a Knox, a Calvin,* with innumerable others, of imperishable memory? But *every* genuine Christian is, in some degree, entitled to the same appellation: in proportion as he acts up to his principles, he is a light in the world, and a grain of salt in the earth. Some, indeed, have displayed more of the spirit that actuated those who first acquired the name, than others: and we are happy that modern times exhibit, every year, and almost every day, individuals, who, had they lived in darker periods, would have emulated the fame of many of the greatest of the good.

Nor is it peculiar to age or sex, to evince the character we have described. In this line of excellence, there is neither male nor female only; but each is to be found, adorning the doctrines, and exhibiting the spirit of the gospel. Mrs. Graham is thus represented, in the memoirs before us:—

"Self was so totally absent from all her motives to activity in deeds of benevolence, that she at once commanded love and respect; and, in her case peculiarly, unalloyed with any risings of jealously, envy, or distrust. Blessed with a spirit of philanthropy, with an ardent and generous mind, a sound judgment, an excess of that sensibility which forms the soul for friendship, a cultivated intellect, and the rich stores of an ample experience; her company was eagerly sought, and highly valued, by old and young. Though happily qualified to shine in the drawing room, she spent but a small portion of her time there; for such a disposition of it would have been mere waste, contrasted with

* The life of Luther has been written by Mr. BOWERS—the life of Melancthon by Mr. COX (of which we see a *second edition* is just issuing from the press)—the life of ZUINGLIUS, by a French writer, translated by Miss AIKIN—the life of KNOX, by Dr. M'KRIE—and of CALVIN, cursorily by Mr. Mackenzie, by translating BEZA—a more full life of Calvin is still a desideratum.

her usual employments. Her steps were never seen ascending the hill of ambition, nor tracing the mazes of popular applause. Where the widow and the orphan wept, where the sick and the dying moaned, thither her footsteps hastened: and there, seen only by her heavenly Father, she administered to their temporal wants, breathed the voice of consolation on (in) their ear, shed the tears of sympathy, exhibited the truths of the gospel from the sacred volume, and poured out her soul for them in prayer, to her Saviour, and her God." Page 2, 3.

Mrs. Graham's "Devotional Exercises," constitute the most valuable part of the volume. We present our readers with the following extract:—

"1798. 'Glows in the stars, and blossoms in the trees.' There the poet must stop: thus far the natural mind, richly endowed with human powers, can go, and trace a God of power, wisdom, and beneficence: O that thou hadst had eyes to discern what flesh and blood could never reach, that all these glories dwindle into tapers, when compared with Jehovah, manifested in the face of Jesus Christ! Every star, every tree, all vegetating, bursting, blooming life, answer the end of their creation, manifesting his glory, as thou sayest; but can they tell thee, how this God can be just, and yet justify those who have rebelled against all his attributes; torturing even his fair and beautiful creation, and bringing it into subjection to their lusts, as thou hast well sung; murmuring at his dispensations in providence; hardening themselves against his government; perverting every good to their own misery, and imbibing wretchedness from the means of blessedness? Can all that thou hast sung, bring into congeniality perfection of wickedness, and perfection of holiness; perfection of wretchedness, and perfection of happiness; perfect opposition in nature and principle? Here thy song stops short. Thou seest the evils and the misery: thou hast a glimpse of an opposite good; but all means proposed by thee, ever have proved, and ever will prove, inadequate to the attainment of it. Heaven and earth must stand amazed at the declaration, that God would justify the ungodly!" Page 122.

With respect to the *construction* of the book before us, we cannot compliment the compiler on his editorial capacity. It was no sufficient reason for the publication of the papers, called "Provision for my last journey through the wilderness, and passage over Jordan," that they were "found in Mrs. Graham's pocket after her decease." They consist of scarcely any thing else than a string of scriptural quotations; which, no doubt, frequently proved consoling to the venerable Christian herself: but, having answered that purpose, might, without any impropriety, have been locked up, for occasional inspection, in the cabinet of some one of her friends. The poetry, too, might have been spared: little of it being of any worth *as poetry*. We advise pious versifiers generally, to keep their poetry to themselves, and pious compilers of memoirs to omit such insertions; at least, to publish about one-tenth only of what they find. We could wish to have seen the first seventy-six pages, comprising the life of Mrs. Graham, better written. On the whole, however, the money which is given in the purchase of this volume, will not be misspent; nor the time devoted to the perusal of it, misemployed.

Sermons to Young People. By the late Rev. Samuel Lavington, of Biddeford, Devon.

ATTENTION to what is advanced from the pulpit, or issues from the press, and serious consideration of it, if it be wise, and good, and suitable, are always productive of some practical advantage. The depravity and folly of the human heart manifest themselves very much, in relation to the subjects of divine revelation, in a fatal unconcern about them, which exists so far as to produce, even when there is an educational admission of their importance, a course of action which implies an idolatry of this present world, and a contempt of God. This inattention is, perhaps, more commonly found in young people, than those of more advanced years; therefore, all proper and powerful means of fixing the thoughts of such persons on evangelical subjects, deserve to be highly estimated, and recommended to general attention. The sermons before us are considerably adapted to effect

this, as they are, upon the whole, striking, contain good advice, and were particularly addressed to young persons. They will arrest the attention, and are likely to impress the conscience—and, in no common degree, they are tender, affectionate, and pious. The style is pretty good—it is very plain and familiar; and, if it is not always elegant, it is not unadapted, in any great measure, to the objects of the author. We think the worthy preacher has not given too much evangelical doctrine, nor enough referred to the sacred influences of the divine Spirit. Like certain philosophers, on another subject, who have forgotten the depravity of the human heart, and recommended education as infallibly efficacious to cure all the errors of our race, he has, it seems to us, addressed, in too many places, the persons before him, as if persuasion would effect all that was desired. The doctrine for which we contend, was believed, but not enough introduced; and this is a fault much too common in the present day. Let young people, and, indeed, all people, be taught what they ought to do; but let them know who is to enable them to do it, and let them be urged to pray for his holy influence, and to thank him for all the sanctity they may possess. We give the following passage as a fair specimen of the style and theology of these discourses:

"These are the words of the apostle to the awakened jailor, when terrified by the earthquake he sprang in, and came trembling, and fell down before Paul and Silas, and brought them forth, and said, Sirs, what must I do to be saved? They said to him, what I just now said to you, believe on the Lord Jesus Christ, and thou shalt be saved. Numberless and violent have been the disputes about the nature of saving faith; but I shall not perplex you with any of them. You know what the cities of refuge were under the law: if you had lived in those days, and had accidentally killed a person, you would not stand still debating with yourselves, What had I best do? Shall I attempt to escape, or no? Perhaps my strength may not hold out, and I may faint before I get half way there; or, perhaps, I may lose my way, or may stumble and fall, and so the avenger of blood may overtake me; instead of starting or attending to such foolish objections, you would rise up and run with all speed, and not look behind you, till you were got within the gates of that welcome asylum, and then you might bid defiance to prosecutions and danger. Christ is now what the city of refuge was then: you are in the same perilous condition as the manslayer. The law pursuing you with its threatenings and curses, and no visible way of escaping. In this critical moment, God sets forth his Son as the great propitiation, and says, 'Whosoever believeth on him shall not perish, but shall have everlasting life.' Don't lie still complaining of your weakness and unworthiness, and crying, 'If I could but be sure that God meant me; or if I could but be sure that Christ would receive me!' What assurance would you have? God bids you believe, and that is a warrant sufficient."

The Question answered: Did the Lord Jesus Christ die as a representative for no man? or for all mankind in general? or only for a distinct number? being the substance of a Letter to a Minister of the Gospel. Button & Son, London.

SHOULD not the title have been, "The Questions answered?" for there are three.

To the first question the author replies in the negative, by stating the inconsistency of the supposition, "that Christ died as a representative for no man," with the scripture doctrine of substitution, with right reason, and with certain consequences resulting from it.

To the second question he also replies in the negative, by stating, "that if Christ died for all mankind in general," then the Spirit must be sent to all, unless it can be proved that men in a state of nature can repent and believe, without divine influence.

He then concludes in favour of "Christ having died only for a distinct number," even the elect; and so answers the third question in the affirmative. And to the objection, respecting the impropriety of a *general address*, on this ground, he makes three replies: 1. It is the Lord's appointed means of awakening his people to a sense of their danger. 2. Men are not addressed

as elect, or non-elect, but as sinners. 3. To show the exceeding depth of depravity into which human nature is sunk.

The author adds—"Finally, to close the dispute about general and particular redemption, and to set the matter at rest for ever, I will endeavour to draw the whole of the argument into a focus, derived from premises already established—that the Lord Jesus Christ did not die for all mankind, as their representative and substitute, to redeem and save them all. Had he represented and redeemed them all, he must have sent his Spirit to regenerate them all, or he would have proved unfaithful, which can never be admitted; and, therefore, he did not die as the representative of all mankind."

That the writer has *taken pains* to convince the minister to whom the letter is addressed, we have no doubt; but whether his good intention will prove successful, or whether he "has set the matter at rest for ever," may remain doubtful.

The Constitution of the Baptist Churches, adapted to promote the purity and extension of the Kingdom of Christ. An introductory Address, delivered at the Ordination of a Minister; with an Appendix, containing Lists of the Baptist Meeting-houses in London, in the years 1738 *and* 1816. *By Joseph Ivimey.* Button & Son, Price 4*d.*

THE divine axiom of our Lord, "My kingdom is not of this world," Mr. Ivimey considers as clearly describing the Christian church, in its *nature, origin, government, subjects, laws,* and *privileges;* and that whatever principles, therefore, are at variance with its *spiritual* nature, its *divine* origin, its government by Christ as the only *head* and *lawgiver,* its subjects as *real believers,* its *laws,* as contained in the *scriptures alone,* and its privileges, as comprehending all the blessings of life and godliness, are according to the rudiments of the world, and not after Christ.

And while in every section, into which the church is divided, there are to be found *real Christians,* is cheerfully admitted; that every community of Christians is equally constituted and governed according to the word of God, cannot be granted. The union of the civil and ecclesiastical authorities in the church, is considered an invasion of Christ's prerogative; and the ground on which some Christians have dissented from the Episcopal and Presbyterian forms of church government, whether existing in the established churches of Rome, of England, or of Scotland; is the opinion that every distinct assembly of Christians composes a church of Christ; possessing an unalienable right to choose their own officers, and to regulate all their own concerns.

After this statement, the writer proceeds to discuss the two following topics:—1. The ADAPTATION of the CONSTITUTION of our churches to PROMOTE the kingdom of Christ. 2. Enquire whether the PRIVILEGES arising from the CONSTITUTION of our CHURCHES have been IMPROVED to the best advantage.

This tract thus concludes:

"Is the number of our churches increased, in proportion to the opportunities afforded us of propagating our principles? According to Maitland's History of London, there were more meeting-houses in the year 1738, belonging to our denomination, in London and Southwark, than there are at the present time, notwithstanding the population is so greatly increased. What is the reason they have been diminished, instead of increased? Probably because our ministers and our churches, till within a few past years, were more concerned to keep up respectable congregations at home, than 'to preach the gospel in the regions beyond them.' The spirit which led Andrew to go first to his own brother Simon; and the woman of Samaria to call her townsfolk to believe in the Saviour, was but little expressed for many years, nor was this disposition fully manifest until the commencement of our Missionary Society: since that time, exertions have been made to carry the gospel to the heathen, and the re-action of these attempts have been felt at home in our village preaching. In the country our churches have, by these means, been considerably increased; and in London, though there are fewer places of worship, yet the size of some of our congregations, and the number of our members, have been for several years on the advance; to say nothing of those baptized

persons who belong to congregations of other denominations, which is no inconsiderable number. Many congregations, too, have been raised in the vicinity, most of which are flourishing. But there is still abundant reason, both in town and country, for an increase of exertion in our ministers, and of benevolent cooperation on the part of our congregations. Let but the spirit of a Carey, a Fuller, and a Pearce, animate all our ministers, and deacons, and members, and hearers, then our churches will again 'look forth as the morning, fair as the moon,' clear as the sun, and terrible as an army with banners. When every minister shall be a missionary, every church a missionary society, and every member and hearer a weekly subscriber; —when Sunday schools to employ our youth in the education of our children, and other benevolent institutions shall engage the middle-aged, and the old; then we shall find that there was nothing wanting in our churches but the practical influence of our principles, to make them suitable societies to exist in the spiritual reign of Christ; and the axiom with which I commenced shall be fully exemplified, and the church be recognised by all 'AS THE KINGDOM WHICH IS NOT OF THIS WORLD.'"

The Efficacy of the Gospel, exemplified in the Conversion and happy Death of Charles Whitfield, for many years a professed Disciple of Voltaire; who died in Duke-street, Red-lion-square, London, August 15, 1816. *In four Letters, from a Father to his Son at School. By Joseph Ivimey.* Button & Son. Price 6*d.*

THE substance of this small tract, which is published in the form of letters, was first delivered in a sermon, from Luke, viii. 35, "And found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind."

Charles Whitfield was born at Birmingham, and brought up by an uncle, a pious man, and a deacon of one of the Baptist churches in that town. The religious exercises in his uncle's family, and the public worship on the Lord's-day, on which he was obliged to attend, he considered a great hardship, and rejoiced when he was put out an apprentice, to be freed from the shackles of religious restraints. Being left to follow his own inclinations, and to walk in the ways of his own heart, he soon lost all sense of religion, and lived in the total neglect of all the means of grace. Coming to London, when out of his apprenticeship, he publicly avowed himself a *Deist*, and defended the principles of *Voltaire*, *Paine*, and other infidel writers. But about three months before his death, being at the house of one of his old companions, who was confined by affliction, he there met a person from one of the visiting societies, who had called with a view to administer relief to the afflicted, and to converse with him on the state of his soul. Whitfield was much affected with what was said; and after returning home, said to his wife, "that he thought the instructions given to his friend, had been of more benefit to himself, than to the person for whom they were designed." Soon after this, he was himself visited with affliction, and a pious female, who had been for several years employed in the same shop with him, and had often been greatly shocked and grieved at hearing expressions of infidelity, that dropped from his lips, sent him some religious tracts, and made application for a person from a visiting society to wait upon him. From the reports of several creditable persons who visited him in his illness, as well as from the opportunities which Mr. Ivimey had of conversing with him, for some weeks previous to his death, no doubt was entertained of the reality of his conversion; the evidences of which, from his own professions, and the spirit he manifested, are detailed in these letters, which, we think, are well adapted to expose the folly and danger of infidelity, and to prove the beneficial influence of the gospel of divine grace. We sincerely wish the author may have his reward, in the publication of this little tract, by its proving the means, for which it is well adapted, "of arresting any youth in his progress towards infidelity; of recovering those who are already ensnared, and of building the Christian on his most holy faith."

The Miraculous Cure of Two Blind Beggars, by the Great Physician of Soul and Body, considered and improved. pp. 8.

While the devices of Satan are very many, we rejoice to observe, that the modes of attack upon his kingdom are also exceedingly numerous: and whether it be in the form of a volume requiring lengthened application, or in the modest mien of the present tract, the perusal of which demands but a few minutes, we congratulate those who thus come *to the help of the Lord against the mighty.* From a full conviction that these minor publications have already been attended with the most beneficial effects, we cheerfully announce this improvement of the Miraculous Cure, &c. as a commendable addition to that useful and benevolent class of exertion, which, by its widely extended, though humble operation, we doubt not will be, ultimately, found to have contributed, in no inconsiderable proportion, to the universal influence of divine truth.

NOTICE.

The Annual Sermon, recommending the useful purposes of the Society for the Relief of the necessitous Widows and Children of Protestant Dissenters, will be preached by the Rev. William Newman, of Stepney Green, on Wednesday, the Second of April next, at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street; Service to begin at 12 o'clock. After which, the Subscribers and Friends to this useful Institution, will dine together at the New London Tavern, Cheapside: Dinner to be upon Table at 4 o'clock.

LITERARY INTELLIGENCE.

The Rev. Francis Augustus Cox, A.M. proposes to deliver a series of Lectures at his own place, Mare-street, Hackney, on the last Tuesday in every month, on Ecclesiastical History, with a particular view to a copious and distinct illustration of *the interference of Providence in the affairs of the church*, throughout the successive centuries of the Christian æra. The first of these Lectures will be delivered on Tuesday evening, March 25, at half past six o'clock. Subject *The Doctrine of a Providence stated.* The second Lecture in April will respect *The manifestations of Providence to the Primitive Church.*

The above Lectures are intended chiefly to communicate information to young people, and to direct their inquiries.

In the Press.

Mr. Allen's Translation of Dr. Outram's valuable Dissertations on Sacrifices. It is expected to appear about the end of this month, or early in April.

A new and greatly enlarged edition of the Rev. Rowland's Hill's celebrated Village Dialogues, which will be published in numbers; the first of which will appear on the 1st of April, with a portrait, price sixpence, to be completed in about twenty-four numbers.

Just published,

Ecclesiastical Claims investigated, and the Liberty of the Pulpit defended, in five essays. 1. The uninterrupted succession—2. Ordination—3. The Spiritual Gifts and Power of the Clergy—4. Learning—5. Ministerial Qualifications. By Daniel Isaac, price 4s.

A Reply to a Letter from a Rector to his Curate, on the subject of the Bible Society. By a Deacon of the Church of England. Price 2s. 6d.

Serious Warnings, addressed to various classes of persons, viz. To the Lovers of Vain Pleasure—To the Profane and Profligate—To the Worldly-minded—To the Self-Righteous—To the Negligent and Dilatory—To Apostates and Backsliders. By the Rev. S. Thornton, 1 vol. 12mo.

A Defence of the Wesleyan Methodist Missions in the West Indies; including a refutation of the charges in Mr. Merryat's "*Thoughts on the Abolition of the Slave Trade*," &c. and in other publications; with facts and anecdotes illustrative of the moral state of the slaves, and of the operation of missions. By Richard Watson, one of the Secretaries to the Committee for the management of the Wesleyan Methodist Missionaries.

The Darkness of Superstition receding before the Light of Revelation: an authentic Narrative of the recent Conversion of twelve Roman Catholics, named Hart, in the Province of Connaught, through reading the Irish Testament. By a Clergyman of the Established Church, in Ireland.

Missionary Retrospect and Foreign Intelligence.

ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS *Throughout the World.*

The conductors of the "Missionary Register" have, with great labour, compiled a list of the stations of Protestant missionaries: and as this is taken from the Reports of the different societies, we feel persuaded, that the compilers of that list will be gratified by the members of those societies reading the information it contains in other publications, with which they are familiar.

The number of stations among the Heathen amount to about ONE HUNDRED AND FIFTY. In addition to these, there are in British America, and the West Indies, nearly ONE HUNDRED AND THIRTY, *viz.* The Society for Propagating the Gospel, about 80;—the Wesleyan Society, about 35;—and the London Missionary Society, 5. Of all the persons employed for evangelizing the Heathen, there is not a Christian teacher to a *million* of immortal beings!

The amount of expenditure, it is computed, employed in this work during the past year, could not be less than ONE HUNDRED THOUSAND POUNDS! But if every person in the United Kingdom, amounting to fifteen millions, gave each one penny per week, the sum would amount annually to THREE MILLIONS OF GUINEAS!!

The "Missionary Register" contains some excellent remarks on the "spirit of mutual love," which the different societies ought to indulge towards each other. It is but due to the Society of which that work is the organ, to remark, that it exemplifies the spirit it recommends: and, therefore, with the greater degree of pleasure, we make the following extracts:

"If all these societies follow, with simplicity, the path opening before them —envying none—speaking evil of none —silently learning by the experience of all—and fervently praying for all—then will the Great Master shower down on them abundant prosperity; and will point out, by his Providence, what portion of his work he has *before ordained that they should walk therein.*

"But, in proportion as human infirmity shall be suffered to mingle with the work, and any become *puffed up for one against another*, the usefulness of such a body will probably be lessened or retarded; while the hands of sincere Christians will be weakened, and their hearts discouraged.

"Never had Christians the opportunity presented to them of winning a brighter crown. If they who *turn many to righteousness shall shine as the stars for ever and ever*, every man who gives his whole heart to forwarding the salvation of the world, will have his high reward in the kingdom of our heavenly Father; and, even in this present state, where communities and nations have their retribution, that body of Christians, or that Christian country, which shall devote itself to this work, will secure the divine protection and favour."

AFRICANER'S KRAAL.

In South Africa—near the Great River—about 550 miles from Cape Town—the residence of the chief Africaner.

London Missionary Society.—1815.—*E. Ebner.*

AGRA.

A large city in India, on the banks of the Jumna, nearly 800 miles N. W. of Calcutta, now in a ruinous state; inhabited chiefly by Hindoos and Mahomedans.

*Baptist Missionary Society.**—1811.—*Messrs. Peacock and M'Intosh.*

The missionaries have a European school, which nearly enables them to support their families, and thus to establish gratuitous schools among the natives. One of these is supported by a Christian lady. Several persons have been baptised.

Church Missionary Society.

In 1813, under the kind direction of the Rev. Daniel Corrie, the Company's chaplain at this station, Abdool Messeeh (servant of Christ), a converted Mussulman, became a reader of the scriptures, and superintendent of schools. He is

* Should any mistakes be discovered in this list, in reference to the *Baptist Missionary stations*, we shall, as far as possible, correct them.

assisted by his nephew, Inayut Messeeh (Gift of Christ), and Nuwazish Messeeh (Kindness of Christ). Abdool's labours have excited great attention and inquiry; and, in various cases, have been eminently blessed of God; as may be seen in his highly interesting journals, printed in our work. The loss of Mr. Corrie's counsel and encouragement has been much felt by Abdool—even the best of the native Christians depending much on the countenance and guidance of their European friends. In order to awaken attention, and conciliate the natives, Abdool administers medicine gratuitously to the poor. He has done this with much success, several hundreds having received relief in different disorders. Several of these patients have departed in the faith; as Abdool takes occasion, from their bodily complaints, to lead them to the great Physician. Other native converts have lately died in peace.

The society possesses a building, called the Kuttra, where Abdool resides, and where worship is held. Schools are opened in the Kuttra, and in three other places. Two native converts, Burruckut Ullah (Blessing of God), and Molwee Munsoor (the Helped), assist at Agra.

Some pious and intelligent European residents countenance and direct these labours.

ALLAHABAD.

A city of India, at the junction of the rivers Ganges and Jumna, about 490 miles w. n. w. from Calcutta, population about 90,000, resorted to annually by Hindoo devotees, on account of the junction of the rivers: many of whom are drowned, by suffering themselves to be conducted to the middle of the stream, where they sink with pots of earth tied to their feet.

Baptist Missionary Society.—1814.—N. Kerr.—Hossein, (native.)

The gospel seems rather welcomed here, than repelled.

AMBOYNA.

In Insular India—about 3280 miles s. e. from Calcutta, and near the s. w. point of the island of Ceram, the greater number of the inhabitants Mahomedans, population about 45,000, including about 17,000 Protestant Christians, in consequence of the Dutch having possessed the island: some estimate these at 20,000; they had neither ministers nor schoolmasters. The island is now restored to the Dutch, who have granted their protection to the missionaries employed therein.

Baptist Society.—1814.—Jabez Carey.

Early in 1814, Mr. Jabez Carey left Calcutta for this island. He was sent by the British Government, in compliance with the desire of Mr. Martin, the Resident of Amboyna, formerly a student under Dr. Carey in the College of Fort William. The Resident has established a central school at the capital, on the British system. Five or six islands will be benefited thereby.

London Missionary Society.—1814.—Joseph Kam.

AMERICA (NORTH).

Various attempts have been made, in latter years, to evangelize the Indians in or near the territories of the United States, by the Scottish Society for propagating Christian Knowledge, the New-York Missionary Society, the American Presbyterian General Assembly, the Western Missionary Society, and others. The Rev. John Sergeant, the Rev. David Brainerd, and other missionaries, greatly distinguished themselves by their labours among the Indians.

ANTIGUA.

An island in the West Indies. The late Nathaniel Gilbert, Esq. of this island, strenuously exerted himself in promoting the cause of religion.

United Brethren.—1756.

The stations are, at ST. JOHN'S, GRACEBAY, and GRACEHILL.

Chs. Fred. Richter, Joseph Newby, James Light, W. F. Sautter. C. F. Stobwasser.

The labours of the brethren among the Negroes continue to be prospered.

Wesleyan Methodists.—1786.—Sam. P. Woolley, Jonathan Baynar, John D. Allen, Moses Baynar.

"True piety," says the last Report, "increases. The comforts resulting from a life devoted to God are happily experienced by many. Many have cast in their lot among us in the country; but in St. John's, comparatively few, though the congregations are very large. However, we trust we shall see better days in St. John's." The last return was 3177 persons in connection with the society.

Church Missionary Society.

Mr. William Dawes, formerly a member of the committee, has exerted himself, during several years' residence in Antigua, in promoting education, particularly at English Harbour.

(To be continued.)

BAPTIST MISSION.

Letter from Mr. Thompson, dated Ahumguj, February 2, 1815.

"I have the pleasure to inform you, that since the latter end of November last, a native of Bhote, or Bootan, has resided with us: his name is Kiaba, his age about twenty-six; he is of a teachable disposition, very liberal and compassionate to the poor, of which I have daily proofs. On December 1, 1814, I wrote out for him the Deva-Naguree alphabet; and after diligent application to reading and writing the characters, he in ten or twelve days began reading a little in the large Hindee Testament: but as he could not understand what he read in it, for want of the language, (being only twelve months from Bootan,) I commenced a small general vocabulary for him, inserting first such words as he knew, and then placing opposite to them the synonymas: this method has happily succeeded, and by it he learns with greater facility and accuracy than he could have done by mere hearing: this vocabulary he commits to memory. He intended to go through the New Testament, but when he concluded Matthew's Gospel, he said, he would read it over again, as he derived very little satisfaction the first time: accordingly he went over it a second time, and frequently mentioned to me what he had read: he is reading over Matthew the third time, and is now in chapter xxi. To enable him to understand the New Testament the better, I give him, in morning conversations, the history of the Old Testament. He partakes of our food, and sleeps in my writing room; reads his Testament and vocabulary alternately an hour or so before worship, three hours till dinner, half an hour before we walk out, and from after tea till nine or ten at night. When he first came to us, we found it exceedingly difficult to convey the most general ideas of Christianity, both on account of his being dull of apprehension, and very deficient in the Hindee language; the last owing to his habit of speaking his own language with the Cashmerian whom he accompanied from Bootan. I am inserting all the Bootan words, (in Hindee characters,) that I can obtain from Kiaba, in a little book, and hope soon to send it down for your perusal. Kiaba is very diffident, so that I cannot get him to pray in my hearing: however, from his conversation, we hope he is sitting at the feet of Jesus. He said one evening, and wrote it in Hindee, that Jesus Christ had given Kiaba power to become one of the sons of God. I asked what made him think so: he replied, 'Because he has enabled me to read and understand his word in a foreign tongue.' I said, there were numbers of persons who did that, and yet they were not the sons of God. He answered, 'They do not love the Lord more than their devtas, their peers, and prophets; and they do not trust in the sacrifice of Christ for pardon and salvation; but offer other sacrifices. I now feel in my heart a little love to Christ, and great fear and hatred of the Hindoo and Mussulman ways, and of all my native ways: I believe this book to be God's book, and wish to obey his commands. I wish to be baptized in water.' It was long before he understood aright the plan of salvation. He now trusts in the death of Christ, but was before inclined to trust in baptism. When I had been speaking of the enmity and wickedness of the Jews towards the Redeemer, he observed, that they did not know him to be God their Saviour, become incarnate. When he saw Europeans going along the streets, he supposed they were distributing the words of salvation, but when informed to the contrary, he said, 'They do not know Christ.'"

Another letter from the same, dated April 4, 1815, says,

"Neither brother Moore, nor brother Rowe being able to attend, brethren Fowles, Vrinda-vuna, and Rama-prisad, with Mrs. Thompson, and myself, held a church-meeting, when we heard of the Lord's dealings towards Kiaba, and agreed to receive him. After which, we, together with some Roman Catholics, walked to the river-side, where, after singing the Hindee hymn, 'Jesus, and shall it ever be,' &c. I read, and addressed the attentive multitudes, at the close of which we sung again in Hindee; then brother Kiaba and myself went into the water, and I baptized him, and closed with prayer in Hindee. We enjoyed much of the divine presence. When I gave brother Kiaba the right hand of fellowship, my soul was drawn forth, and I wept, while with trembling joy, and a faultering voice, I owned him as our brother in the gospel. About three o'clock, (as the brethren from Digah were to return early in the evening,) we had the happiness of sitting together to commemorate the dying love of Christ our Lord. We once were strangers to God, and strangers to each other; one born near Chittagong, another at Diamond Harbour; one at Dinapore, another in Patna: one at Giah,

another in Bootan: but we trust we are now one in Christ, being brought nigh by the blood of the atonement, and through it being reconciled to God, and to each other. Pray for us incessantly, my dear pastors, that we may, through grace, work out our own salvation with fear and trembling, and live to the praise of the glory of his grace, who hath, we trust, called us out of darkness into the marvellous light of his gospel."

Periodical Accounts, No. XXX.

RUSSIA.

We are indebted to Dr. Stuart, of Edinburgh, for the following interesting letter, showing the progress of the Russian Bible Society.

Extract of a letter from Mr. Francis Dick, dated Hamburgh, January 14, 1817:—

"Our meetings still continue good, though not equal to summer, so many of the merchants being over to Britain; and strangers, also, are nearly all away. I rather think we are not to have so good an attendance this winter as last.

"There were 40 or 50 British vessels here all last winter, a number of the masters and seamen attended; but this winter has of late become so open, that almost every British vessel has got away. Indeed the Elbe is as clear of ice now as in summer.

"The weather is very wet and unwholesome, and it is the opinion of many of the old residents here, that there will be very little frost this season.—This morning I was favoured with a very interesting letter from our dear brother Henderson: the first since his arrival at St. Petersburgh. I will give you an extract:—

"'*St. Petersburgh, Dec.* 28, 1816.

"'With you, and our other friends, I had formed a very favourable idea of the Russian Bible Society. Their animated and comprehensive undertakings, the interesting and pious tenor of their reports, and the distingnished success attending their labours, commanded my surprise, and drew forth my affection. But I can truly say, since I came here, that the *half had not been tol dme*; I have now had an opportunity of observing the spirit with which the business is conducted, and am happy to be able to assure you, that it will be difficult to find a committee, that in London, perhaps, excepted, that entertain juster and more impressive views of the nature of the dispensation committed to them. Some of the leading men give evidence that they have experienced the power of the truth, and in almost all of them, there is a strong disposition to hear any accounts that can be furnished of the spread of Christianity in the world. The president is a most worthy nobleman; and it gives me great pleasure to be able to add, that every day almost presents new proofs of the religious disposition of our imperial patron, Alexander I. He takes great delight in reading missionary intelligence. I have lately made some interesting extracts from Mr. A. Paterson's journal, which, together with Pomarree's last letter, and the state of things in the South Sea Islands, are about to be laid before him. We had yesterday a meeting of the General Committee, at Prince Gallitzin's; it was very fully attended. The Archbishop of Tvers—two Archimandrites—the Roman Catholic Metropolitan—were present, all dressed in the vestments of their respective communions,—together with a great number of *starred* gentlemen, who all listened with deep attention to the detail of facts presented, and to the chain of propositions submitted to deliberation. No sooner was it intimated, that letters from Messrs. Steinkopff and Owen were received, than a general, but pious curiosity was excited: and the prince himself called for and read the first, with a pathos and feeling, which evidently proceeded from the heart. The business of the meeting, which lasted nearly four hours, finished with a letter from our *Cairneyhill* correspondent (M. B.), which received repeated expressions of approbation from all sides; but from Prince Gallitzin especially.

"'The Emperor has lately made the society another donation of 15,000 roubles, to buy paper. The work going on here is immense, as is the demand for Sclavonian Bibles.—The 5000 Bibles, and 5000 New Testaments, printed at Moscow, are all gone; and another edition, consisting of the same number of copies, has been begun in that city. The Holy Synod have also sent 20 Muscovite boys to print for the society here:—so liberal and generous is that very body, which was commonly regarded as a kind of second-hand Inquisition. 5000 New Testaments (Sclavonic) were lately stereotyped here, but they are also mostly all gone: only 1200 copies remain to satisfy the demands of several thousands. The stereotype edition of 5000 Sclavonian Bibles, printed here, is just finished; but 15,000 copies are demanded with the

most urgent importunity. Another edition, however, in 4to, is rapidly advancing. The Armenian New Testaments are also almost all off, but we are printing a new edition, along with that of the whole Bible; and an edition of the Finnish, which has been long in the press, will be out in a week or two. Mr. Alexander Paterson, of Karass, has lately finished a very interesting journey in the Crimea: Turks, Tartars, Jews, nominal Christians, Imans, Mollahs, Effendis, have all discovered anxiety to receive the New Testament in the Tartar language, and have accepted copies with every demonstration of gratitude and joy. One anecdote I cannot but relate: Having crossed between the Sea of Asoph, and the Black Sea, he fell in with an old grey-headed man, whose venerable appearance indicated that he was of some consequence in the place. This aged sage asked Mr. Paterson, *if he was a believer in the last times?* Mr. Paterson stated to him his sentiments on the point; which so pleased the old man, that he called out to his wife, 'Bring him the best loaf in the house, he is a believer in the last times.' We are waiting impatiently to see the New Testament in modern Russ. This will be one of the most important works ever published by Bible Societies. It is designed to supply the wants of 34 millions of immortal souls! You think much has been achieved in Russia; but nothing is yet done, compared with what is to be done. About 100 languages and dialects are spoken in this immense empire.'

"Thus you see (adds Mr. Dick,) that a glorious work is going on in the northern parts of the world—a work which I trust will not cease, till time itself has finished its course;—and the blessed effects of this work shall be coeval with the ceaseless ages of eternity. What encouragement does this afford to all who love the Lord Jesus, and wish well to the souls of men, to pray without ceasing, and to labour without fainting—to be steadfast and unmovable, always abounding in the work of the Lord; forasmuch as they know that their labours shall not be in vain in the Lord."

Domestic Religious Intelligence.

IRELAND.

The zeal of the Scotch nation in promoting education is well known: its inhabitants have experienced the advantages connected with learning, and are among the most eminent in sympathizing with those who are destitute of the means of moral and religious instruction. The "Paisley Female Hiberuian Society" stands distinguished for its contributions towards the education of the Irish, having sent during the past month, through the hands of the Rev. Robert Burns of that town, thirty-five pounds, (collected by subscriptions of one penny per week) in equal proportions to the Baptist Irish Society—the London Hibernian Society—and the Sunday School Society of Dublin. The same minister lately remitted five pounds to the former of these institutions, from the "Paisley Juvenile Female Society for religious purposes." It is with pleasure we give publicity to the following well written address respecting Ireland.

PAISLEY
FEMALE HIBERNIAN SOCIETY.

"The state of Ireland, so closely connected with us by moral and political ties, advances a strong claim on our attention, as men, as Britons, and as Christians.

"The whole population of Ireland is estimated at about five millions four hundred thousand—of whom a vast majority are Roman Catholics. In some districts, particularly in the district of Ulster, in the north, there is a large proportion of Protestants, chiefly the descendants of the ancient Scotch settlers. In the district of Antrim, the Catholics are to the Protestants as 15 to 1. In the city of Dublin, they are about 5 to 1; or, including the county, as 6 to 1; but in very many departments, the Catholics are to the Protestants, on an average, as 20 to 1, and in particular places, as 60, 80, or 100 to 1. It is greatly to be lamented, that the number of Protestants has considerably

diminished within the last twenty-five years; and that even among these, few as they comparatively are, the efforts which have been made to keep alive, and to disseminate the principles and power of true religion, are by no means adequate. The consequence is, that the children of the poor, in many parts of Ireland, are very little removed from a state of barbarism! We need not be surprized, indeed, that in this interesting country, the state of the inhabitants, in a moral view, should be deplorable in the extreme. They have no means of general education. At least one-third of them can understand a continued discourse in no language but their own native Irish, in which, nevertheless, they have no Protestant instructors. It is the interest of the Romish priesthood to keep the people in ignorance, and so long as superstition and idolatry of the grossest kind retain such an ascendancy over them, it need not surprise us to find, that 'darkness should cover the land,' and 'thick darkness the people.'

"We ought also to recollect, that the sacred scriptures, even in the English tongue, have, as yet, been very partially distributed in Ireland; and that of the Irish scriptures, to which alone one million and a half of native inhabitants could have access, not above 3000 copies of the New Testament are at present in circulation. As for the Old Testament, there has not been any edition of the Irish Bible published for more than a hundred and twenty years; so that the whole scriptures in their vernacular tongue are scarcely to be found, even in the cabinet of the antiquarian.*

"It may seem strange, that when facts of this kind must have been long well known in Ireland, no adequate and efficient means have been employed by the country itself for effecting a favourable change; and particularly, that when Protestants are proprietors of the greater part of the country, they should hitherto have been so indifferent to its best interests. And yet so it is. For centuries past, the mass of the people in Ireland have remained in a state of the lowest intellectual and moral degradation; and those who stood to them in the relation of superintendents and masters, looked on with cold indifference. To this indifference, many concurring causes may have contributed. Prejudice against the Irish character—hatred of the Roman Catholic religion—hostility to general education, as tending to raise the lower orders above their natural level in society—indifference to every thing that does not tend to immediate mercenary interest—and the want of a due sense of moral and religious responsibility, may have all combined in leading to a general neglect of the improvement of Ireland. There have, no doubt, been many honourable exceptions; and the instances in which the landed proprietors in Ireland have seen it to be their duty to instruct the children of their peasantry, have afforded most pleasing and decisive proofs of the salutary effects resulting from early education. But it is a melancholy fact, that, till of late, little comparatively was done; and the general indifference which prevailed, afforded too much reason to fear, that had not Great Britain stood forth in aid of her sister island, Ireland would have remained in the same degraded state for centuries yet to come. It is now ascertained beyond a doubt, that the most effectual method of exciting the inhabitants of Ireland to attend to their own improvement, is to begin the work for them; and by exhibiting, in actual experiment, the beneficial effects of early education, afford them ample encouragement to perseverance in this labour of love.

"By far the greatest number of those efforts which have lately been made in favour of the education of the poor in the darker parts of Ireland, have owed their existence to the benevolent spirit of private individuals and societies in this country, and in Ireland itself. The Hibernian Society, in London, began their labours in 1806. The means they employ for effecting their objects are, the dissemination of the scriptures, and the establishment of schools. Of these, they have at present upwards of 270, attended by about 14,000 children. The principal scene of the operations of this society has been the province of Connaught, where the Catholics are the most numerous, and the condition of the peasants the most necessitous. As the prejudices of the Catholics, and the opposition of their priests, had so great an effect on many, that their children were not suffered to receive the common rudiments of education, or a copy of the scriptures, if offered by a Protestant teacher, the society resolved to employ not only Protestant, but Catholic schoolmasters, on the express condition, however, that the children should be taught to read in the Spelling Books and Testaments appointed or recommended by them. This measure has accordingly

* This is now printing by the British and Foreign Bible Society.

been carried into effect; and although the opposition of the Romish clergy was, for a time, great and successful, it has been gradually overcome, and the people, both Catholic and Protestant, are beginning to appreciate duly the value and importance of early education.

"The Hibernian Sunday School Society, Dublin, was instituted in 1809, and flourishes under the patronage of such distinguished names as those of the Marquis and Marchioness of Downshire, the Earl and Countess of Meath, Bandon, and Gosford, Lords Lorton and de Vesci, the Bishops of Ferns and Kildare, the Members for the county and city of Dublin, &c. Its object is to encourage Sunday-schools, and week-day schools in connection with them. Since its commencement, it has afforded assistance in the way of books, money, &c. to 252 schools, containing 28,598 children. Its funds have hitherto been supplied by private subscriptions in Dublin and elsewhere, as well as by donations from this country. It has also been effectually aided by the Female Societies of Dublin and Youghhall. But it appears, from the last Report, that the want of funds is the sole obstacle to the extension of its benevolent aims.

"In June, 1815, was formed, in London, the [Baptist] Society for Circulating Schools in Ireland. Its object is to teach the natives of Ireland to read the scriptures in their own vernacular tongue. Although there are from a million and a half to two millions, who can speak no language but their own, this is the only society which has for its object the instruction of the poor in the art of reading it with correctness. Several schools have already been established on the circulating plan, and the number of children in attendance exceeds one thousand.* The plan adopted is unquestionably the best that could have been proposed, and the prospects of success are exceedingly encouraging.

"Such are the benevolent institutions for educating the poor in Ireland, which solicit the aid of the Christian public. They all co-operate in one great object, and the spirit which actuates them all is the same. The object is confessedly great, and the means employed for its accomplishment are wise and salutary. Why should such institutions be allowed to languish for want of adequate support? The Irish are our fellow-subjects and our brethren. They long for instruction, and they eagerly grasp at it when offered. At present, they need our help, and they petition it; and if it is liberally given, they may, ere long, be enabled to return it with double interest.

"*Paisley, March* 1, 1816."

Subscriptions received by James Carlile, Esq. and the Rev. Mr. Burns, of Paisley.

* Since the first Annual Report, they have increased to about 3000.—Ed.

ACADEMICAL INSTITUTION *STEPNEY.*

On the 14th of January last, the annual meeting of the Subscribers and Friends to this Institution was held at the New London Tavern, Cheapside, London, when the Report of the Committee was read, and officers chosen, for the ensuing year. The following is the substance of the Report:

"Your Committee report, that in the course of the past year, six students were received on the foundation of this Society.—Samuel Green, from the church at East Dereham; Josiah Denham, from ditto; Edmund Clarke, from Fetter-lane, London; Timothy Hathaway, from Colchester, were admitted at Stepney: William Fisher, of Newcastle upon Tyne, has been placed with Mr. Pengilly, of Newcastle; John Bane, of Norwich, placed under the care of Mr. Kinghorne; George Pope, who had spent a few months at Olney, and on the decease of Mr. Sutcliffe, was placed with Mr. Anderson, of Dunstable, where he spent two years, at his own request, and at the recommendation of Mr. Anderson, has been admitted for one year at Stepney.

"At present 18 students are supported by the friends of your Society—fifteen at Stepney, one at Bradford, one at Newcastle, and one at Norwich.

"In the course of the past year, Mr. J. Clarke, one of your students, was settled at Biggleswade, Bedfordshire, where his labours have been much blessed, and where a prospect is offered of great usefulness.

"Two other students have left the Academy at Stepney, at Christmas last—Mr. John Clarke, who is now supplying the church at Folkstone, in Kent; and Mr. Richard Miller, who is supplying the church at Braintree.

"Your Committee have received applications on behalf of other young men of promising gifts, to be admitted at Stepney, one of which has been accepted.

"Your Committee reflect with pleasure on the smiles of a gracious providence with which this Institution has been blessed. A considerable number of

persons who have been patronized by your Society, and who, either at Stepney, or in the country, have received some advantages of education from its friends, are now labouring in the vineyard with reputation and acceptance, and several with a good degree of success.

"Your Committee feel a great pleasure, also, in expressing their hope, that prejudices formerly entertained against Institutions of this nature, are daily diminishing, and that in proportion as the principles on which they are founded, and the economy by which they are regulated are understood, the number of their friends will be increased; and they are happy to add, that the deportment, and public services of your students in general, they have reason to believe have made an impression favourable to the Society by which they have been patronized; and they trust that Providence will continue to raise up young men of piety and talent for the patronage of this Institution, who, though they may not attain the literary eminence of an Owen and a Gill, of a Doddridge and a Watts, of a Marshman and a Carey, yet shall be qualified, in some measure, to detect the sophistry of learned adversaries, and to extend the knowledge of the truth as it is in Jesus.

"Your Committee cannot but rejoice that many of our ministers, both in town and country, though not having been favoured themselves with the advantages which your Institution offers, yet are fully aware of their value and utility, and patronize the Society by their subscriptions and exertions.

"Who among us, indeed, can be insensible, that to this Institution, and to others of a kindred nature in our denomination, our churches must, for the most part, have recourse for men duly qualified to supply vacancies occasioned by the removal of pastors, as well as to occupy new situations, both at home and abroad; at a time when Zion is lengthening her cords, and stretching forth the curtains of her habitation, on the right hand and on the left.

"The friends of this Institution must be aware, that, without their continued aid, its present expenditure cannot be supported; but the Committee hope, that through their active exertions, and the blessing of the great Head of the church, to be able not only to perpetuate, but still more widely to extend its benefit."

COMMITTEE.

Rev. William Newman, President, and Theological Tutor;
Joseph Gutteridge, Esq. Treasurer;
Rev. Thomas Thomas, Secretary;
Rev. T. Griffin,
Rev. J. Hoby,
Rev. J. Hughes,
Rev. J. Ivimey,
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B. Shaw, Esq. M.P.
Mr. E. Smith,
Mr. R. Westley,
Rev. S. Young, Classical Tutor,
Rev. F. A. Cox, A. M. Mathematical ditto.

Subscriptions and donations are received by any gentleman of the Committee; and by Mr. B. Leppard, Punderson-place, Bethnal-green, Collector.

Applications on behalf of candidates may be sent to the Secretary.

The following form is recommended to such persons as may be inclined to bequeath legacies for the support of this Institution:—

ITEM. "I give and bequeath unto the Treasurer, for the time being, of *The Baptist Academical Institution at Stepney*, near London, established in the year 1810, the sum ——— to be applied towards supporting and carrying on the designs of the said Institution; which I direct to be paid by my executors, within —— months after my decease, out of my personal estate."

The ship Moira, captain Kemp, with the missionaries, has safely arrived at Calcutta. Another missionary, Mr. Coultart, has been sent to Jamaica.

Poetry.

ON THE FRIENDSHIP OF CHRIST.

BLESS'D is the sacred tie that binds,
In Friendship's bonds immortal minds;
How sweet to know there is a breast
On which the weary heart may rest.

When the vain world deludes no more,
And our ambitious dreams are o'er;
What joy to find one friend remain,
Willing and pleas'd to share our pain.

But can my guilty heart pretend,
To hold communion with this friend?
How shall I dare prefer a claim,
To call him by this honour'd name?

'Tis he who makes my title clear,
And proves it by a name most dear;
My Saviour, at thy feet I bend,
And joyful rest to call Thee friend!

*** *Many Articles of Domestic Intelligence are unavoidably deferred.*

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REV. ISAIAH BIRT,

Birmingham.

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THE

Baptist Magazine.

APRIL, 1817.

EXTRACT FROM A
MEMOIR OF THE LATE REV. WILLIAM COLES,
OF AMPTHILL,
(FATHER-IN-LAW OF THE LATE REV. ANDREW FULLER,)
WRITTEN BY HIMSELF.

"EBENEZER.

"I HAVE sometimes thought, that it is a small tribute which is due from me (the most unworthy of all others) to the free and sovereign grace of God, in Christ Jesus, to leave behind me some memorials of my life and experience; so that my surviving friends may, by having another witness to the truth and importance of religion, be excited to rely on the power and grace of Christ; and to persevere in the good ways of God, which I, and thousands more, have found to be 'ways of pleasantness, and paths of peace.'

"I was born at Daventry, in Northamptonshire, March 2d, 1735, (old style.) My parents were both of them pious, and were members of the dissenting church in that town, many years. My father was received a member of the church, as I have heard him relate, at about 18 years of age, at the time when Mr. Mattock was pastor. He was a lively, warm-hearted, zealous, and active Christian, from the time he first became acquainted with experimental religion to the day of his death; and died at Daventry, May 8, 1778, full of joy and peace, in believing, aged 74 years.

"I was the eldest of four children, and, from the earliest part of my life, was restrained from associating with children who were profane and vicious; and as soon as I was capable of knowing any thing, was taught to reverence the Sabbath-day, and was never suffered to go into the street on that day, or trifle away Sabbath-time, but as soon as I was able, was employed during the intervals of public worship, in reading, or learning the Assembly's Catechism, or Dr. Watts's, or his Divine Songs, or other hymns, or in repeating what I had learned, and was called upon to give some account of the text and sermon. I confess, I thought it hard to be thus confined, and that my parents were not like people in general. However, I do now most heartily approve of their conduct, for it proved a mean of instruction, and of begetting in me a tenderness of conscience concerning the religious observance of the Lord's-day; for, I well remember, being left at home, when about twelve years of age, under the care of a servant, one Lord's-day, my parents being both from home, I took the li-

herty of rambling about in the fields, during the intervals of public worship; but that liberty fixed a sting in my conscience, the smart of which continued with me many months, and will never be forgotten by me as long as memory lasts. How I might have acted in future, if I had been left to follow my own sinful inclinations, I cannot tell; but from hence may be inferred, the advantage of parental restraint, and hence the propriety and importance of that precept, 'Train up a child in the way he should go,' &c. Prov. xxii. 6. I found I could not sin at so cheap a rate as I supposed other children might do."

After mentioning two remarkable instances of preservation, he adds:

"Often have I reflected on the kind preserving care which was exercised over me, in such imminent dangers: I have often thought, that such providences are a beautiful comment on those words, 2 Tim. i. 9, 'Who hath saved us, and called us;' and Jude, verse 1, 'To those who are preserved in Jesus Christ, and called.' O what abundant cause have we to adore the sovereignty of divine grace and mercy, for the many providential salvations we have witnessed, even before we know our gracious Preserver! But I pass on to observe, that, though I was brought up to attend to the outward forms of religion, yet I had no love to God, or any pleasure in performing any of the duties of religion; all I did was by mere constraint, or through fear of the divine indignation, and to make and keep my conscience easy. Sometimes I omitted my usual task, for which my conscience smote me, and, in order to pacify it again, resolved to perform double duty, till the guilt I had contracted wore off; and when my conscience became easy, I thought God was reconciled to me. Thus I went on, sinning and repenting, till 12 or 14 years of age."

After noticing many instances of the legal convictions of sin, he adds,

"With these views I went on, till about the 19th year of my age, when hearing of a stranger, (Mr. Bond, of Toft,) who was to preach at Flower, 4 miles from Daventry, my curiosity was excited to go thither, to hear this preacher, who took those words for his text, Isaiah, xl. 11, 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm,' &c. This was a new sound to me; Christ was preached as a full, free, and all-sufficient Saviour; that salvation was alone in and by him; and that it is altogether of grace, through the redemption that is in Christ Jesus; and that such was the compassion and grace of the Saviour, that he could, and did save sinners of every description; that the weakest believer was interested in his compassion and love, and should eventually be saved by him.

"This discourse proved the means of inducing me to read the scriptures more attentively, particularly the New Testament; and of exciting me to pray for the influences of the Spirit, to lead me into the knowledge of the truth.

"Soon after this, I was visited with the small-pox, and as I considered my life in very great danger, I made it matter of earnest prayer, that however the affliction might terminate, God would be pleased to sanctify it to me. It was the pleasure of God to answer my request, but it was 'by terrible things in righteous-

mas; for at this time, the sins of my nature and life were set in order before me, with their awful aggravations. The corrupt fountain of iniquity, which lay concealed in my depraved heart, was broken up, and I saw myself in a ruined and undone condition. My own righteousness, which I trusted in for at least half my hope of salvation, I saw to be but filthy rags; and I was constrained to cry out, Wo is me, for I am undone: What, O what shall I do to be saved?

"However, it pleased God to spare and restore me from the danger I had apprehended. Soon after my recovery, I became acquainted with a serious man, an attendant on Mr. Hervey, of Weston-Favel; and to him I imparted the concern I was under for the salvation of my soul, which I had never done before to any one. In him I met with a sympathizing friend; he having been in the deep waters of spiritual distress but a little time before. He pressed me much to go with him to hear Mr. Hervey; so soon as convenient, I complied with my friend's invitation, and went to Weston-Favel; but how surprised was I to see the concourse of people who came to attend on the word. I had, indeed, a feast; 'A feast of fat things, of fat things full of marrow.' 'Bless the Lord, O my soul!' Mr. Hervey preached from Rev. iii. 10, 'I counsel thee to buy of me gold, tried in the fire,' &c. Here I was, as if I had been in a corner of heaven, so suitable, so sweet, so animating was the word to me at that time! Such a season I never had experienced before. I went home with my heart full of comfort, and my lips of praise, for the gracious encouragement which the compassionate Saviour held forth to the wretched, the miserable, the poor, &c.

"At this time, I began to feel earnest desires after the work of the ministry; though I had not then the most distant prospect of being called forth into it. But O the incomparable happiness of being made instrumental in turning men from darkness to light, and from the power of Satan unto God! O, I thought, if I might be instrumental in the conversion of but one immortal soul, I should esteem it the happiest event of my life! But though these were the frequent thoughts and desires of my heart, yet I kept this matter to myself, under this persuasion, that if the Lord had any work for me to do in his church, he would both fit me for it, and bring me into it, in his own time and way. Here I left the matter with the Lord, 'who worketh all things after the counsel of his own will.'"

He mentions the death of an intimate friend at Daventry, and proceeds;

"This sudden change was very affecting to me, and, I hope, profitable too; as it led me to think more than I had ever done before of the vanity and uncertainty of life, and of its vast importance in reference to eternity; and excited me to a more diligent improvement of it by reading, self-examination, and prayer. Soon after this, I went to Coventry, and attended on the ministry of the late Mr. John Butterworth, and cultivated an acquaintance with several serious young men, which, I trust, was very advantageous to me. From Coventry I went to Northampton in 1756. And this began a new period in the history of my life. It had been usual with me when I went to Weston-Favel, to get

to Northampton soon enough to attend the morning service at College-lane meeting, where Mr. Tolley preached. He was esteemed a man of great talents, and possessed a captivating and persuasive address. I was much interested and affected oftentimes under his ministry; so that when I came to reside at Northampton, and became acquainted with some of the serious people, I felt an attachment both to them and their minister; and being a dissenter on principle, I thought it my duty to abide with them.

"I cannot here omit a circumstance which, about this time, had almost overset me: it was that of a great professor of religion, a man of uncommon gifts, particularly in prayer, of whom it was said, that when he engaged in social prayer, such was his fervency and elocution, that it was as if heaven and earth must come together. This man, after all, fell into the sin of drunkenness, and continued in it for a considerable time, till his circumstances became embarrassed, and, at last, was guilty of theft, and became an outcast from Christian society, and lived some years a scandal and disgrace to religion; and what was, perhaps, singular in his case was, (as I was informed by a pious neighbour, who lived next to him,) that he would pray in a morning for an hour before daylight, and be often drunk before noon.

"My reflections on the case of this backslider were very discouraging indeed. Here was a man who had been a professor of religion several years; a man who ranked high in the estimation of pious men; a man whose talents were so eminent as to eclipse most private Christians, and even some ministers; a man who might be supposed to understand the doctrines and duties of Christianity, the privileges of believers, the depravity of the human heart, the devices of Satan, and the awful consequences of sin unrepented of, both in this world, and that which is to come; and yet this man is *drawn away of his own lusts, and enticed*, and *returned like the dog to his vomit*, &c."

After mentioning his probationary exercises, in order to his call to the ministry, he adds:

"This was in September, 1757. Soon after this, I preached at Hardingstone, and Northampton; at Barnet, and Long Buckby. At the last place I had the pleasure of administering the ordinance of baptism to my eldest brother, John Coles; and of witnessing eleven persons being added to the church, in little more than half a year. In July, 1758, I removed to Newport-Pagnel, and preached to the Baptist congregation there, ten years; at the expiration of which term, I accepted a call to the pastoral office at Maulden, in Bedfordshire; and was ordained over that church, October 28, 1768.

"Thus, through the good hand of God upon me, I have been led to different situations—have witnessed a great variety of scenes, and many changes and events of Providence, which related both to myself, and the professing world around me, and have continued to this day, being now in the 71st year of my age, and the 48th of my ministry. April 14, 1805.

"I have now to acknowledge, that I am an infinite debtor to free grace; abounding through Jesus Christ, to me, who am less than the least of all the mercies of Jehovah; and am waiting for my dismission from all sin and sor-

row in the present state, and a joyful admission into a state of perfect purity, peace, and happiness, in the everlasting kingdom of God, my Redeemer and Saviour.

"'Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.' Amen, and Amen."

Mr. Coles was twice married. By his first wife, he had two sons and one daughter. His sons died young, but his daughter was married to the Reverend Andrew Fuller, December 30, 1794. (In reference to this connexion, see Dr. Ryland's Memoirs of Mr. Fuller, page 471.) Mr. Coles entertained the highest esteem for Mr. Fuller; he writes thus respecting him:

"Mr. Fuller is a person who possesses such an high sense of honour, that you may place an entire confidence in him: he is exceedingly respected, both by his own people, and by those of the other congregations who do not attend on his ministry. One of Mr. Fuller's friends, whom I have been on terms of friendship with for the space of thirty-four years, says of him, that he knows no man in the world of greater respectability, or more worthy of esteem in every view. Indeed, he seemed to have *a good report of all men;* and it is a very great satisfaction to me to be fully persuaded of this, as it affords a pleasing prospect of happiness for my daughter, and for us all, in a nearer connexion with him.

"I feel an entire confidence in the worthy man who is designed, by Divine Providence, to be the companion of my daughter's life. I love him, and the more I know of him the more I confide in him, *as a good man*, and a *favourite* of God. I believe his heart is right with God, and that it will be well with him in life, in death, and for ever."

When Mr. Coles came to Maulden, the church and congregation were in a very low state; but, by the blessing of God upon his diligent and faithful endeavours, the congregation soon increased, and many were added to the church.

One good fruit of the Baptist mission, amongst many which might be noticed, may be here mentioned. In 1795, Mr. Coles was at the association at Kettering: the interesting services at that time impressed his mind, and excited him to consider what might be done for the cause of Christ at Ampthill. This had been thought of before, and wished for by him and some of the friends there. When Mr. Coles proposed it to them, several cordially acquiesced, and a small chapel was fitted up on his own premises for occasional worship in March, 1797: he was at the expense of the building, and the friends subscribed for the seats. It was a high gratification to him to see it well attended: his house and his heart were open to the ministers who so kindly supplied it by themselves and their students. This, and the village preaching through the exertions of the Bedfordshire Union, increased the attendance at Maulden, so that it was found necessary to enlarge the meeting-house there. When it was reopened, July, 1802, it was a gratifying time to Mr. Coles, and caused tears of joy; as he observed, that some congregations declined as their pastors advanced in age, but his was increased. The chapel is still well attended.

Mr. Coles continued the affectionate pastor of his people, till disabled by increasing infirmities he resigned his charge, April 14, 1805, and was succeeded by the Rev. Samuel Hobson, their present respectable pastor, who was ordained over the church in 1808. Through the Divine blessing on his labours, the meeting-house has been again enlarged.

Mr. Coles last illness was short: he was taken worse than usual on Wednesday, May 17, 1809, and died on Saturday the 20th, aged 74. His bodily sufferings were great during that period, but his soul was supported. A few weeks before his decease, and at different times till then, the following expressions dropped from his lips, besides many more which could not be recollected:

"Through mercy, I have no distressing fears—I have ventured my all into the hands of Christ, and if I perish, I perish; I have no other refuge—I know whom I have believed, &c.—I have not those ecstatic joys some Christians have been indulged with, but I have a *steady hope*—(the last words were repeated with an emphasis)—I desire entirely to submit to the dispensations of Divine Providence—What are my sufferings compared to those the Lord Jesus endured for me, if I am a believer?—I hope I would not entertain a hard thought of God—A guilty, weak, and helpless, &c.—This is what the most eminent Christians must come to, however eminent they have been for piety or literary attainments." He frequently repeated that verse

"A guilty, weak, and helpless worm," &c.

and "I know in whom I have believed." At one time especially, he spoke with such energy, and such a continued flow of spiritual affection, as surprised Mrs. Coles, considering his bodily weakness and sufferings. It was like one on the verge of heaven, but his speaking so quick, and other circumstances, rendered her incapable of recollecting what he said. Mr. Coles was exceedingly earnest in prayer for the spiritual prosperity of his late charge, and for their present pastor. The variety and fervour of his petitions was remarkable, in such a weak state. He often desired that the 12th chapter of Hebrews might be read to him. He lamented that he had done no more for his great Master, and wished and prayed to this effect, that young ministers might abound in the work of the Lord, &c.

A pious friend, who was with Mr. Coles in his last moments, (Mrs. Coles was retired for a little rest, not apprehending the change so near,) gives an account to this effect: "As far as I can recollect, I will mention what past at the death of my dear aged pastor, who will live in my memory while life lasts. The night preceding his death he said, 'that the great and the learned, the poor and the unlearned, must come to this point; if saved, it must be through Christ, and him only.' He looked at me very earnestly, and said, 'He must be the first and last of our salvation.' Soon after, his speech began to alter; but as far as I could understand, he said, 'My Jesus!' more was added, but as he could not articulate, I cannot say what it was."

His mortal remains were deposited in the burial ground at Maulden, May 26. The Rev. S. Hobson preached a sermon on the occasion, from 2 Cor. iv. 17,

words chosen by Mr. Coles; and the Rev. J. Geard, of Hitchin, delivered an oration in the meeting house before the interment. Several ministers attended.

BELIEVERS JOINT HEIRS WITH CHRIST.

NOTHING is more capable of exciting greater astonishment, than a review of the privileges God bestows on his people. When we contemplate the meanness of our original—the greatness of our guilt—and our desert of the deepest hell—it is surprising that Jehovah will condescend to notice us—that he has borne with us so long, and preserved us from impending misery. But that he should look upon us with eyes of mercy, that he should resolve to bless us with spiritual favours, and advance us into the nearest union to himself, is what would have been incredible—yea, presumption to have expected, had he not himself most fully and explicitly revealed it. Yet who is there that can meditate for a moment on the fact—that a true believer is a joint heir with Christ, without being filled with overwhelming emotions of astonishment and gratitude. Yet if there be any truth in the book of God, this is a privilege which belongs to the meanest, the feeblest, the poorest believer: "And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. viii. 17.

When the scriptures attribute to the sons of God, that fellowship with Christ which is included in being joint heirs with him, we are not to suppose that it renders them equal to him; that they are partakers of his divine perfections, or of the mediatorial praise which is his due. Far from us be such an idea, of taking the crown from Christ's head, and fixing it on our own. But yet in every important thing which relates to our welfare, there is a mutual communion between the Christian and Christ.

Believers are joint heirs with Christ *in his Father's affection.* They have one common Father: "I ascend" says the Redeemer, "to my Father and your Father, to my God and your God." And this Father loves both with the same love: "Thou hast loved them, as thou hast loved me," John, xvii. 23. The love, indeed, which God bears to his Son, is superior in magnitude to that which we share; but though different in degree, it is the same in quality. Is the love of God to his Son eternal and without beginning?—and has he not loved his people with an everlasting love, and, therefore, drawn them to seek his face and favour? Is it extensive and large toward the head? It is so, likewise, to the members. In it there are heights, and lengths, and depths, and breadths, which surpass knowledge. Is it towards Christ immutable? Did he not love him in the depth of his humiliation, in the extremity of his sufferings, in the midst of his sorest desertion? So does God love believers. In all their trials, poverty, sufferings, and bereavements, the love of God is the same. Does this love abide for ever? We doubt it not towards the Son, nor can we fear it in reference to his people. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, nor the covenant of my peace be removed." "I am persuaded, that neither death, nor life, nor angels, nor principalities,

nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Is the love of God towards Christ fervent in its expressions? It is so to all who are united to him. It is not barren, nor unfruitful: it displays itself in actions the most decisive. Oh! to tell the boundless displays of divine compassion towards the saved, would surpass the powers of an archangel: Gabriel's harp would fail to display it.

Believers are joint heirs with Christ *in the influences of the sacred Spirit*. "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." It is true in this, as well as in every way, he has the pre-eminence. The Spirit dwells in us in our measure; in him without measure. We have it as private individuals; he as a public head. In him as the fountain; in us as the streams. He is anointed with it above his fellows; but still his fellows partake of it in common with him. Like as the oil on Aaron's head ran down over all his garment, so the Spirit poured on Christ, as our head, descends to his meanest mystical member. As the Spirit dwells in him, so he has promised it shall dwell with them for ever. It qualified Christ for his work; and thus it qualifies his people for theirs. It sanctifies their minds, enlightens their understandings, enables them to press through difficulties in his service, comforts their hearts, and fits them for that glory, to which their Saviour is gone as their forerunner.

In the honours conferred on the Saviour, Christians are interested. None can doubt that Jesus is exalted to dignity and glory, in consequence of his debasement and degradation. Nor can any justly call in question, that real believers are exalted to honour and glory likewise. But all their dignity flows from their relation to Christ, and conformity to him. They have the honour of suffering for Christ: "Unto them it is given, not only to believe in him, but likewise to suffer for his sake." "As they suffer with him, they shall also reign with him." Is he a king? So are they. Is he a priest? They are likewise priests to God. Is he head over all things? It is for the benefit of the church. Is he risen from the dead? They are risen with him. Is he exalted at the right hand of God? They sit in heavenly places in Christ. The same dignities which belong to one, light on the other.

In the participation of the blessings of his mediation, believers are joint heirs with Christ. Did he work out a righteousness? By it they are justified: He is the Lord our righteousness. Did he pass through life with unspotted sanctity? His example is for their imitation. Did he suffer the most agonizing of all deaths? It was to bring them to God. Did he descend to the tomb? It was that they might become victorious over the grave. Did he rise from the dead, no more to die? It was for their justification. Is he gone to heaven? It is to make intercession for them. Has he all fulness? It is that they may receive from it perpetual supplies. Will he come again to judge the world? It is for their complete salvation.

Finally, believers have fellowship with Christ *in the glory*

which belongs to him. No words can express what glories belong to Jesus our Mediator; nor can the honours be fully described which will descend on his followers. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those who love him." There will exist a close conformity between the bliss of Christ, and that of his people. They shall enter into the joy of their Lord. They shall, as Christian conquerors, sit down with him on his throne, as he overcame, and is sat down on his Father's throne. They shall be like him, for they shall see him as he is. Their bodies shall be fashioned like unto his glorious body. When he who is their life shall appear, they shall also appear with him in glory.

O let the very imperfect view that has now been taken of this privilege, produce suitable effects on the minds of those who are interested in it. Let it fill them with holy admiration. Let it make them contented with the allotments of Christ, as it regards their outward condition. Let it excite them to a holy concern, to walk worthy of the Saviour to whom they are so closely united, and to long for the period which shall unveil to them the full extent of the bliss which they inherit conjointly with the Saviour.

E. D.

FORWARDNESS REPROVED.

To the Editors of the Baptist Magazine.

24th Dec. 1816.

If you think the following letter adapted to give a check to that unbecoming forwardness, too often manifested by young men in some of our churches, whatever may be its defects, you will probably consider it not unworthy a place in your useful work.

New York. CLAUDIUS.

"My dear young Friend,

"I was greatly surprised and grieved at your behaviour at the late church-meeting. The young and truly-intelligent Elihu was of opinion, that days should speak, and multitude of years should teach wisdom. Hence, when in company with those who were his superiors, not in strength of intellect, nor in real piety, but in years only, he discovered his good sense, and that modesty which is one of the loveliest ornaments of a young man, by waiting till Job, and the other senior friends, had done speaking, before he would open his mouth; he waited merely, it is said, because they were older than he. Mark, my young friend, his language, and, in future, let it be your endeavour to imitate so good an example: 'I am young,' said this amiable youth, 'and ye are old, wherefore I was afraid, and durst not show you my opinion; I waited for YOUR words, I gave ear to YOUR reasons, whilst you searched out what to say.' What a contrast to this ancient pattern of modesty and meekness, did your behaviour the other morning exhibit! Elihu was young, and, therefore, afraid; you were young, and, therefore, very bold: Elihu was young and diffident; you were young, and remarkably confident: Elihu patiently waited till his elder brethren had done speaking; you were so impatient and impetuous, that your older brethren had scarcely opportunity to open their mouths; Elihu was heard with respectful attention; but you with grief, and, I fear, with disgust. Be more on your

guard in time to come, my brother, and do not give me occasion to write to you again in this way. I have no doubt of your piety, and I give you credit for as much understanding as usually falls to the share of a young man: you possess, too, a generous and feeling heart. These things have obtained you my esteem, and that of others; but I wish to see you rise in moral and religious excellence. In order to this, put on humility as a garment, and let your youthful passions be brought more under the government of sound reason. Study much the character, and be concerned to imitate more the example, of the Saviour you love. He says, 'Learn of ME, I am *meek* and *lowly* in heart, and you shall find rest unto your soul:' but by indulging a temper the very reverse of meekness, you disturb the peace of the church, disquiet your own breast, and bring guilt on your conscience. Let the apostolic precept be neither forgotten nor disregarded, in your future conduct: 'Ye younger, submit yourselves to the elder.' By constantly attending to those things which become your profession, your station, and your years, you will be likely to escape much trouble, to enjoy much peace, and to secure to yourself the love and esteem of all who know you and love Jesus Christ, and especially of him who desires to be considered, as your sincere and faithful friend, ... L. T."

THOUGHTS
ON THE
DUTIES OF A CHRISTIAN in Seasons of Public Calamity.

And what will YE do in the day of visitation? *Isaiah*, x. 3.

WHEN the judgments of God are abroad in the earth, it is that the inhabitants of the world may learn righteousness; and the chastisement of a nation, like that of an individual, although for the present it is not joyous, but grievous, is calculated to bring forth afterward the peaceable fruits of righteousness in those who are exercised thereby.

In seasons of public calamity, it is peculiarly necessary that the Christian's light should so shine before men, that they, seeing his good works, may glorify his Father which is in heaven. There are duties, which in such a season are especially incumbent on him, both as it regards himself, his neighbour, and his God: to endeavour to ascertain these, may, at the present time, be no unprofitable employment.

1. In a season of public distress, the Christian *should acknowledge the hand of God in the administration of national punishments.*

It is necessary, in order to our receiving any real benefit from public or private afflictions, that we should know the rod and him who hath appointed it, and should humble ourselves under the mighty hand of God, who chastens us, not for his own pleasure, but for our profit. It has been the custom of all nations, especially among the heathens, to ascribe their national as well as individual calamities, to the anger of the deity or deities whom they professed to worship, nor were they usually backward in discovering the * peculiar offence of which they supposed themselves guilty; and no sooner was the discovery made, than they set themselves zealously to rebuild

* Delicta majorum immeritus lues,
Romane, donec templa refoceris,
Œdesque labentes Deorum, et
Fœda nigro simulacra fumo.
HORACE.

the falling temples, to restore the neglected worship, or to offer costly sacrifices to appease the anger, or propitiate the favour of their gods. For those who worshipped the work of their own hands, this conduct, whether their penitence was feigned or sincere, could avail nothing: but those nations who pay their adorations to Jehovah, have in many instances experienced the fulfilment of the promise "If thou turn to the Lord thy God, and shalt be obedient unto his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee." One remarkable instance, given upon the best authority, may be adduced: Nineveh, a great and mighty city, had exposed itself to the wrath of the Almighty, and their wickedness came up before him. The denunciation of heaven was heard in their streets "Yet forty days and Nineveh shall be overthrown." No sooner did the awful tidings reach the ears of the sovereign, than he arose from his throne, laid his robe from him, covered himself with sackcloth, and sat in ashes: he caused his people and cattle to fast—commanded his subjects to cry mightily unto God, to turn every one from his evil way, and from their violence which was in their hands. God saw their works, and it is added, that "he repented of the evil that he said he would do unto them, and he did it not." Happy is the people that is in such a case; yea happy is that people whose God is the Lord.

2. *He should inquire what share he has had in the sins which have brought down the anger of God upon his country, and deeply humble himself before God on account of them.*

Self-examination is one of the most important duties of the Christian life, and its exercise is peculiarly necessary when God appears to have withdrawn himself from an individual, a church, or a nation. In endeavouring to ascertain the transgressions which have brought down public judgments upon us, we should commence with our own hearts, and having discovered our easily besetting sins, if we pray for pardon for the past, and strength to overcome for the future, so much will be done towards abating the sum of transgression, and thus confessing and forsaking our sins, we shall find mercy.

3. *He should earnestly pray for the sanctification and ultimate removal of the affliction.*

The effectual fervent prayers of the righteous avail much: five praying men in Sodom would have saved that devoted city. The Christian, when his fellow-creatures are afflicted, should feel anxious that their affliction may become the means of leading them to God; and that having accomplished this end they may be removed. That which excites his anxiety should ever lead him to prayer, and prayer will bring down every blessing from that God, whose arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.

4. *He should do all in his power to alleviate the sufferings of those around him.*

In such a season, the eye of the philanthropist becomes familiar with scenes of the most accumulated distress. They surround his dwelling, and call for the exertion of private benevolence. Let him exercise his talents if he please in laying plans of general improvement, or pro-

jecting schemes of public utility, but let him not neglect his neighbour, who pines unnoticed or unpitied amid the general calamity. A Christian at such a time may do much, although his means may appear but small. If he can only pour instruction into the ignorant mind, or, by the blessing of God, lead the timorous to confide, and the desponding to hope, he will not have laboured for the accomplishment of a trifle.

5. *He should abstain from any interference in public affairs which his situation in life does not authorize or demand.*

It is indeed a circumstance devoutly to be wished, that all those that take a share in the government of the state, should become eminent private Christians; but it would be absurd to conclude, that on this account, it is the duty of private Christians to quit their own sphere and rush into that of ministers, or statesmen. There is scarcely any character more dangerous, or less consistent with that of a Christian, than a noisy dabbler in party politics: and a modern political writer has justly reprobated the character of those men "who, although they would touch tremulously the erring machinery of their worst watches, make no scruple of meddling with the springs, and disordering the movements of that complex and multiform machine called a state."

6. *He should cultivate more than ever the grace of contentment.*

No man should be satisfied to be *idle;* for *idleness* is inconsistent with *godliness*—but *godliness* with contentment is great gain. It is always in the power of a poor man to become rich, if he can only bound his desires within the limits of his income. The possessor of a province, if he wants an empire, is poor; while he who needs but a pound, and possesses a guinea, is rich. But Christian contentment arises from assurances superior to all the maxims of worldly policy or interest, and rests on the foundation of infinite wisdom, condescension, and faithfulness.

7. *He should endeavour to feel more of the spirit of a pilgrim.*

The Christian is passing through this world to a better, to a city which hath foundations, and he is commanded not to set his affections on things given for his use by the way, but to raise them to things above, where his forerunner is for him entered—"His bread shall be given him, and his water shall be sure." More than these a pilgrim scarcely requires, and whatever distresses he may witness or endure, he has the consolatory reflection that *this is not his rest.*

8. *He should place a firm reliance on all the promises of his God.*

These form an inexhaustible fund, to which the poorest Christian may have constant recourse. They are profitable for all things, having the promise of the life which now is, as well as of an eternal weight of glory hereafter. They are universal, for they are made to every person who embraces them; and they must be fulfilled, for they are Yea and Amen in Christ Jesus. Time would be exhausted in demonstrating their excellency, and eternity will be employed in witnessing their fulfilment. The man whose confidence is in the divine promises while in the body, will feel in common with others the vicissitudes of a changing world; but his hand is on the throne of God, and while that

remains he is secure, should the earth be dissolved, and the elements melt with fervent heat.

Romsey. S. R. A.

THE MODE OF BAPTISM

Illustrated by extracts from some of the most celebrated British Poets.

I.—Milton.

Them who shall believe
Baptizing in the profluent stream, the sign
Of washing them from guilt of sin, to life
Pure, and in mind prepared (if so befal)
For death, like that which the Redeemer died.
Paradise Lost, xii. 441—445.

Before him a great prophet, to proclaim
His coming, is sent harbinger, who all
Invites, and *in the consecrated stream*
Pretends to wash off sin ———
Paradise Regained, i. 70—74,

I saw
The prophet do him reverence, on him rising
Out of the water ———
Ibid. l. 79—81.

But as *I rose out of the laving stream*,
Heaven open'd her eternal doors ———
Ibid. l. 280, 281.

II.—Young.

Ye brainless wits! ye baptized infidels!
Ye worse for mending! *washed to fouler stains!*
Night 4.

III.—Cowper.

Philosophy *baptized*
In the pure fountain of eternal love.
Task, book 3.

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners *plunged beneath that flood*
Lose all their guilty stains.
Olney Hymns.

IV.—Southey.

Then when the sacred sisters for their own
Baptized thee in the springs of Helicon.
Carmen Nuptiale, p. 4, *on the Marriage of Her Royal Highness the Princess Charlotte, May 2, 1816.*

Their robes were like the mountain snow and bright
As tho' they had been *dipt in the fountain springs* of light.
Ibid. p. 39.

Similar allusions may be multiplied, by readers who are more extensively acquainted with those poets of our own country who have immortalized their names by their productions. I shall only add a few remarks.

1. The poets, cited above, not belonging to the Baptist denomination, must be acknowledged by our Pædobaptist brethren to be "competent and unexceptionable witnesses."

2. Most of these references are allusive confessedly. But what is the allusion? If to the ancient, original practice of immersion, it is correct; but not otherwise. It must be granted, that the *secondary* meaning of any term supposes a *primary* meaning; and that the beauty and force of a metaphor depend much on the clearness of the reference to the object from which it is derived. See some judicious remarks on this subject in the late excellent Mr. Booth's *Pædobaptism examined*, vol. 1, p. 99.

3. It may be objected, that the argument is fallacious; for nothing is more common, or more allowable in poetry, than exaggeration. The answer is, that exaggeration is one thing, and transformation another—that poetic license itself, with all its liberties and privileges, is not allowed to change sprinkling into immersion in the administration of a divine ordinance—and that Christian poets must not lightly be charged with a crime, which would at once implicate their character both as poets and as Christians.

4. Immersion was exclusively in practice to the latter end of the second, or the beginning of the third century, when sprinkling began to be introduced. But it may be justly asserted, that it is not credible, on the hypothesis of sprinkling being the original practice, that such allusions as those given above should ever have been made.

Stepney. W. N.

DANGER OF PRIDE.

PERHAPS there is not a more dangerous, nor a more subtile enemy the Christian has to encounter, during his pilgrimage through this world to his Father's house, than pride. It intrudes itself into all duties in which he may engage, into all situations and circumstances in which he may be placed; and a close examination of our own hearts, by the evidences laid down in the word of God, will enable us to detect this evil disposition, often concealed under names very opposite to its real character: an acquaintance with our own hearts will often discover it assuming the character or appearance of *zeal, love, charity, prudence,* and others; but, perhaps, none more frequent, none more dangerous, than when attempting to conceal itself under the false covering of humility. Frequently are we so placed in the providence of God, that we are called to acts which have, in their appearance, much humility, when, at the same time, pride, like a fire, is consuming our very vitals. How often in conversation with our fellow-Christians, are we led to speak of ourselves as the very chief of sinners, when, if we for a moment believed the persons we were addressing thought us, what we had stated to them we believed ourselves to be, it would have made us truly wretched. And even at those seasons when, under the influence of the blessed Spirit, we have been led to feel our barrenness, our want of spirituality, the coldness of our love, the languor of our zeal, and have mourned at the Lord's footstool on account of those things, *pride,* hateful *pride,* has obtained admission into our hearts, even before we have left our closet, and insinuated, "this was a good duty;" that the Lord must approve of us on account of such humble confessions, &c. This brings to my recollection an anecdote of good Mr. Bunyan, related by Mr. Toplady:—Mr. Bunyan had, on a certain occasion, been favoured with unusual warmth and enlargement in his public exercise, and some of his friends took him by the hand, and could not help observing, what a sweet sermon he had delivered; "Aye," said the good man, "you need not remind me of that, for the devil told me of it before I left the pulpit." But I have been led more particularly to notice this, because I have felt the evil, as very frequently following us into those sweet seasons of refreshment, which God's family are sometimes favoured with in social prayer. In looking into my own feelings on this subject, and my consequent conduct, I am fully convinced that *pride,* cursed *pride,* is generally at the bottom of those objections which we frequently make, to appearing occasionally as the mouth of our fellow-Christians at the footstool of our common Lord. Allow me to ask, has it not sometimes been the case with us, in prospect of attending prayer-meeting on the evening, and expecting to be called on to engage, that a wish to have our prayer so methodically arranged, as to appear agreeable to the ear and taste of some of our fellow-worshippers, has had more weight with us, than the thought that we were to address the heart-searching God? Have we not been more concerned to please our fellow-men, and thereby gain the credit (if it be a credit) of having a good gift in prayer, than in the humble spirit of true devotion, to spread our

sins and sorrows before God? Those are, I own, humbling confessions; but, I believe, on close examination, such evils will be found to exist in the hearts of God's own people: and when this has been the case, can we wonder that the Lord has left us? Our hearts have been shut, and our mouths have been shut, so that we have come from his house ashamed, and cast down, and have been ready to form a determination never to open our mouths in social prayer again. I am not a stranger to some, who have been frequently thus exercised; and, though conscience would not suffer them entirely to absent themselves from the society of God's people, yet they have so contrived it, that, by prolonging their business, or their walk, it has been so late before they entered the house of God, that there was little probability of their being called on to engage; and this they did, not on account of any objection felt to taking the lead in social worship, but because their pride led them to suspect they should not come off with credit to themselves. I know not if this will apply to the experience of any who may read this paper, but I know to whose experience it does apply; and that experience has convinced me, that a spirit of watchfulness and prayer is earnestly to be sought for against this vile, this abominable, though prevalent evil, *pride*; the more dangerous from being concealed under the specious garb of humility. The enemy of our souls cares not by what means he draws or drives us from the privilege of communion with God; and I am confident this description of spiritual pride, covered with the mantle of humility, is one of his stratagems, and too often a successful one. "I once," said the late pious Mr. Romaine, "uttered the Lord's-prayer without a wandering thought, and it was the worst prayer I ever offered; I was on this account as proud as the devil." And it was a memorable sentence of the excellent Rutherford, in one of his letters, "If I could but be master of that house-idol *self, my gifts, my wit, my credit, my ease*, how blessed were I! Alas! we have more need to be redeemed from ourselves, than from the devil and the world."

If this paper may, under divine blessing, be instrumental in leading the mind of any of my fellow-travellers into a more close investigation of the secret evils of their hearts relative to this disposition, and exciting a spirit of watchfulness and prayer against it, I shall rejoice. Certain I am, that seasons of social intercourse with the people of God, at a throne of grace, if attended to under the influence of the Spirit, are near akin to heaven, and are found to be so; but if, from the prevalence of self-righteousness, and self-seeking, they inflate the mind with pride, there is much danger, if grace prevent not, of being hurried, as from a precipice, into some temptation or sin, by which the soul will be awfully wounded, and God awfully dishonoured.

Feb. 12, 1817. JUNIOR.

SEEMING CONTRADICTIONS *RECONCILED.*

To the Editors of the Baptist Magazine.

In your Magazine for February, Novitio requests of your readers the solution of a difficulty, arising from the apparent inconsistency between Gen. i.

20, 21, and ii. 19. "In the first of these it is said, that the feathered race were created out of the element of *water*; in the second, that the *earth* was the substance out of which they were formed."

Will you allow me to offer the following query, as an attempt towards the solution of this difficulty? Might not the fowl mentioned in the former of these places be water-fowl, and those in the latter land-fowl? There seems to me a congruity in supposing, that water-fowl were created on the same day with other water animals, and that land-fowl were created on the same day with other land animals.

Should it be objected, that the waters are said to have brought forth *every* winged fowl, and that therefore land-fowl must have been included, I reply, that there are numberless places in all writings where the word *every* does not denote an unlimited universality. To prove this, we need go no farther than to the 29th and 30th verses of the first chapter—"I have given *every* green herb for meat to *every* beast of the earth." Nothing more can be meant, than that *those green herbs* were given to beasts which are eaten by beasts, and even then only to *those beasts* which feed upon herbs.

For the benefit of your young readers, I will subjoin the following quotation from a very excellent work, *The Reasonableness and Certainty of the Christian Religion*, in 2 vols. by Robert Jenkin, D.D.

"Though the sacred writers no where contradict themselves, or one another, yet they were not solicitous to prevent the being suspected to do so by injudicious and rash men; as they would have been very cautious of giving any pretence for such a suspicion, if they had written any thing but truth. It could not be agreeable to the sovereign wisdom and majesty of God, to comply with the humours and fancies of men; but rather, when he had, by an infallible guidance and direction, prevented the penmen of the Holy Scriptures from writing any thing but truth, to suffer them to write so, as that they might be liable to the exceptions of the wilful and perverse. Because it is more suitable to the simplicity of truth, not to be over-nice and solicitous about every punctilio and smaller circumstance; but to speak fully and intelligibly, and then to leave it to men, whether they will believe or not; especially in what is told them for their own advantage, the relators having no end or design to serve by it, but only to do them the greatest good they can; bringing all the evidence for their conviction that miracles and prophecies can afford, which are the only means of God's revealing himself to mankind, and then suffering in testimony of what they have delivered.

"Thus our Saviour, when, notwithstanding all his mighty works, many would not believe in him, but questioned his authority, reviled his person, and blasphemed the Holy Spirit by whom they were wrought, was not concerned to work more miracles, merely for the satisfaction, or rather at the captious demands of these men, when they required him to do it. For if they would be convinced by any reasonable means, he had given it them; if they would not, it would be to their own prejudice; he was not solicitous what they thought of him. And thus it is likewise in the government of the world. God has given men

sufficient evidence of his being and providence; but if they will disbelieve his providence, and deny his being, he doth not vouchsafe, by any immediate and particular act of his power, to confute their pretences. And if, because of some places that are difficult in the scriptures, men will reject the whole, rather than be at the pains to search out the true meaning of these places, or than be so modest and humble as to suppose that there may be ways of reconciling those things, which appear to them contradictions, though they have not yet found them out; they must fall under the same condemnation with those who will deny the being of a God, if they cannot satisfy themselves how he made and governs the world; or with those that would believe none of our Saviour's miracles, unless he would work them when, and where, and just in what manner they pleased. But the wisdom of God sees that nothing would satisfy these men, and that they only tempt God, and design no real satisfaction to themselves: and, therefore, he cannot be obliged to new-model the world, and to alter the scriptures, for their sakes, since there is enough in them for the satisfaction of all that are sincere in their inquiries after truth." 4th edit. vol. ii. p. 191. A. B.

EARLY RECORDS OF BAPTIST CHURCHES.

BIRMINGHAM.

THERE were societies of Baptists at several of the neighbouring towns in the time of the Commonwealth, and it is very probable that some of the members of these, and other Baptist churches, at that time resided in Birmingham.

That the Baptists set up public worship, and were supplied by persons from Coventry, and other places, at an early period, is certain; it is evident also, that they were then chiefly, if not entirely, of the General Baptist denomination, and continued such for several succeeding years.

A few members of the Particular Baptist church at Bromsgrove, (now under the pastoral care of Mr. Seroxton,) lived at Birmingham, as early as 1715; though there is no evidence of their uniting for distinct worship, much less as a church, for a long season.

Their number being increased, however, by an influx of members from different churches, they at length determined to form a church of their own denomination; to this they were encouraged by neighbouring ministers, and on the 24th of August, 1737, seventeen persons, *viz.* seven men and ten women were united in Christian fellowship: Messrs. George Yarnold, of Bromsgrove, John Overbury, of Alcester, Jacob Mower, of Bengworth, Nathaniel Overbury, of Tetbury, Joel Stretton, of Foxton, Edmund Belsher, of Henley Arden, and Mr. Marston, a General Baptist minister, of Birmingham, assisted in the work of the day.

Their place of worship, at that time, was a room in a yard in High-street; in 1738, the first meeting-house, in Cannon-street, was built; but the affairs of the church seem to have been in a very low state for a considerable time: an account is preserved of their different supplies, but it was nearly fourteen years before they were favoured with a regular minister.

Indeed, so greatly were they

discouraged by the opposition and difficulties they had to encounter, that, at a church-meeting held in 1745, it was resolved to dissolve their union, and to unite themselves to neighbouring churches, unless some favourable change should speedily occur They still, however, kept united, and appear to have acted with much prudence; when, in the beginning of the year 1749, Mr. James Morley, from Nottingham, came among them. He was ordained in June, 1751, and became the first pastor of the church. His stay at Birmingham was short; having changed his sentiments on baptism, he removed to an Independent church at Painswick.

The next pastor was Mr James Turner, from the church at Bacup, Lancashire, of which Mr. Henry Lord was pastor; he was ordained in June, 1755, and presided over the church with great acceptance till his death, which took place in 1780.

It is observed above, that the General Baptists preached in Birmingham a considerable time before the church in Cannon-street was formed. They had a meeting-house built in Freeman-street, where they met for worship for several years; their minister's name was Marston; the same person, probably, who was present at the formation of the church in Cannon-street, in 1737. Owing to some contention, the place was shut up, and is since become private property; Mr. Marston preached in his own house till about the period of Mr. Turner's settlement, when he removed to Worcester, and the connexion gradually dissolved.

The hearers at Cannon-street were so increased in 1763, that it became necessary to enlarge the meeting-house, and it was enlarged again in 1780.

Mr. Turner's successor was Mr. Henry Taylor, originally from Crawshey Booth, Lancashire, but last from Chester. He was ordained in April, 1782; and in May, 1788, the relation betwixt him and the church was dissolved, by mutual consent, in consequence of his having again embraced the doctrinal sentiments professed by Mr. Wesley's connexion, with whom he had been formerly united.

Mr. Taylor was succeeded by Mr. Samuel Pearce, from the church at Plymouth, then under the copastorship of Messrs. Gibbs and Birt; he was ordained on the 18th of August, 1790; and, on the 10th of October, 1799, was called to his "Father's house." So great was the success attending the labours of this eminent servant of Jesus Christ, that no less than 335 persons were added to the church during his ministry.

He was succeeded by Mr. Thomas Morgan, from Moleston, Pembrokeshire, who was ordained in June, 1802, and resigned his office, July, 1811; his health being so impaired, as to render him incapable of fulfilling its duties.

The old meeting-house, notwithstanding its enlargement at different times, had been found inconvenient for some years past, owing to the great increase of both the church and congregation; it was taken down in 1804, and the present house, 72 feet by 45, within the walls, with three spacious and lofty school-rooms, in which about 600 children, and upwards of 100 adults are instructed, was erected in its stead; the house was opened, July 16, 1806.

The present pastor is Mr.

Isaiah Birt, from Plymouth Dock, (alluded to above); he entered on his office, January 1, 1814, and his union with the church was recognised on the 28th of February following. The lecture on Lord's-day afternoon, is preached by Mr. Edward Elliott, from London. The present number of members is 425.

In addition to the above sketch, it may be observed, there are two other churches of the same faith and order now in Birmingham, which have emanated from Cannon-street. The first was formed in 1785; five members, who were dismissed at their own request, opened a place of worship, and being joined by about 20 persons, who were baptized that year, a church was formed. In 1786, their present meeting-house, in Bond-street, was opened: Mr. Edward Edmonds, one of the five above-mentioned, has been their pastor from the commencement. In the course of the past year, Mr. Morgan, late of Cannon-street, was engaged to assist Mr. Edmonds in the ministry.

A commodious meeting-house, situate in New-hall-street, (built originally for the Swedenburgians,) being unoccupied, early in 1814, fifty-two persons were dismissed from Cannon-street, who were formed into a distinct church, and the above place was opened by Mr. Birt, on their behalf, March 23, in the same year. Mr. William Hutchins, from London, was ordained the pastor of this church, May 22, 1816.

I. C.

To the Editors of the Baptist Magazine.

When any subject is discussed with a view to the benefit of society, and well calculated to be of public utility, such communications ought to be encouraged; for they may, under the divine blessing, be of far greater importance and advantage than we are aware of.

In your Magazine for February, "*A Hint to Parents,*" *by T. M.* is undoubtedly a well-written article, and I heartily wish it may be remembered by every person, and particularly every parent, who reads it.

I also hope some able pen will not only commend, but enforce the excellent advice there given, so important to Christian parents. It is also my earnest wish, that T. M. will continue to favour us with his judicious counsel.

C. W.

QUERIES.

1. Does the Christian dispensation annul the Abrahamic covenant, which was made to his natural seed: the seal of which was circumcision?

2. Ought those Jews who believe in the Messiah, to be taught to practice circumcision?

Novitio wishes to know, how he is to reconcile the meaning of the following declarations of the apostle:—"Even as I please all men in all things," 1 Cor. x. 33. "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. i. 10.

A Correspondent wishes to be informed, what is the meaning of Heb. xiii. 17.—whether it refers to *pastoral* authority? and if so, in what manner it is to be exercised? and to what extent the members of a church are bound to *submit* themselves to it?

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No XI.

THE EARTH.

It is a very natural and laudable curiosity that prompts us to inquire into the nature of that body on which we live; and it cannot be denied, but this inquiry is greatly calculated to enlarge our conceptions of its glorious Creator, inasmuch as it brings to light many circumstances otherwise concealed. Without stopping to notice the varied conjectures that have been indulged concerning its form, &c. we at once proceed to regard that opinion which is now generally received, and which will bear, and indeed has undergone, the strictest scrutiny.

The Earth, then, is found to be a *planet*, revolving in a prescribed orbit round the sun, at the rate of 68,856 miles an hour. The time occupied in performing this revolution, we denominate a year. To ascertain, therefore, the number of years since the creation, would be to find the number of revolutions it has made. The situation of its orbit, or path of motion, with regard to the other planets, *is* between Venus and Mars; for in this, as in every department of the Almighty's works, arrangement and order are manifest, harmony and beauty prevail. Its distance from the sun is 96,000,000 of miles, which, though great, is inconsiderable when compared with that of several of its fellow-worlds.

Its form is that of a spheroid, being flatter at the poles, and more protuberant at the equator, than at any other parts of its circumference: a circumstance probably occasioned by the deluge, innumerable proofs of which are continually occurring, to the confusion of infidelity: before which divinely-appointed event, it is supposed the figure of the earth was perfectly circular. Its spheroidical form was first inferred, from observations made by some French and English philosophers in the East Indies, who found that pendulums vibrated slower the nearer they approached the equator. Consequently, the velocity of falling bodies, by gravity, must be less in countries near that great circle; which could only result from those tracts being farther removed from the centre of the earth.

Nor must it be concluded that the idea of the earth's sphericity is a mere philosophical speculation, but rather a demonstrable truth. Our youthful readers well know, that the form of the shadow of a body must always resemble that of the body itself; therefore, none but a circular body can cast a circular shadow. It is also known, that the eclipses of the moon are caused by the earth's shadow; and no one will dispute but the outline of the shadow that then passes over the moon is of a spherical form, and, consequently, portrays the form of the earth itself. This will be well remembered by those who regarded the beautiful lunar eclipse of June last, the observance of which was admirably assisted by the Calendar of that month in the Juvenile Department of this Magazine.

The rotundity of the earth is also proved from the appearance of bodies on the surface of the sea. Let him who doubts it, improve his walks on the sea-side, by observing the ship that leaves or approaches the shore. In the former instance, he first loses sight of the hull; in the latter, he first beholds the masts.

If further proof were needed, the circumnavigation of the globe, by numerous voyagers, affords it. Some have sailed eastward, others westward, from Europe, continuing their voyage till they arrived at the haven from which they adventured.

In the year 1519, Magellan performed this task in about 1124 days.

1557, Drake, - - - 1056 days.
1586, Cavendish, - 777 ——
1598, Noort, - - - 1077 ——
1615, Sebouten, - 749 ——
1744, Anson, - - - 1723 ——
1774, Cook, - - - 1113 ——

Levelling, and the conveying water from one place to another, confirm the same opinion. It is always found necessary to make an allowance between the real and apparent level: the true level not being a straight line, but a curve, falling below a straight line about 8 inches in a mile, 4 times 8 in two miles, &c. increasing in an exact ratio to the square of the distance.

Should it be urged, that the earth can scarcely be pronounced spherical, seeing its surface is so diversified by the irregularity of its mountains and valleys; let it be remembered, that in a circumference of 25,000 miles, these protuberances can scarcely be said to interrupt the outline of its figure, any more than the irregularities on the coat of an orange, can be said to render it improper to call it round.

The natural cause of the earth's figure has been considered by Newton, to be the same with that which produces the sphericity of the drops of rain, quicksilver, &c.; namely, attraction, that wonderful and universally prevailing principle, which none but a God could have devised, effected, and preserved.

Besides its annual motion round the sun, our planet has a diurnal motion round its own axis, which is performed in 23 hours and 56 minutes, causing the distinctions of day and night to its different inhabitants, and thus perpetually reminding them of the suitable periods of labour and rest; but we have lived to see the distinctions of fashion at variance with those of nature, and the corrupted taste of erring man additionally displayed, in his preference of the midnight lamp to the rising sun. This revolution is productive of the *apparent* motion of the heavenly bodies from east to west in that period of time. In the morning, that part of the earth on which we live, is turned to the light of the sun, and we then pronounce that luminary to be rising. In the evening, revolving from the sun, we conceive it to be setting.

The axis of the earth is always parallel to itself; or, to speak more familiarly, in the whole of its progress through its orbit, it does not tend occasionally to a perpendicular or horizontal direction, but is inclined to the plane of its orbit, in an angle of about 23½ degrees; to which Milton thus alludes:

——"He bid his angels turn askance
The poles of earth, twice ten degrees and more
From the sun's axle."

On this annual turning of the poles towards the sun, depends that beautiful variety of seasons which so adorns and enlivens the year; for at one period more of the northern, and at the other, more of the southern parts are illuminated: hence, also, the very long days that occur at the regions about the poles. Owing to the same cause, the sun appears to rise higher in the summer than in the winter.

Having stated the circumference of the earth, the following particulars may not be uninteresting:

Its diameter, about 7,957½ miles.
Its superficies, 198,944,206 sq. miles.
Its solidity, 263,930,000,000 cub. ms.
Its seas, and unknown parts, contain - - - - 160,022,026 sq. miles.
Inhabited parts, 38,922,180 ——
Of which Europe comprehends, } 4,434,042 ——
Asia, - - - - - 10,746,701 ——
Africa, - - - - - 9,632,694 ——
And America, - 14,108,743 ——

Leaving the surface of the earth, philosophers have been eagerly employed in examining its substance, which has, by some, been reduced to three simple divisions. The external part, from which vegetables spring, and animals are nourished; the intermediate space, teeming with fossil riches to an extent that human exertion is never likely to penetrate; and the internal part, necessarily unknown to us.

In treating of the earth, it would be unpardonable to forget "the lesser light" formed "to rule the night;" but we designedly postpone

our reflections on the moon for the next paper.

Should any one hastily imagine, that the observations here indulged are scarcely in accordance with revelation, and the evidence of our senses, seeing the earth is said and seems to move round the sun, let it be recollected, that scriptural information is happily accommodated to the capacity of the "wayfaring man;" and were we disposed completely to literalize biblical expressions, we should be in danger of too inferior ideas, even of the heavenly state. That the sense of vision is not to be implicitly trusted, is obvious from the most ordinary occurrences. Where is the youth, who, when riding in a carriage, or sailing in a vessel, could not have imagined the objects around him, rather than the vehicle that conveyed him, moved. If we place ourselves in a windmill, fixing our eyes on the central post, while the mill is turned, the swivel post, rather than the mill and the spectator, will appear to revolve; and the far greater number of our fellow-creatures being strangers to astronomical information, there appears kindness in the divine Author of revelation adapting his expressions, on such subjects, to the appearance of things.

In proportion as we contemplate the works of creation, shall we discover the wisdom, power, and goodness of the glorious Creator, and our wonder and admiration can hardly fail to be excited. How vast these revolving orbs, yet how exact, how admirable their various motions! How surprising their varied uses; and yet, doubtless, how little is yet discovered concerning them! What a highly favoured being is the Christian! It is to be feared death has terminated the pleasures of many a *mere* philosopher; but it is the commencement of bliss to the true disciple of Jesus. Then shall his views of the divine perfections be corrected and enlarged; and his knowledge of God, in all his characters, increase, through the countless ages of eternity.

N. N.

HISTORICAL ESSAYS.

No. II.

CARACTACUS & BOADICEA.

Having in the preceding essay mentioned these memorable names, our young friends may not be unwilling to dwell more particularly on their characters, which will additionally contribute to illustrate the state of our beloved country at that period, and unfold our obligations to Him "by whom kings reign, and princes decree justice," for the peace, liberty, and security that we enjoy, under a most amiable, though deeply afflicted Sovereign.

But previously, it may render such particulars additionally interesting, if we glance at the political divisions of the country at that early period of its history. When first invaded by the Romans, it contained seventeen nations, whose inhabitants were known by the names of the Danmonii, Durotriges, Belgæ, Atrebatii, Regni, Cantii, Dobuni, Cattieuchlani, Trinobantes, Iceni, Coritani, Cornavii, Silures, Dimetæ, Ordovices, Brigantes, and the Ottadini. Such a minute division of territory among jarring interests, not a little contributed to the success of the Romans. The resistance of a few states was insufficient; a united, a persevering and well arranged defence, could alone have saved the island from foreign tyranny. Happily the British isles are now united under a constitution the admiration of the world; and our insular situation, patriotism, and personal bravery, under the kind superintendence of an ever watchful Providence, have long conspired to save us from an enemy's yoke.

By the assistance of Camden, and the ancient geographer Ptolemy, we are enabled to ascertain which parts of the country were inhabited by the respective states already enumerated.

The Danmonii occupied the tract since subdivided into Cornwall and Devon.

The Durotriges possessed Dorsetshire.

The Belgæ are considered to have

dwelt in Somersetshire, Wiltshire, and part of Hampshire.

The Atrebatii inhabited Berkshire, and are said to have come originally from Belgic Gaul.

The territories of the Regni included Surry, Sussex, and part of the sea-coast of Hampshire; and to Regnum, or Ringwood, they were supposed to have fled from their invaders.

The Cantii peopled Kent.

The Dobuni were masters of Gloucestershire and Oxfordshire.

The Cattieuchlani were situated in the greatest part of Buckinghamshire, Bedfordshire, and Hertfordshire.

The Trinobantes resided in Middlesex and Essex, and possessed the city of Londinium, or London, which is thought to have been founded about the time of Claudius.

The Iceni peopled that space of land that now includes Suffolk, Norfolk, Cambridge, and Huntingdon.

The Coritani were the inhabitants of Northampton, Leicester, Rutland, Lincoln, Nottingham, and Derby.

The Cornavii were in possession of Warwickshire, Worcestershire, Staffordshire, Shropshire, and Cheshire.

The Silures occupied Radnorshire, Brecknockshire, Glamorganshire, Herefordshire, and Monmouthshire.

Caermarthenshire, Pembrokeshire, and Cardiganshire, belonged to the Dimetæ.

The Ordovices inhabited Montgomeryshire, Merionethshire, Caernarvonshire, Denbighshire, and Flintshire.

The Brigantes peopled Yorkshire, Durham, Lancashire, Westmoreland, and Cumberland.

The Ottadini occupied Northumberland.

These various nations were under the government of different rulers, who were more or less conspicuous according to their talents and personal valour; but of the numerous chiefs that exercised their authority, few so distinguished themselves as to transmit their names to us: but Caractacus, king of the Silures, is preeminent among that few. The Romans had long vexed the Britons, not only by their incursions, but by the contributions that were required from them, and the insulting conduct of those who gathered them. This bold, but rude soldier, could not resistlessly endure such humiliating treatment: he took every opportunity of resenting their insults, and for nine years not a little perplexed and harassed them. Half dejected, the Romans sought reinforcement, and obtained it in Ostorius Scapula, who took the command of their armies with great success. He penetrated the country of the Silures, and [A. D. 50.] came up with our hero, who had taken an advantageous position upon a mountain, supposed to be Caer-Caradoc, in Shropshire, washed by a rapid stream, formed by the conflux of the Colun and Teme. Caractacus drew up his army, went from rank to rank exhorting them to fight for their live and liberty, and was answered by the encouraging shouts of his determined troops. Nor, it is conceived, could any thing but the superior skill of their enemies in the art of war, have caused their complete overthrow. Caractacus, doubtless, contemplating a future attack on his foes, took refuge with Cartismundua, queen of the Brigantes, who basely delivered him over to the conquerors. This welcome intelligence was quickly transported to Rome, and such was the delight of Claudius, that he sent for him, that he might exhibit him publickly to his subjects. A day was appointed, the emperor ascended his throne, and commanded the captives to be brought. The vassals of the British king, with the spoils of war, were first brought forward, to these succeeded his family, and last of all followed Caractacus undaunted. The multitude of spectators did not move him, he passed along magnanimously, and on approaching the throne of Claudius, addressed him in this memorable speech:

"If my moderation in prosperity, O Claudius! had been as conspicuous as my birth and fortune, I should now have entered this city as a friend, and not as a prisoner; nor would you have disdained the friendship of a prince, descended from such illustrious ancestors, and

governing so many nations. My present condition, I own, is to you honourable, to me humiliating. I was lately possessed of subjects, horses, arms, and riches. Can you be surprised that I endeavoured to preserve them? If you Romans have a desire to arrive at universal monarchy, must all nations, to gratify you, tamely submit to servitude? If I had submitted without a struggle, how much would it have diminished the lustre of my fall, and of your victory? And, now, if you resolve to put me to death, my story will soon be buried in oblivion; but if you think proper to preserve my life, I shall remain a lasting monument of your clemency." Claudius heard, admired, pardoned, and ordered his chains, and those of his retinue, to be immediately struck off.

It was no easy task to subjugate a people of the British character. They were not yet overcome by misfortune. Although Suetonius Paulinus [A. D. 59.] had been so successful in his attack on Anglesey, as described in our last paper, yet the principal tribes, taking advantage of his absence, determined on a general insurrection. The insolence of their conquerors was great, and their treatment of Boadicea, queen of the Iceni, whom they scourged, and whose daughters they basely violated, because she remonstrated at the conduct of the Roman procurator in seizing on her dominions, was intolerable. This was the more insufferable, seeing that Prasatagus, the Icenian king, had, at his death, bequeathed one half of his kingdom to the Romans, hoping, by such a sacrifice, to secure the rest to his family: but they were not to be satisfied with a half. Indignation became general. The Iceni were, of course, the first to revolt, and the other states quickly followed their example. The injured queen, a person of remarkable beauty, and astonishing courage, was appointed to command an army of 250,000 men. These irritated people successfully attacked many of the enemy's settlements. Suetonius hasted to the relief of London, but failed in his endeavours to save it from their fury; it was reduced to ashes, and 70,000 Romans and foreigners were put to the sword. Encouraged by what they had done, they hasted to the enemy's position, which was very advantageous, where were 10,000 well disciplined soldiers. The battle was obstinate and bloody. Boadicea, with her two daughters, appeared in her chariot, and exhorted her followers with the most fearless intrepidity, declaring, "that she, a woman, was determined to conquer or to die; the men, if they pleased, might live and be slaves." The influence of her singular heroism flew from heart to heart, but her men were unacquainted with the Roman arts of war, and were comparatively undisciplined: 80,000 perished in the field, and an unknown number of prisoners was taken. Boadicea verified her declaration, and yielded to death, rather than the enemy, by taking poison.

Traits of the true British character are evident in these examples. The conduct of Caractacus is worthy of a king, and that of Boadicea is illustrative of female constancy; and, with the exception of suicide, never justifiable, is worthy of an illustrious woman. But, in turning over the pages of history, however we may admire valour, one cannot but regret the waste of human life, and the sudden transition of many from time into eternity, knowing, that after death, the judgment. In those remote ages, when superstition completely ruled the human mind, it was less surprising; but in later periods, when revealed truth must be better known, one can scarcely refrain from inquiring, Is it known, that to kill is to separate the soul from the body? Is it believed the soul is immortal, and that there are but two classes, into which the whole human race, from our first parent Adam to the last expiring creature, can be divided? "Whence come wars among you, come they not hence, even of your lusts?" and is a paroxysm, resulting therefrom, a period to appear before God? Let us be grateful for the blessing of peace, and let us devoutly pray, that it may continue as long as sun and moon endure.

H. S. A.

Obituary.

MR. JACOB BLAKE.

DIED, on Thursday, December 19, 1816, at Market-street, Herts, Mr. Jacob Blake, aged 28, much lamented. He was descended from pious parents, and had the privilege of a religious education; yet, though from his childhood he was frequently under serious impressions, it does not appear that they produced any lasting or saving effect: he lived without hope, and destitute of real godliness. From the age of twenty-one to the period of his death, he was exercised with a vast number of worldly trials and difficulties. About fifteen months since, the providence of God removed him to Market-street. It appears, that the scenes of trouble he had gone through, had led him to view the instability and uncertainty of all worldly expectations, and to pray that he might be placed in some obscure village, where he could enjoy the society of a few truly serious characters, and enter more deeply into the great concerns of a future world. His requests appear to have been granted—this retired village, and its few serious friends, seem to have met the wishes of his mind. Here he became more than ever sensible of his entire depravity, and of his absolute dependance upon the spirit and grace of God for present holiness and future happiness; he evidently grew in grace, and in the knowledge of the Lord and Saviour. He had not been long with us, before the state of our Sunday school attracted his attention: he felt much for the dear children, and entered with all his heart into the best means of promoting their present and future interests. For such an employment he was most admirably qualified, being of a mild, affable, and engaging disposition: he completely organized the school afresh, and apportioned his rewards and punishments with the greatest judgment. The loss of him to the school seems at present almost irreparable; the tears of the children at his grave plainly said to us, "See how they loved him."

On Lord's-day, Dec. 1, two persons were publicly baptized. He was at this time in as good health as usual, and was much affected with the solemn scene: and from his conversation with the friends afterwards, there is every reason to believe, had his life been spared, he would soon have made the same public profession. The following Lord's-day he was very unwell, and not able to attend public worship; in the afternoon of that day I went to see him; the moment I entered the room, he approached me with a countenance the most expressive I ever saw. "Oh! my dear Sir," said he, "I am so glad to see you, I am very ill, but surely I have never seen so much of the vanity of the world, of the importance of religion, and the worth of my soul, as I have seen in this affliction; it is good for me that I have been thus afflicted. The Lord has chastened me sore, but he has not given me over unto death." The next Lord's-day he was much worse, but resigned, calm, and happy. He deeply lamented he had not devoted more of his time to the service of God, but his confidence remained unshaken, not a murmuring expression escaped his lips, nor did he seem at all anxious to come back again to life. The night previous to his departure, he requested the third chapter of Lamentations might be read to him; this he seemed much to enjoy, and concluded by saying, that it was a part of scripture he had long esteemed. The following morning, about six o'clock, he said, he had endured excessive heat of body during the night, and that he wished to try the warm bath; preparations were accordingly made, and he rose up in bed with a view of getting into it: convulsions seized his mortal frame, and in an instant he fell asleep in the arms of Jesus.

"How many die as sudden," we fear, "but few as safe."

May this affecting removal of our departed friend, stimulate those of us, who are still in the body, to work while it is called to-day, remembering that the night cometh when no man can work.

St. Albans. J. H.

REV. THOMAS BARRON.

DIED, in the seventy-eighth year of his age, the Rev. Thomas Barron, of Melbourn, in the county of Cambridge; having been a preacher of the gospel sixty-one years. He was formerly a General Baptist, but in the latter part of his life, he preached the Calvinistic doctrine. He was universally respected by all who knew him. Ministers of every denomination were constrained to speak well of him, for his candour, the uprightness of his walk, and the peaceableness of his disposition. As a medical professor, he was applied to by people of every rank, and especially by the poor, (because of the moderation of his terms,) who have lost in him a father. He was not like physicians in general, afraid of troubling the minds of his patients, but was ever ready to give the best advice for the soul (as well as the body), which he considered of far the greatest value. Mr. Barron has been gradually decaying for nearly a twelvemonth past; but he continued to ascend the pulpit, (though with much difficulty,) till within five or six weeks of his death. He was confined to his bed only a fortnight; during which time, he gave many seasonable admonitions to the people of his charge: the remembrance of which will be ever dear to them. He was interred in the parish church-yard of Melbourn, on Tuesday the 4th of February; a funeral sermon was preached in the evening, by the Rev. William Carver, in the Independent meeting-house, from Matt. xxv. 21, to a very crowded audience. The next Lord's-day, his death was improved in his own place, by the Rev. William Richardson, from Isaiah, vi. latter clause of ver. 7, words uttered by the deceased as expressive of his hope in the pardoning mercy of God. He has left a newly organized church of nearly thirty members, about twenty-six of them have been added by baptism since the enlargement of his meeting-house, which was about six years and a half ago. His people were generally poor; but, since his death, they have attempted (that which he in his life time would not permit them to do,) to raise a sum for the support of the ministry: it is at present small, but we hope it will increase in time. May the Lord put it into the heart of some pious man, of the Baptist persuasion, and of Calvinistic principles, to come and take the oversight of us in the Lord; and may the little one become a thousand, and the small one a large assembly; and to the great Head of the church shall be all the glory, for ever and ever. Amen. D. E.

MISS ANN TOWN.

THIS young disciple of our Lord Jesus was born at Keighley, in the west of Yorkshire, July 16, 1799. From her childhood she was remarkable for activity and a steady deportment, and was naturally endowed with vigorous powers of mind. When she was twelve years of age, her mind was forcibly impressed with a conviction of the evil of sin, which led her to resolve to commit sin no more. Accordingly, a day was fixed, on which she determined to live entirely free from its practice, and no longer obey its dictates. The day came; but all her resolves were ineffectual. Another day was again appointed, but not with happier success. At length she determined to make one effort more; and that it might not fail, committed her resolutions to writing, and wore the paper in her bosom as a daily monitor. But she was at length taught, by happy experience, another way of abstaining from the commission of sin—by forsaking self-confidence, and living in the strength of the Lord Jesus. This

divine change, however, does not appear to have been wrought much more than a year before her decease. About that time, she saw a relation suddenly struck by death, and was much affected indeed. She hastened to her mother with this inquiry, "Do you think that she is happy?" This awful providence seems to have been blessed to her soul. When the wasting consumption, which brought her to the grave, began to prey upon her vitals, her father felt truly alarmed, lest she should be resting on something short of Jesus Christ. He was anxious to speak freely the hesitations of his own mind respecting her, but felt a difficulty in doing so, which difficulty the afflicted daughter felt also in unbosoming her soul to him. Is it not a matter of regret and humiliation, that we feel so much more easy in speaking of the affairs of a moment, than in introducing eternal realities? However, Ann resolved to introduce the subject, and did so, by asking, "Father, what is the salvation of the gospel?" He replied, "The salvation of Christ revealed therein as suited to poor self-ruined sinners."

That beautiful hymn by Dr. Fawcett, was very sweet to her mind, "Religion is the chief concern," &c. "If I must die," said she, "let me die the death of the righteous, and let my last end be like his!" She viewed sin as her greatest enemy, and longed to be delivered from it. At one time it was observed, "You have need of patience." "Yes," was her reply, "but God is all-sufficient." Her father observed, that "nature is binding, but still I think that I can give you up to Jesus." She rejoined, "Though he slay me, yet will I trust in him." About a fortnight before her death, she divided her clothes, and pointed out the place where she would be buried, with the same composure as if going only a short journey. She also discovered great tenderness and faithfulness towards others. A relation, about to take his leave of her, said, "Trust in the Lord, and pray to him." She immediately replied, "Do you do so? your ways will not do." Nor would she let go his hand till he had faithfully promised to alter his conduct. He turned from her and said, "She has said more to me than to all the family!" On being asked, "If any part of the scripture was precious to her, and which she might wish to be improved in, a funeral discourse?" she mentioned, Job, xiii. 15, and Isaiah, xli. 10. One night after this, she was sorely harassed with fears lest she should be a hypocrite. In the morning she said to her father, "O, what a night of trouble and distress have I had!" He replied, "Can you appeal to the Lord, that you wish to be saved in his own way and time, that you wish to be searched and tried by him, and to be delivered from every false refuge?" She answered in the affirmative, adding,

"A guilty, weak, and helpless worm,
On thy kind arms I fall:
Be thou my strength and righteousness,
My Jesus, and my all."

She was after this very comfortable during the day; but towards evening a dread of being deceived again harrowed up her very soul. Nor could she give vent to her feelings before God, except by saying, "Lord, help me!" She longed, if she was deceived, that God would open her eyes and undeceive her. On the Lord's-day morning on which she expired, being much convulsed, the family was called in. Her father said, "Are you happy? if so, and you cannot speak, hold up your hand." She lifted up one hand, and then the other, and afterwards, when a little better, said, "Though heart and flesh fail, he is the strength of my heart, and my portion for ever." Again Ann held out her dying hand to take a final farewel of the family. Her brother leaving the room, she held it out till his return, and then reclined on the pillow. Her father thought that she might get a little sleep, and retired to pray for her safe and happy dismission in the Lord's own time. Soon after, she said, "Lord, help me!—Receive my departing spirit!—Lord, prepare me for thy blissful presence,—and take me to thyself!" and, in a few minutes

afterwards expired, on the 15th of December, 1816.

Thus died Ann Town, a sterling proof of the importance of real religion in youth. Its reality she had felt, and, in the faith of its divine Author, entered a state of immortality, life, and blessedness!

Her funeral sermon was preached by the Rev. Joseph Shaw, in the Baptist chapel at Keighley, on Lord's-day afternoon, December 22, 1816, from Isaiah, xli. 10, to a very crowded congregation, who behaved with the greatest solemnity.

Shipley. J. M.

MRS. MARIA THOMPSON.

DIED, on the 12th of January, 1817, at the Cotton-works, near Newcastle, Staffordshire, Maria Thompson, wife of Thomas Thompson, of that place. She was born the 16th of August, 1777, of very respectable parents, at Burton-on-Trent, where her mother stood a member of the Baptist church, of which the subject of this memoir also became a member.

At an early period she discovered a growing thirst for divine knowledge; to attain which, she applied to the chief source, the sacred scriptures, in which, at the age of 15, she was so well read, as to be able to turn to almost any text without the aid of a Concordance.

She was baptized November 25, 1792, at 15 years of age, and united to the church at Burton. She was married to Thomas Thompson, in August, 1794, by whom she had ten children, eight of whom survive her.

In 1797, Providence removed her and family to Newcastle. In 1806, it pleased the Lord to smile on some efforts made to extend the Redeemer's kingdom, at Burslem, a populous town, about three miles from Newcastle; where a new place of worship was opened, in September, 1806. And in November of the same year, a church was formed, consisting of nine persons, with whom Mrs. Thompson united; having, with her husband, obtained a recommendatory letter from the church at Burton.

At Burslem, her attendance was regular and uniform; and although three miles from the place of worship, and a large family under her care, matters were so arranged on the preceding evening, that, frequently, eight or nine, sometimes eleven or twelve, but seldom less than six, of the family, were found in their pews on a Lord's-day morning, even in very unfavourable weather.

After her return from Burslem on Lord's-day evenings, it was her general practice to retire with the younger branches of the family into the nursery, to teach them their Catechism, &c.

On taking a retrospect of her life, for nearly twenty-five years past, her surviving partner never recollects her to have uttered a vain or trifling sentence; her outward walk and conversation were such as became and adorned the gospel.

In October last, she was brought to bed; when, after a fair prospect of a speedy recovery, she was seized with a rheumatic fever, which brought her very low. When this complaint was, in some measure, abated, she took a fresh cold, attended with an acute cough, all combining to terminate her valuable life.

About the middle of her illness, she once said, and but once, "If it were the will of God, I should like to live a little longer, for the children's sake." During the whole time of her severe afflictions, which continued about three months, she was never heard to make one single complaint, or utter a murmuring word. On the 10th of January, being asked, if she did not love Jesus Christ? she said, "I hope I do—but at times am afraid to say it." It was then observed to her, that she had often her Bible by her side during her illness, and if she had no love for Christ, why read there so much, seeing it spake so much concerning Christ? She answered, "It is food to my soul."

About five o'clock on the 12th, her speech failed; her husband then bowed his ear close to her face, while he again inquired the state of her mind; but she was engaged in holding converse with God: he heard her say, with a faltering accent, but

with great importunity and earnestness of soul, "Gather not my soul with sinners, nor my life with bloody men." And then, closing her eyes, she added, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth;" and departed without a struggle or a sigh. As her life, so her end was peace.

Her remains were interred in the Baptist burial-ground, Burslem, on Thursday, January 16; when the Rev. James Lister, from Liverpool, delivered an appropriate address on the occasion: and on the following Lord's-day, he preached a very interesting discourse, to a crowded auditory, from 1 Thess. iv. 17, "And so shall we ever be with the Lord."

Newcastle, 20th Jan. 1817.

MR. LEWIS HOPKINS.

DIED, on the 12th of January, 1817, in his 44th year, Mr. Lewis Hopkins, of Tewkesbury, Gloucestershire, (eldest son of the late Rev. Lewis Hopkins, of Bromyard, in the county of Hereford,) a man universally esteemed: of a most amiable disposition, and exemplary conduct. Mr. Hopkins was never married; but, for many years, had been as a husband to his bereaved parent, (who now survives him,) and as father to his brothers and sisters. He was a diligent attendant on the means of grace, and a kind instructor of the young on the Sabbath. The last time he was under the word, was on the evening of the first Sabbath in January, when he heard a discourse founded on these words in Jeremiah, "This year, thou shalt die." The next day, about two o'clock, (having dined,) with his usual vivacity he stept out at his back door, fell down, (supposed in a fit,) and fractured his skull. He somewhat revived in the course of an hour, but knew nothing of his fall; continued, but little sensible, till the following Lord's-day morning, and was then removed; and on the succeeding Sabbath evening, (the 19th,) the solemn event was improved, in an address to a crowded and sympathizing audience, from Psalm xcv. 7, last clause, "To-day, if ye will hear his voice." Reader! Behold, now is the accepted time: behold! now is the day of salvation.

Review.

The Darkness of Superstition receding before the Light of Revelation: an authentic Narrative of the Conversion of twelve Roman Catholics, named Hart, in the Province of Connaught, through reading the Irish Testament. Galc & Fenner, and Button & Son. 6d.

THE religious world are under great obligations to the author, who is a clergyman of the established church in Ireland, for this very interesting pamphlet.

The Baptist Society for promoting the Gospel in Ireland, by establishing schools for teaching the native Irish, and for distributing Bibles and Tracts, is likely to prove a great blessing to that interesting part of our empire. This pamphlet affords great encouragement also to all the members of Bible Societies, as it proves how extensively useful the reading of the Bible alone may become, if attended by the power of the Holy Spirit; as we trust it has in those instances recorded.

The account of the superstitious practices of Bartley Hart, the principal person in this converted family, is uncommonly affecting:

"It was his custom yearly to spend nine days at Lough Derrig, in the North, performing stations and penances; and, for the same purpose, to attend twice in each year at Ball and Crogh Patrick: in short, there was no place in Ireland, remarkable for the performance of religious ceremonies, that he did not regu-

larly visit; being persuaded, that these self-denying austerities were the certain and infallible means of attaining to everlasting happiness! From what follows, we may partly understand the nature of these stations. The first and greatest station is Crogh Patrick; the point from whence Bartley commenced penance, when he visited it, was fifteen miles. He began this act of severe mortification by falling down on his bare knees, and repeating a certain number of prayers. Arriving at the foot of the mountain, though there is a way comparatively easy, superstition dictates the selection of that which is least of all accessible; thus, barefoot, he proceeded over rocks, every now and then falling down on his bare knees, at places marked for that purpose, until he gained the summit. By this time his knees, and the soles of his feet, were distressingly lacerated! This, however, was very far from terminating his sufferings! The mountain is surmounted by a circular crown of one hundred perches in circumference, not covered with grassy verdure, but with rough stones and gravel. Here, himself and other pilgrims, upon their wounded knees, go round the mountain, till their strength entirely failing, they can proceed no farther! On one occasion, at Ball, Bartley was seen offering similar violence to himself; when, lest the pressure of his body on his knees should not be sufficient, he endeavoured to increase the weight by clasping his hands, placing them on the crown of his head, and exerting his whole strength to press his body to the earth. Since his conversion, alluding to the performance of one of these diabolical exercises, Bartley said to a friend, "Had you been there the day after, you might have seen my *blood, skin*, and even my FLESH, on the stones." Also, during the time of his ignorance, Bartley wore a scapular round his neck, consecrated by the priest, which was to operate as a preservative against all temporal and spiritual enemies. To make his works still more acceptable, he was provided with the belt of St. Francis, the ring of St. Joseph, and the insignia of many other orders. Notwithstanding all this, he has since acknowledged, that he was at this period a stranger to peace, and often, from distress of mind, wept profusely. In this state of mind he met with a book, entitled, "*The Lives of the Saints*," a popish legend: on reading this, he exclaimed, "Hitherto I have done nothing." He now formed the design of forsaking his wife and family, abstaining almost entirely from food, and vexing his emaciated body by a coarse sack, which he determined to wear next his skin during the rest of his life. Attention to these delusions occasioned neglect of business, and brought on great temporal embarrassment, in consequence of which, he resolved to sell his interest in a small portion of land which his father had allotted him."

The description of his conversion is simple, instructive, and satisfactory; and we understand his conduct, during the whole period since, (about eight years,) has been such as has adorned the doctrine of God our Saviour. Notwithstanding all the oppositions he has met with, he goes on reading the New Testament to his neighbours; and is indeed "shining as a light in a dark place."

The following short extract of a letter to a member of the Baptist Irish Society, will show the spirit of this useful man:

"Blessed be the Lord God, who, of his infinite mercy, has preserved England as an instrument to bring light to the world, and to draw poor creatures out of darkness and the shadow of death; especially the poor benighted Irishmen, who are in gross darkness, of whom myself was one, who was going about to establish my own righteousness, by which means I was going headlong the broad way to destruction: but in the eleventh hour, I was called to know that the Lord is our righteousness and strength, who also blessed me with a willing mind, and an ardent desire of being an instrument in his hand to set forth the glory of the knowledge of God, as it shines in the face of Jesus Christ. I am anxious to show others, that they must degrade themselves, and exalt the Saviour." &c.

We hail the institution, and the growing labours of this, and similar societies, as a new era in the history of our sister island; and trust, that religious light will be diffused in every part of it, and that superstition, with all its baleful attendants, will retire. This affords us unspeakable pleasure, not only from the consideration that many thousands, we hope, will be rescued from everlasting destruction, but also on account

of the civil and political advantages with which it will be attended: for Christians will never be rioters, murderers, and rebels. And even those who continue Roman Catholics will learn, from reading the New Testament, that under Pagan Rome, Christians were bound to be subject unto the higher powers, and that they who resisted, resisted the ordinance of God: will they not then infer, that it is their own duty to obey a Protestant king, and that his being what they call a heretic, will be no excuse for resistance?

Should it be objected, that in England, which is a land of Bibles, there is a great deal of insubordination, disaffection to government, and discontent; let it be remembered, that there are many thousands, and scores of thousands, in this highly-favoured country, who know but very little of the Bible, and who seldom go to any place of public worship. We hope that such a spirit is to be found among this class of Englishmen only. At least, we earnestly exhort every one who reads his Bible, to study contentment, and not to despise dominion, nor to speak evil of dignities.

Who is there that has not long deplored the barbarism of Ireland? This can no otherwise be remedied, than by giving them schools and Bibles. The Bible is the great engine for the civilization of the world, as well as the great instrument of its regeneration and sanctification.

The Appendix contains affecting details of the misery to which the Roman Catholic religion subjects its deluded votaries. There is but little difference between the degradation of the Papists in Connaught, and the Fakeers in Hindoostan.

Village Conversations; or, the Vicar's Fire-side. Dedicated to Mrs. Hannah More. 3 *vols.* 12*mo.* 19*s.* 6*d.* Gale and Fenner.

The reader of this elaborate and eloquent work will soon find, that these "conversations" are not by villagers, though they may have been carried on in a "village," as the title indicates. Prefixed to the third volume, we have the name of *Sarah Renou.*

In the preface we were sorry to see the term *pride* used in a good sense.—"The author's pride will be abundantly gratified." We apprehend it ought always to be used in a bad sense; and this remark is made as much for the sake of good morals, as of propriety in speech.

This accomplished, adventurous, female explores the regions of literature, of science, and of taste, with great freedom. In ethics, she dissects all the passions, and delineates all the virtues: in mental philosophy, she expatiates on all the intellectual powers—examines causes physical and metaphysical—arranges all human minds in five classes—pronounces judgment on the system of Drs. Gall and Spursheim—and finally leads her young pupils to "the sovereign good, or the best interest of man." National education—female education—the influence of woman in the formation of character—philosophical necessity and free-agency—the tenets of the ancient philosophers—natural, civil, and political liberty—the origin of evil—and several other topics, of high importance, are here laid before the reader in the style of a free conversation between several young persons, who are taught to listen with profound attention to the opinions of the reverend "vicar."

As an elementary work in ethics and the philosophy of the mind, we think it is highly creditable to the ingenuity and the diligence of the writer. Its theology is not so unexceptionable as we could ardently wish, for the sake of the young female readers, and for the sake of the writer too. In vol. i. p. 28, the vicar says, "The man who can *boldly claim* his Master, his Maker, his God, as his friend, can have few sources of real sorrow," &c. This is too bold: and we should like to have the vicar placed at the feet of the venerable Hannah More, to whom the work is dedicated, that he might learn from her the way of God more perfectly.

We felt a little alarm in vol. i. p. 36, where the vicar says, "We are all travelling the same road, and

have the same destination in view; and provided the means we pursue of virtue and goodness are the same, the speculative parts do not possess the importance assigned to them by ignorance and superstition." Certainly it must be allowed, that the claims of ignorance and superstition will not admit of defence; but we cannot allow the doctrines of Christianity to be placed in the same class with idle or harmless speculations. We hope better things of this ingenious lady—but the language here is very unguarded. In vol. iii. p. 168, (see also p. 220,) there is an obscure hint respecting "the highest happiness of all intelligent creatures," which appears to us incompetent with the doctrine of the New Testament respecting the future state. But the most objectionable period we have met with, is in vol. iii. p. 218, "Let us not then rest for happiness on so weak a foundation as our own imperfect merits, but seek for salvation through him, whose life was a perfect pattern of the most pure and disinterested benevolence." Here let the reader not forget, if the writer has forgotten—the cross of Christ!

Miss Renou appears to have studied, with particular attention, the question relating to the original equality of the sexes; and she maintains the dignity of the female character with great spirit and force. "The pride of man (she observes) has too long clouded his reason, diminished his rational sources of happiness, and prevented him from enjoying those exquisite and refined gratifications which his Maker rendered him capable of partaking, in creating for him a mind, possessed of equal intellectual powers, but invested with greater delicacy, refinement, and susceptibility than his own."

Not from his head was woman took,
As made her husband to o'erlook:
Not from his feet, as one design'd,
The footstool of the stronger kind;
But, fashion'd for himself, a bride,
An equal, taken from his side.

JOHN WESLEY.

NOTICES.

THE Wilts and Somerset half yearly Association will be held at Bath, on Tuesday, the 15th of April. Messrs. Mitchell, of Warminster; Seymour, of Bradford; and Gough, of Westbury-Leigh, are expected to preach.

The Bedfordshire Association will be held for the second time at Ridgmount, the last Wednesday in April. Messrs. Knight, of Little Stoughton, and Peacock, of Rushden, to preach.

The Bucks and Herts Association will be held at Ivinghoe, on Thursday, May 22. Messrs. Godwin, and Groser, sen. to preach.—Service to begin at ten.

LITERARY INTELLIGENCE.

In the Press.

A new edition of Burnham's Pious Memorials, with considerable additions and corrections.

The Rev. Mr. Barker, of Towcester, is publishing a discourse, entitled, Youth admonished of many sources of danger destructive to religious feeling.

Just published,

A Treatise, touching the Libertie of a Christian Man, written in Latin, by Doctor Martyne Luther, and translated by James Bell. Imprinted by R. Newbery and H. Bynneman, 1579. Dedicated "To Lady Anne, Countess of Warwicke." With the celebrated Epistle from M. Luther to Pope Leo X.—Edited by William Bengo Collyer, D.D. F. A. S. and dedicated, by permission, to His Royal Highness the Duke of Sussex.—Published by Longman & Co.

The first volume of the fourth edition of Beddome's short Discourses, adapted to Village Worship, or the Devotions of the Family, is ready for delivery. The second and third are in the press, and will be published in a few days, price 2s. each volume.

A New Weekly Paper, entitled "The Philanthropic Gazette," has lately appeared, of which nine or ten numbers are now published. It is particularly adapted for the use of Religious Families and Schools, by the omission of every thing indelicate or improper for the perusal of young persons. Its politics are moderate and constitutional, but independent; and it has a department particularly appropriated to plans of public benevolence and utility.—For further particulars, see the advertisement in our Magazine for December.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

The following account will show the manner in which the missionaries circulate the scriptures among the heathens in India: and proves how well-founded the applications of the Baptist Missionary Society are to all classes of Christians for support.

Parts of Scripture, and Scripture Tracts, gratuitously distributed from the Serampore Printing Office, during the year 1815:

Sungskrita Pentateuch, Historical Books, and New Testament	180
Hindee Pentateuch	171
Ditto Gospels	3328
Ditto New Testament, (Hunter's Translation,)	22
Ditto Ten Commandments	300
Ditto Book of Hymns	243
Ditto Essence of Christian Doctrine	646
Ditto Tracts	11,466
Ditto, in the Persian character	1000
Bruja Gospels of Matthew and Mark	2716
Bengalee Pentateuch, and Historical Books	87
Ditto Prophets	12
Ditto Gospels	2934
Ditto Ten Commandments	322
Ditto Hymns	303
Ditto Life of Christ	7
Ditto Catechism	3684
Ditto another	86
Ditto Tracts	26,841
Arabic Gospels	24
Persian Hindee Gospels	3450
Ditto Essence of Scripture Doctrine	206
Chinese Gospels, &c.	200
Mahratta Pentateuch, and New Testament	6
Birman Gospel of Matthew	255
Shikh New Testament	417
Pushtoo Gospel of Matthew	152
Assam Gospel of Matthew	102
Kashmeer Gospel of Matthew, and Khasee ditto	10
Ooriya Scriptures (different parts) 38, Tracts 360	398
*English Pamphlets	2384
Portuguese ditto	1000
Malay ditto	2000
Ditto, Arabic character	2250

These, with a large number not accounted for by the Bengalee accountant, make the number little short of 100,000.

* These pamphlets include the Christian Soldier, or the Lives of Col. Gardiner and Col. Blackader; Jesus Christ the only Refuge from the Wrath to come; Popery Unmasked; Account of a Negro; The Sin and Danger of Neglecting the Saviour; Scripture Catechism; Serious Thoughts on Eternity; Pause and Think—am I a Christian? Swearer's Prayer; Sin no Trifle; On the Importance of Purity; Death of Altamont; a Message from God.

DEATH OF Mr. TROWT, OF SAMARANG.

Extract of a letter from Mr. Robinson, of Java, to Mr. Ivimey, dated Weltreevden, Nov. 7, 1816:

"My dear Brother,

"I have to communicate the painful intelligence of our dear brother Trowt's death. He left the world of sin and sorrow on the 24th of October. His complaint was a dysentery, with which he had been afflicted for a long time; but it seems he did not apprehend his end was near, till within the last hour of his life. His heart was much set on his work among the Javanese; and, probably, it was the earnest desire he had to perform that work, which induced him to hope for recovery, when all just ground of hope was removed. I suppose little or nothing can be said of the state of his mind, with the exception that just before his dissolution, he said to brother Bruckner, that all his hope was in the promises. We are not, however, reduced to the necessity of examining the state of his mind on his death-bed, for proofs that he was a true Christian: his life gave full proof of this; so that while we lament that he has been taken from us, we need not doubt but he has entered into the joy of his Lord. The Java Mission has sustained a great loss by his death; for he had good abilities, and he made a good use of them. I really suspect he hastened his end by a too close application to study. The Javanese language

is very difficult to learn; but he was determined to conquer it, and he has lost his life in the attempt. The proficiency he made was great, and had life and health been granted him, it is probable that he would soon have given to the poor ignorant Javanese a part of the scriptures in their own language. But he is gone, and what he would have done, remains for others to do."

RUSSIA.

In the Rev. Mr Pinkerton's History of the Greek Church, there is an account of a sect of dissenters, called Duchoboorzi, who are said, in many of their sentiments, to resemble strongly the English Quakers. The persecutions against this sect have been very severe. They were banished from their homes on the banks of the Don, and placed, in remote and solitary parts of the empire, to prevent them from spreading their opinions. Their children were likewise taken from them, that they may not be educated in their principles. The Emperor Alexander has been induced to relieve these Christians from their persecutors. The following is an extract from the Military Rescript to the governor of Cherson:—"The departure of this sect from the true faith of the Greco-Russian church is stated to be a deviation founded upon some erroneous representations of the true worship, and of the spirit of Christianity; but as they are not without religion—for they seek for what is divine, though not with a right understanding—it does not become a Christian government to employ harsh and cruel means, torture, exile, &c. to bring back to the bosom of the church those who have gone astray. The doctrine of the Redeemer, who came into the world to save the sinner, cannot, it is said, be spread by constraint and punishment; cannot serve for the oppression of those who are to be led back into the paths of truth. All the measures of severity exhausted upon the Duchoboorzi, in the course of 30 years, up to 1801, were not able to extirpate this sect, and only increased the number of its adherents; they are, therefore, in future, to be protected from unmerited insults, on account of the difference of their faith."

We should have been happy had this rescript ended with this period; but, with singular inconsistency, it is added, "If these sectaries seek to draw away others from the established church, and to injure them with their own religious notions, then the energy of the law must be exerted against such violators of it, and such illegal conduct must be checked." What a handle does this give to their persecutors! They will probably say, "You are tolerated to *think* for yourselves, but you must not *speak* of your sentiments; lest you should make any member of the established church think as you do." We fear the *torture* will yet be the lot of the Duchoboorzi.

ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS *Throughout the World.*

(*Continued from page* 114.)

ASTRACHAN.

A city in Russian Tartary, situate on the Caspian Sea, distinguished for its extensive commerce.

Edinburgh Missionary Society.—1814.—*John Mitchell, John Dickson.*

A printing-press is established, at which an edition of the Psalms, in Turkish, has been printed. The Tartar New Testament, printed at Karass, with Tartar Tracts, are widely dispersed by means of Persian merchants, who carry them, as they will the Persian Scriptures and Tracts, when ready, to Derbent, Shirvan, Ispahan, &c.

BAHAMAS.

A chain of islands in the West Indies.

Wesleyan Methodists.—1788.

New Providence.—*W. Wilson, sen. Wm. Dowson, Wm. Turton.*

Eluthera.—*Joseph Ward.*

Harbour Island and Abaco.—*Roger Moore.*

Long Island.—*Michael Head.*

By the last Returns, there were 1134 members.

BALASORE.

A town in the Province of Orissa, in India, about 120 miles s. w. of Calcutta, and in the vicinity of the Temple of Juggernaut; to which many hundred thousand Hindoo devotees annually resort.

Baptist Society.—1810.—*John Peter, an Armenian.*

His labours, with those of a late native assistant, Kreeshnoo-dass, have been very successful. An edition of the scriptures, in the Orissa language, has been distributed Before the missionary came hither, even Portuguese worshipped the idol. A Brahmin, named Juggu natha, has been lately baptized, and preaches the gospel.

BARBADOES.

An island in the West Indies.

United Brethren.—SHARON.—1765.†—*Nicholas Garrison, J. A. Kattofen.*

Wesleyan Methodists.—*Wm. Westerman.*

An alarming insurrection lately broke out in Barbadoes, which was suppressed with the loss of many lives A futile attempt was made to connect this insurrection with missionary exertions; but it is a fact that deserves the notice of even the mere politicians of this world, that Christian efforts to instruct the Negroes have met, in Barbadoes, with more than usual resistance. By the last returns, there were only 54 persons members of the Wesleyan Society; and we know, from the Report of the assistant secretary of the Church Missionary Society, who landed at Barbadoes on his return from Sierra Leone, that the missions of the United Brethren do not meet there with their wonted encouragement and success. Very little has, at any time, been done toward the instruction of the Negroes; and, at the time of the insurrection, and for many months preceding, there was no Methodist missionary on the island. If the slaves of Barbadoes had been diligently instructed, and brought under the influence of the gospel, no such event would have taken place. Some of the planters themselves have discernment enough to see this.

BELHARY.

A town in the Mysore, in India. The language is Telinga.

London Missionary Society.—1810.—*John Hands, Joseph Taylor, W. Reeve.*

Mr. Hands is translating the scriptures into the Canara language; he has also established several schools, in which he is assisted by Mr Joseph Taylor, a native of the country, and his first convert. Mr. Reeve is on his voyage to India.

BERBICE.

In South America.

London Missionary Society.—1814.—*John Wray.*

BERHAMPORE.

A town in Bengal, about 120 miles N. N. W. of Calcutta.

Baptist Missionary Society.

Pran krishna, *Nidhee-rama*, } Natives.

A station lately formed. Mr. Gardiner, born in the country, assists the native missionaries.

BERMUDA.

An island in the West Indies.

In 1728, the very Rev Dean Berkeley, afterwards Bishop of Cloyne, generously resolved to surrender his preferment at home, and to form a Missionary College at Bermuda, for Indian youths, in order to evangelize America. He was patronised by George I; but, through the influence of Sir Robert Walpole, this noble scheme proved abortive, after the Dean had sailed to Rhode Island, and had expended much of his private fortune.

Wesleyan Methodists.—1788.—*William Wilson, jun. William Ellis.*

Number of members, 96.

BETHELSDORP.

In South Africa, about 500 miles from Cape Town.

London Missionary Society.—1802.—*James Read, J. G. Messer, —— Hooper.*

By the blessing of God on the ministry of Van der Kemp, Read, Ullbricht, and others, hundreds of Hottentots, and other Africans, have been converted. Their improvement in civilization is great, and they practice no less than sixteen trades. The settlement consists of about 1200 persons. Four hundred and forty-two adults, beside children, have been baptized. They are now building a school-house and printing-office, and the society has lately sent out a printer.

BETHESEDA.

In South Africa, formerly called Oorlam's Kraal, on the Great River, about 700 miles from Cape Town.

London Missionary Society.—1808.—*Christopher Sass.*

BOMBAY.

The third of the British Presidencies in India, and the principal settlement on

the west coast of the Peninsula, the seat of an archdeaconry, ten miles in length by three in breadth, population about 220,000; of whom about 8000 are Parsees, nearly as many Mahomedans, and about half that number of Jews; the remainder Portuguese and Hindoos; the Hindoos composing more than three-fourths of the whole population.

American Board of Missions.—1813.—*Samuel Newell, Gordon Hall.*
Wesleyan Methodists.—1816.—*John Horner,* (sailed.)

BOSJESVELD.

In South Africa—sometimes called Kramer's District—in the Drosdy, or District, of Tulbagh—about 40 miles north from Cape Town.

London Missionary Society.—*Cornelius Kramer.*

CAFFRARIA.

A country in South Africa—700 miles N. E. from Cape Town.

London Missionary Society.—1816.—*T. Williams, Tzatzoe,* a Native.

(To be continued.)

Domestic Religious Intelligence.

BRITISH AND FOREIGN *BIBLE SOCIETY.*

Auxiliary and Branch Societies in the United Kingdom and adjacent Islands.

	Auxil.	Branch.	Total.
England	151	157	308
Wales	22	21	43
Berwick upon Tweed	1	—	1
Scotland	51	76	127
Ireland	4	46	50
Isle of Man	1	—	1
Guernsey	1	—	1
Jersey	1	—	1
	232	300	532

There is reason to believe that several branch societies exist, of which no account has yet been transmitted to the parent institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of subscribers of one penny or two pence a week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the subscriptions to the auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.

Expenditure of the Society.

	£	s.	d.
First Year	691	10	2
Second Year	1637	17	5½
Third Year	5053	18	3
Fourth Year	12206	10	3½
Fifth Year	14565	19	7½
Sixth Year	18543	17	1
Seventh Year	28302	13	7
Eighth Year	32419	19	7½
Ninth Year	69496	13	8
Tenth Year	84652	1	5
Eleventh Year	81021	12	5
Twelfth Year	103680	18	8

Total, from the commencement of the Institution..... 452,273 12 2½.

BRITISH AND FOREIGN *SCHOOL SOCIETY.*

On Friday, the 14th March, the first stone of a School was laid at Newington Butts, by the Right Hon. the Lord Mayor. This school, for 400 boys, is to be conducted on the principles of the British and Foreign School Society, and will admit children of all denominations.

On this occasion, the Rev. Dr. Collyer addressed a very numerous assembly, on the advantages of extending knowledge, both in respect to the present and future state of man. Thomas Scott, Esq. the Secretary, read the inscription on the plate, which was deposited with some coin of his present Majesty—the patron and friend of education on this broad and liberal plan. The Lord Mayor then laid the stone, and addressed the company in an appro-

priate speech, which was received with reiterated applause; and the Rev. Mr. Fowler concluded, by imploring the blessing of God upon the institution.

Afterwards, the friends of the institution dined together at the Horns Tavern, W. Williams, Esq. in the chair, and a liberal subscription was made for the school, which is founded in connection with the Southwark Auxiliary Society instituted last year, and we hope will be followed by other attempts in order to provide instruction in reading and writing for a district containing 10,000 children. The building is contracted for at the moderate expense of 530*l.*; and it is expected that the funds will be aided by a weekly penny subscription from the parents of the children.

FEMALE *BAPTIST IRISH SOCIETY,* *In aid of the Parent Institution.*

This institution, which originated with a few females of the church in Keppel-street, was formed at a public meeting at Eagle-street meeting, October 23, 1816, after a sermon preached on the occasion by the Rev. Dr. Steadman. Ladies of the different Baptist congregations in the city compose the Committee, and others have undertaken to collect the subscriptions. Chapman Barber, Esq. is the Treasurer, and the Rev. F. A. Cox the Secretary. The Committee meet quarterly, after which a sermon will be preached at the different Baptist meetings, and collections be made. The next will be held (Providence permitting) at Elim-chapel, Fetter-lane, on Tuesday evening, the 8th inst. Information respecting the operations of the Society will be given after the sermon, when the rules may be obtained: also at No. 20, Harpur-street; or of Mrs. Keene, 7, Kenton-street, Brunswick-square.

DESIGNATION OF A *MISSIONARY.*

We are happy to find, that another missionary has been found for Jamaica, where the late excellent Mr. Rowe and Mr. Compeer have been endeavouring to benefit the poor Negroes; hundreds of whom have been baptized by immersion, but have been without suitable means of instruction.

Mr. Coultart, who is a native of Holywood, near Dumfries, in Scotland, had been three years and a half at the Academy at Bristol. He was adopted as a missionary by the Baptist Missionary Society in June, 1816: his designation took place at Broadmead meeting, Bristol, on February 7, 1816. The service commenced by Mr. Berry (Independent) of Warminster, reading the 72d Psalm, and praying. Mr. Saffery, of Salisbury, introdued the service, and asked the usual questions. Mr. Coultart gave a satisfactory account of his experience—motives for becoming a missionary, and the articles of his faith. Dr. Ryland prayed the ordination prayer, and Mr. Winterbotham, of Horsley, gave him a very excellent charge, from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." Mr. Bidlake, supplying at the Tabernacle, concluded in prayer. The service continued from half-past six in the evening till half-past nine. The congregation was much crowded, and appeared greatly interested by the different services.

INTERRUPTION *OF PUBLIC WORSHIP.*

During the last two years, the minister and congregation of Protestant dissenters at Bradninch, Devon, have been grossly insulted, and frequently interrupted by stones thrown against the doors of the meeting-house, loud shoutings, and profane swearing under the windows, and around the doors, during divine service, by which many persons in the congregation have been seriously alarmed, and very often much disturbed, by the disorderly behaviour of some evil disposed persons within the meeting-house.

Three persons were on Monday, Nov. 25, 1816, brought before the magistrates at the Guildhall for disturbing several serious persons in the congregation during divine service, on Lord's-day evening the 17th; when, to avoid being bound over to appear at the quarter sessions, they agreed to pay all the expenses of the prosecution—to give twenty shillings in bread to the poor, at the discretion of the mayor, and publicly to beg pardon of the minister and congregation in the open court, which they immediately did, and the prosecution was stayed.

The magistrates attended in the most handsome and impartial manner to this application, and publicly expressed their approbation of the lenity shown by the prosecutors, (this being the first appli-

cation of the kind, and the parties poor,) and very earnestly admonished a full court to avoid any future interruption, as in any similar application, the law would be allowed to take its course in a full conviction.

ASSOCIATIONS.

FAKENHAM, NORFOLK.

The ministers of five Baptist churches in the county of Norfolk, met in association at Fakenham, on Wednesday, June 5, 1816. Two sermons were preached by Messrs. Carver, of Necton, and Natcher, of Ellingham, from Psalm lxviii. 20, and John, iii. 7. In the evening, Mr. Gillson, of Burnham, (Independent) preached from Heb. vii. 25, on Christ's ability to save.

SHREWSBURY.

A Society in aid of missionary exertions has been formed at Shrewsbury, at the Baptist meeting-house. This originated, they say in their printed Resolutions, from "several of our friends having their minds impressed with the importance of doing something toward the conversion of the Heathen; and having frequently conversed with each other upon the subject." The Resolutions relate to the "State of the Heathen—Need of the Scriptures—Progress of the Translations—Designation of the Society, *viz.* The Shrewsbury Association, *in aid of the Translations of the Holy Scriptures into the languages of the East;*" founded September 15, 1816.

NEW MEETINGS OPENED.

ISLE-ABBOTTS, SOMERSET.

On Wednesday, December 4, 1816, a Baptist meeting-house, at Isle-Abbotts, was opened for divine worship. In the morning, the Rev. Mr. Wells, of Lambrook, read the scriptures, and prayed; the Rev. R Horsey, of Taunton, preached, from Exod. xx. 24, "In all places where I record my name," &c. and concluded. In the afternoon, the Rev. Mr. Bidlake, (Independent,) of South Petherton, prayed; the Rev. S. R. Pettard, (Independent,) of Somerton, preached, from Isaiah, xlii. 8, "I am the Lord," &c. In the evening, Mr. Horsey prayed; Mr. Toms, of Chard, preached, from Psalm xc. 17.

The building is a plain and substantial stone edifice, 40 by 28 feet; the expense of building, including that of the freehold spot on which it stands, is £350; the congregation, consisting of poor farmers and labourers, and few in number, have raised among themselves the sum of £160; for the remainder £190 an appeal must be made to the religious public. The day will be long remembered by many.

Isle-Abbotts stands in the centre of six parishes, all within one mile and a half, in neither of which is any meeting-house *of any* denomination.

HUNMANBY, YORKSHIRE.

December 5th, 1816, a new place of worship was opened at Hunmanby, near Bridlington, Yorkshire.

Morning Service—Mr. Bury, of Bishop Burton, prayed; Mr. Birt, of Hull, preached, from Luke, i. 32. Mr. Normanton, of Great Driffield, concluded in prayer.

Afternoon Service—Mr. Perkins, student of Bradford, read suitable portions of scripture, and prayed; Mr Arbon, of Hull, preached, from Psalm cxlvii. 2, 3. Mr. Beard, of Scarborough, concluded in prayer

Evening Service—Mr. Harness, of Bridlington, prayed; Dr. Steadman, of Bradford, preached, from John xxi. 15. and concluded in prayer. Mr. Sykes, of Scarborough, read the hymns.

The whole services were solemn, and highly interesting.

BRINEPOOL.

On the 13th and 14th of February, 1817, a new meeting-house, 30 feet by 24 belonging to the Baptist denomination, was opened for public worship, at Pwllhely, (Brinepool,) Carnarvonshire. Rev. S James, of Nevin, commenced the services of the day, with reading and prayer; Rev J. Roberts, of Amlwch, preached, from Psalm cxviii. 25; Rev. C. Evans, of Llangefni, from Rom. iv. 5. Met on Friday morning, at ten o'clock; Rev. R. Williams prayed, and Rev. J. Roberts, of Amlwch preached, from Isaiah, xlv. 22; and the Rev. J. Edwards, of Ruthin, from Gal. iii. 13. Assembled at two in the afternoon, the devotional service by the Rev. E Jones, itinerant preacher; Rev. R. Ambrose, of Bangor, preached, from Rev. xiv. 6; and the Rev. C. Evans, of Llangefni, from Isaiah, lxvi. 24. The congregation re-assembled at six in the evening: Rev. J. Roberts, of Amlwch, prayed; Rev. J. B. Roberts, of Garreg-fawr, preached, from 2 Cor. x. 4; and the Rev. J. Ed-

wards, of Ruthin, from Luke, xxiv. 47. All the services were very numerously attended, and conducted with great solemnity; a deep impression seemed to be made on all present.

The laborious Rev. C. Evans, of Llangefni, preached on the following Sunday evening, in the new chapel: the house was not sufficient to contain the hearers; consequently, he preached from the window.

Before Mr. S. James, of Nevin, came to this part, from South Wales, there were only two members belonging to the Baptists in this town. Brother James began his itinerant labours in the place, about four years since; about six months ago, a new church was formed, consisting of fifteen members; Rev. J. Prichard, of Pennel, is their pastor at present.

YAXHAM, NORFOLK.

On the 13th of March, a small meeting-house, in the Particular Baptist connection, was opened at Yaxham, near East Dereham, in the county of Norfolk, when two sermons were preached, one in the morning, by the Rev. Joseph Kinghorn, of Norwich; and the other in the evening, by the Rev. Samuel Green, of East Dereham. The place was well attended, and the blessing of God enlivened his worship.

Mr. Timothy Durrant, a benevolent farmer in the parish, to whom the place belongs, has fitted it up at his own expense, and preaches in it every Lord's-day evening, to an attentive people. It is pleasing to observe the increase of hearers in the several congregations in East Dereham, and the adjacent villages. May it be followed with the divine blessing, that many souls may be brought to God, through Jesus Christ.

ORDINATIONS.

QUAINTON.

Jan. 29, 1817, Mr. Daniel Walker was ordained pastor of the Baptist church at Quainton, Bucks. Brother Williams, of Waddesdon, delivered the charge, from Prov. xiii. 17; brother Tyler, of Haddenham, preached to the church, from Eph v. 17; and brother Wilson, (Independent) from Winslow, preached in the evening, from Acts, iv. 33: Messrs. Collett of Swanburn, and Field, of Buckingham, engaged in the other services of the day.

The gospel has lately been introduced, with pleasing prospects of success, into the dark village of Quainton; and a small, neat place of worship, has been fitted up, by the generous exertions of Mr. J. Cox, Dereham Lodge.

Most of the members were dismissed from the Baptist church, Waddesdon Hill, and formed into a separate society, September 29, 1816. May the little one soon become a thousand; hasten it in thy time, O Lord!

NEW MILL, TRING, HERTS.

On Wednesday, January 1, 1817, Mr. D Clarabut was ordained pastor over the Baptist church at New Mill, near Tring, Herts. The Rev. W. Groser, of Watford, began the solemn service of the day, by reading suitable portions of scripture, and prayer. The Rev. W. Tomlin, of Chesham, stated the grounds of dissent; explained the nature of a gospel church; asked the usual questions, and received the confession of faith. The Rev. Dr. Rippon offered the ordination prayer, with the imposition of hands. The Rev. J. Giles, of Eythorne, (by which church Mr. Clarabut was called to the ministry,) gave the charge, from Gen. xliii. 29, "God be gracious unto thee, my son." The Rev. J. Ivimey delivered a suitable address to the church, from 2 Cor. vi. 16. The Rev. Mr. Godwin, of Missenden, concluded in prayer.

Met in the evening at Tring, in the meeting-house of the second Baptist church. The Rev. Mr. Gunn, of Aylesbury, (Independent) began with prayer; the Rev. Dr. Rippon preached, from 1 Kings, iii. 5, "Ask what I shall give thee;" and the Rev. Mr. Williams, of Waddesdon Hill, concluded the truly solemn and impressive services of the day.

SCARBOROUGH.

Dec. 4, 1816, Mr. Sykes, (late student at the Bradford Academy,) was ordained to the pastoral office of the Baptist church at Scarborough. Mr. Beard read suitable portions of scripture, and prayed; Mr. Harness, of Bridlington, delivered the introductory discourse, and asked the usual questions; the venerable Mr. Hague, of Scarborough, who had been for many years the successful minister of Christ, and beloved pastor of that church, prayed the ordination prayer; Dr. Steadman, of Bradford, gave the charge, from 1 Cor. xvi. 10; and Mr. Arbon, of Hull, concluded in prayer. Mr. Birt, of Hull, preached in the afternoon, from Ezra, x. 4; and Dr. Steadman again in the evening, from Eph. ii. 7.

Poetry.

EPITAPH

ON THE LATE REV. ANDREW FULLER.

The following Inscription, written in Memory of the late Rev. Andrew Fuller, cut in Roman Capitals on a neat statuary marble Tablet, is placed in the Baptist Meeting-House at Kettering.

In Memory of their revered and beloved Pastor,
The Reverend ANDREW FULLER,
The Church and Congregation have erected this Tablet.
His ardent Piety,
The strength and soundness of his Judgment,
His intimate knowledge of the human heart,
And his profound acquaintance with the Scriptures,
Eminently qualified him for the Ministerial Office,
Which he sustained amongst them thirty-two Years.
The Force and Originality of his Genius,
Aided by undaunted Firmness,
Raised him from Obscurity
To high Distinction in the Religious World.
By the Wisdom of his Plans,
And by his unwearied Diligence in executing them,
He rendered the most important Services
To the BAPTIST MISSIONARY SOCIETY;
Of which he was the Secretary from its commencement,
And to the Prosperity of which he devoted his Life.
In addition to his other Labours,
His Writings are numerous and celebrated.
He Died May 7, 1815, Aged 61.

LINES,

Addressed to the Infant Daughter of E. & S. B.

16th OF JANUARY, 1817,

THE MORNING AFTER HER BIRTH.

SHALL I greet thee, little stranger?
Shall I hail thy entrance here?
Launch'd upon a sea of danger;
Ent'ring on a world of care!

Winter's snowy blasts were howling,
On the eve that gave thee birth;
Poverty, with features scowling,
Chill'd the lowly sons of earth.

Can I, then, with bosom glowing,
Bid thee welcome here below;
When a nation's tears are flowing,
O'er the scenes of want and wo?

Yes, I may!—the snow-drop bursting,
Through the wintry clod appears;
Lovely flow'ret—Heaven's own nursling,
Though it since hath'd with tears!

So meek stranger—unassuming—
May appear thy lovely form;
Harbinger of scenes more blooming,
Flower of promise—in the storm.

Come, receive the fond caressing,
Of thy parents' tend'rest love;
And may God's *peculiar blessing*,
Be *thy dow'ry* from above.

Sweeter boon—or richer treasure,
Not the wide world can bestow;
'Tis the soul of ev'ry pleasure,
Antidote of ev'ry wo.

May thy life's progressive story,
Like the dawning light of day;
Fed by heav'n—increase in glory,
Till the shadows die away.

Soaring then on rapid pinions,
Toward the source of purest light;
May thy soul, from sin's dominions,
Take her everlasting flight.

J. H.

Naibworth, January 16, 1817.

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Evennett pinxt

REV. IOHN SAFFERY.

Aetatum 42

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THE

Baptist Magazine.

MAY, 1817.

MEMOIR OF MR. JOHN SKIDMORE,

THIRTY-THREE YEARS DEACON OF THE BAPTIST CHURCH AT *COZELEY, STAFFORDSHIRE:*

WHO DIED MARCH 9, 1817, AGED 63.

IT is recorded by the sacred historian, that our dear Lord and Master "went about doing good!" and it may be confidently affirmed of all his genuine disciples, that they are ardently desirous of copying the bright example of their illustrious Leader. All real Christians live for the glory of God, and the good of their fellow-creatures; hence it is that they are justly termed "the salt of the earth," and "the lights of the world." Objects are generally and properly esteemed in proportion to their utility. The builders of the Pyramids are buried in merited oblivion, but the well of Jacob still retains his name. And whose names are those that are ever fresh and verdant in our memory, "Oft breath'd in sighs, and utter'd with a tear?" They are the names, not of the rich, of the noble, or of the ambitious, but of those excellent characters who have been eminently useful in their day and generation—of those endeared and affectionate parents, whose whole hearts were anxiously occupied in educating their children for a happy eternity—of those beloved ministers the Baxters and Bunyans, the Watts's and Herveys, the Brainerds Pearces and Fullers, of the years that are past, who evidently "travailed in birth till Christ was formed in their hearts the hope of glory"—of those faithful, kind, and diligent officers and members of our churches, who were "steadfast and unmoveable, always abounding in the work of the Lord."

Estimated by the standard of usefulness, I should claim no mean place among the truly pious for my departed friend and brother. It may indeed be affirmed of him, that he principally valued life because it furnished him with opportunities of glorifying God, and doing good to man.

In the early part of his illness, I requested him to give me a brief outline of the way by which he had been "led through the wilderness" for more than forty years: he readily complied with my request.

"I hope," said he, "that my father and mother are in heaven: they were baptized at Bromsgrove when nearly seventy years of age, and departed this life

possessing a hope full of immortality and eternal life. They often led me, when a boy, to hear the word of God at Netherton, where Messrs. M'Gowan and Mason were accustomed to preach. In the early part of my life, though blessed with pious parents, I lived but too long 'without God, and without hope in the world;' yet conscience often severely stung me, and plainly told me, that the way of sin was the road to hell. When I was about twenty-three years of age, I settled in life: my wife was a member among the Wesleyan friends. I accompanied her to the house of God; I was particularly gratified with the singing, and my heart was often much affected with the petitions which were addressed to a throne of grace on my personal account.

"Under the preaching of the word of God, the impression, of which I had long been conscious, of the importance and necessity of being religious, and of my wretched condition as a sinner and a wanderer from God, were much deepened, so that I often shed tears at the recollection of my past life. I frequently went into secret places to pray; I saw myself a miserable perishing sinner, and I had the most solemn and affecting views of death, judgment, and eternity. I began to know God in a different way to what I had ever done before; he appeared to me incomparable in holiness, justice, wisdom, goodness, and majesty. It grieved my very heart to think that I had sinned against so excellent a Being. I had indeed a secret hope that I might possibly find mercy, but yet I was not without a high degree of fear lest he should cut me off in my sins, and send me, as I knew he justly might, to hell. I think I was a quarter of a year at least, earnestly longing for divine mercy, and praying and seeking after it. I often found some ease of mind, and my hope that God would be gracious to me was strengthened, by frequently pouring out my soul before him in a secret place in the pit in which I laboured, and to which I daily, and sometimes often in a day, resorted. I well recollect, that I had a tender fear lest I should say or do any thing to offend God.

"When I saw a Bible, I used to think what a wretch I had been to neglect this blessed book. It was the fervent wish of my heart, that the Lord would open my understanding to understand the scriptures. I have often heard you speak in the pulpit of binding the gospel to your heart; in those days I often literally bound the Bible to my bosom with unspeakable emotions.

"I fear that my wife, though a professor of religion, was a stranger to real piety. When my mind was most distressed on account of my sins, I came home one evening, and as there was public worship, I determined to attend on it. She violently opposed me, and fastened the door. Not willing unpleasantly to contest the point with her, I silently went up stairs, and got through the casement. My mind at that time was exceedingly troubled—I thought that I should certainly be lost: I stood still to pray as I went along, and I cried with great earnestness to God for mercy, as it really appeared to me that I was actually dropping into hell. I shall never forget that evening; while I was praying, heaven seemed to open around me; divine light, like a flash of lightning, brake in upon

my mind; God appeared to my view arrayed in infinite loveliness, and as my reconciled God and Father through Jesus Christ. I could not contain my joy: I told all around me of the goodness and mercy of God. For a long time I enjoyed a savour of this divine visit; I immediately joined the society, and continued in it about three years.

"When I became acquainted with my present wife, I found that her views had been altered respecting baptism, and some of the principal doctrines of the gospel. My mind had also, from a careful perusal of the word of God, become changed on the same subjects; we thought it our duty, therefore, to join the Baptists: we were accordingly baptized by Mr. James Butterworth, at Bromsgrove, and we united ourselves to the Baptist society at Brettell-lane. The day on which we publicly devoted ourselves to God in this solemn ordinance with seven others, was eminently happy. We indeed, like the eunuch, 'went on our way rejoicing!' Never shall I forget the delightful communion we enjoyed with each other as we returned from Bromsgrove to Brettell-lane, to our own habitation. My mind was greatly elevated in praise and thanksgiving.

"I met with much persecution among my companions in the pit, on account of my profession of religion. One man especially for some time was accustomed to curse me, and stripped to fight me; but God in great kindness kept me by his grace from speaking or acting improperly.

"Soon after I joined the church, I was ordained deacon with the late Mr. Thomas Green. The state of the church was very trying at that period; we had a great deal of trouble in visiting disorderly members, who did not fill up their places in the sanctuary, or at the Lord's-table. I occupied the office of deacon among them for about three years.

"It is, I believe, thirty four years last December, since I was called by the providence of God to reside at Cozeley. The two families of Messrs. Thomas and John Smith had previously settled in this neighbourhood. They had gone to worship with the congregation at Dudley, a distance of about three miles, for more than seven years. I found it very inconvenient to go so far on the Lord's-day; and after I had been here a few months, I proposed to our friends that we should endeavour to establish the worship of God among ourselves. After a prayer meeting to supplicate the guidance and blessing of God, we licensed a house, and invited the ministers around us to officiate occasionally. Brethren Thomas Smith and Baylis also supplied us. The house was thronged with attendants; and about a year and a half after the church was formed at Cozeley, I procured my dismission from Brettell-lane, and joined it as a deacon. Soon afterwards Mr. Bissell, who had been an Independent, and a member of the church at Gosnall, was baptized, and joined our little society. We built a meeting-house, and called Messrs. Smith and Bissell to be joint pastors: they accepted the call, and were ordained over us. Since their departure, you are personally acquainted with my history."

I asked him, whether he was not sometimes alarmed to go so frequently into the coal-pits?

and whether he had not met with many remarkable deliverances? He replied,

"Previously to my possessing a well-grounded hope of the pardon of my sins, I was oftentimes much alarmed, lest I should be cut off in my ungodliness, and perish; but afterwards I was not conscious of any timidity. I endeavoured to commit myself, and all my concerns, into the hands of my heavenly Father.

"I have, indeed, met with a multitude of deliverances. Large quantities of coals have often fallen around me; I have been in the most imminent danger, but yet have been preserved. To my own view it appears as if God had, on some occasions, laid hold of my hand, and led me into a place of safety.

"I laboured in the coal-pits from my earliest years; and when a boy, I drove the horse with the coals from the extremity of the pit to the shaft: one day, a part of a pillar fell as I passed by it—a piece of it cut me badly above my eye: I still, you see, retain marks of the wound, and shall carry it to the grave.

"I had once occasion to take a knob, or sperm, out of a rib of coal. I had been at work on it nearly two hours, and I could not stir it; a sudden thought darted through my mind, that I had better go away from it, and rest me a little—I did so—another man instantly took up my instrument, and the first blow he struck, the coals burst on him, and crushed him to pieces.

"In another pit, in which I worked, a great quantity of coals had fallen in the night—I agreed with another man to set up a tree as a prop, to make the road safe for the horse to pass along; while engaged in this attempt, I heard a noise as if the coals above us were moving—I instantly leaped back, and was preserved—my poor companion, however, had his thigh broken, and was so dreadfully mangled, that he was scarcely ever well any more; his two sons also were under the coals that had fallen—we laboured hard to rescue them, but were much intimidated by the assertions of several of the colliers, that the foot-coal was coming down—if it had, they must have perished—if ever I prayed in my life, it was at that moment, that it might not fall, and it did not, till we had got them out of danger.

"There was a man in one pit, in which I laboured, who was a great enemy to me: I had been often persecuted by him, and I had no doubt but that he was frequently watching to do me a serious injury. One day as I was going down the shaft, he threw after me a pair of tacklers, consisting of four heavy chains—they passed me nearly at the bottom of the pit—had they struck me, I must have been inevitably killed. I could mention many other instances; but there is no end to God's loving-kindnesses! Goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever."

He had not worked as a collier for many years; God had blessed him in his circumstances, and he was appointed bailiff over several large collieries. As a father, he was kind and pious; as a friend, affectionate and faithful; as a neighbour, "ready to every good word and work;" as a member of society, scrupulously honest and benevolent; as a deacon, an example to most of his brethren in office; as a Christian, sound in his princi-

ples, and exemplary in his conduct; and as an occasional preacher, acceptable and useful.

In his last affliction, when I first visited him, he said, "I have been thinking that this affliction is for my end—the children of Israel were a typical people, and they were in the wilderness forty years; I have known very few who have lived much longer than forty years after they had been called by divine grace—I have been more than this period in the ways of the Lord, and I think he is now calling me home."

At another time I asked him, how his mind was? He replied, "Though I have not all that joy and triumph I could wish, yet I have a good hope, which I would not part with for all the world."

I said, you are looking upwards to the mercy-seat of the Redeemer, are you not? "Why," said he, "my pain of body is so great, that I am incapable of any exercise. The great work is not now to be done. I know in whom I have believed. Ah! what should I do, if the great work was now to be done? Blessed be God, I have experienced his grace and mercy these many, many years. I find it to be with me now as Mr. Newton, in his last illness, said it was with him. I have almost forgot all but two things, that I am a great sinner, and that Christ is a great Saviour. Jesus Christ came into the world to save sinners. He is my hope—he is my refuge—all my salvation, and all my desire." Frequently, when in great pain, he repeated the lines,

"Though painful at present,
'Twill cease before long;
And then, O how pleasant
The conqueror's song."

I said to him at parting, The Lord bless you—the great Physician of soul and body be with you! "That," said he, "is all I desire, that is all I want;

'Let others stretch their arms like seas,
And grasp in all the shore;
Grant me the visits of thy face,
And I desire no more.'"

The following sentiments, with many others of a similar kind, frequently dropped from his lips: "Lord Jesus! thou knowest my heart—I long to enjoy thy full salvation—thy love is better than wine, sweeter also than honey, or the honey-comb." "When the Lord calls me to die, I am not afraid—whom he loves, he loves to the end—I know that my Redeemer liveth—though worms destroy this body, yet in my flesh shall I see God." "The wages of sin is death, but not to me—sin is the sting of death, but death to me has lost his sting—the gift of God is eternal life, through Jesus Christ our Lord." "I'll die with a clear conscience, and be pure from the blood of all men." Hence he warned all his relatives to flee from the wrath to come. To one of them he said, "Remember! you must live the life of the righteous, if you would die his death.—You must soon die, and after death the judgment."

I took a solemn farewel of him, as I was about to leave home for a few days; during my absence, his brother deacon, who for many years had acted with him, with the utmost harmony and affection, made the following memoranda:—"Inquiring how he was? he replied, 'Very bad—life is become burdensome—when shall I exchange earth for heaven? I would not live always.'

"At a second visit, I found him surrounded by several young friends, one of whom had just prayed with him; he was exhort-

ing each of them to a diligent attendance on the means of grace, and especially that they should revere the day of God. Something being said in reference to the state of the neighbourhood, he seemed to fear very much least the cause of the Redeemer should suffer on the account of it; his heart, like Eli's, trembled for the ark of God. Often, when conversing about heaven, and his arrival thither, alluding to a passage in Jeremiah, xiii. he would exclaim, 'When shall it once be?' On another occasion, grasping the hand of my wife, he said, 'Ah! sister W——! sister W——!

'Array'd in glorious light,
Shall these vile bodies shine;
And ev'ry look, and ev'ry face,
Be heav'nly and divine.'

And pausing a little to recover strength, he said very feelingly, 'Can it be?—Will it be?—Shall it be?—that a sinner so unworthy, should be thus honoured?'

"At another time I found him looking forward to his approaching departure, and often exclaiming, 'When shall it once be? I find a union with you that will never be dissolved—we have lived together, shall lie together, and, I trust, rise together.'

"The last time I saw him was on the morning of the Sabbath on which he departed. I found him much altered, and evidently approaching the moment of his dissolution. He spoke with great difficulty; and being asked, whether I should pray with him, he made no immediate reply: on the question being repeated, he said in a tone of surprise, 'Pray! you know I have no objection to prayer, but have loved it these many years.' I knelt down with the mourning family, and committed his departing spirit into the hands of his covenant God and Father in Christ, and took a final leave of him. Thus our intercourse on earth was concluded, or rather suspended, till we shall meet with the redeemed from every nation, kindred, people, and tongue, to celebrate the riches of his grace, who 'has loved us, and washed us from our sins in his own blood.'"

I returned home on the Saturday previous to his departure. I was happy to find that no material change had taken place. As soon as I could, I visited him. He readily recognized my voice; and, much affected, he exclaimed, "My dear, dear brother! I did not expect to see you again, but I am indeed glad that you are returned."—He asked for a little water; I gave him some repeatedly.—"Ah!" said he, "Dives had not a drop of cold water to cool his parched tongue—but how different is, and will be, my portion!" Yes, said I, my dear brother, the Redeemer will soon put into your hands a cup of unmingled joy. "I wanted to tell you," said he, "that my other son has given me a very satisfactory account of his conversion to God. Both my sons are now safe on the Rock of Ages—could I see my daughters in similar circumstances, I should die happy. Well, I am not without hope."

The last words he said to me were, "God Almighty bless you, in your body, and in your soul—in your family and connexions—in the church and in the world—and make you wise to win souls to Christ. I am so weak, I can say no more."

The next morning, which was the Sabbath, there was a visible change. He said to one of his sons, "Do not take your eyes off me any more:" wishing him to

observe with what tranquillity and joy a Christian can die. About twenty minutes before his departure, he said, "Come, Lord Jesus! come quickly!" The last word he uttered was, "Hark!" which he mentioned repeatedly, with great emphasis; as if the triumphant songs of the redeemed, in which he was so soon to share a part, were already breaking on his listening and attentive ear. And while we were praying in the sanctuary, that when he should leave his mourning family, he might find himself surrounded by ministering spirits in glory, he calmly entered on the rest that remaineth for the people of God.

I preached his funeral sermon, at his own desire, from Eph. ii. 8. to a large concourse of people. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Cozeley. B. H. D.

REMARKABLE DREAM OF THE LATE DR. DODDRIDGE.

To the Editors of the Baptist Magazine.

You have inserted, I perceive, in the last Number of your valuable Miscellany, an account of a remarkable dream of Dr. Doddridge. In most respects it accords with the particulars which I remember to have heard many years since, from a minister yet living, who, in his earliest youth, knew Dr. Doddridge, and who, I believe, had them from his own lips. A few circumstances, however, were mentioned, which your statement does not include: I take the freedom of hinting at them.

One respects the incident which gave occasion to this remarkable excursion of a sanctified imagination. When Dr. Clark and Dr. Doddridge were both in London, they agreed to spend all their evenings together at a respectable inn where they slept, that they might have the comfort and privilege of mutual friendly conversation. It was on one of these evenings, and, I think, on the Sabbath, that the conference which you have mentioned took place. The dream commenced as you state, with an imagination that he was dangerously ill; not, however, at a friend's house, but at the inn, and on the very bed on which he was lying. He supposed himself, in these circumstances, to be visited by a physician, who told him of his danger, and by Christian friends and relatives, who came to bid him farewel. And he felt the joy and hope which have often been realized on the bed of death.

The subsequent particulars perfectly agree with my valuable friend's narration, as far as the introduction of the disembodied spirit to the magnificent palace, where he was to be introduced to his beloved Redeemer. But beyond this, the order of the vision seems to be reversed. The circumstances, as they were related to me, were these:

The angelic guide, after explaining to him, that in this place his divine Master intended to favour him with his presence, and exhorting him to prepare for the interview, left him alone. *In this interval* he observed the room to be hung round with pictures, containing the history of his own life. The first in the series represented him an infant laid out as a corpse, in allusion to a fact related by his biographer, "So destitute was he at his birth of the signs of life, that he was laid aside as dead.

One, however, of the attendants, thinking that she perceived some motion or breath in him, cherished with such assiduous care the almost expiring flame, that it was happily preserved for the benefit of the world." And the last picture represented him, according to the commencement of the dream, dying on the bed at the inn in London, where he actually was at the time.

While his mind was occupied with the course of reflections awakened by these pictures, his divine Master entered the room, the effect of which was so overpowering, that, like John, "he fell at his feet as dead." He was raised by the repetition of those sublimely consolatory words, "Fear not; I am the first, and the last; I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of the unseen world, and of death." It then seemed to him, that the Lord Jesus, after squeezing the juice of some grapes into the cup which was on the table, drank of it himself, and then presented it to the astonished and grateful guest, saying, "In commemorating my death, you have often repeated what I said to my disciples, 'I will no more drink with you of the fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father.' That day is now come." Upon this the Doctor drank of the cup, filled, as your account says, with such transports of gratitude, awe, and admiration, that he was ready to sink under it. After a pause, the gracious Redeemer addressed him in such words as these: "This is not heaven; it is only a faint and distant representation of the glory to be revealed, as is suited to your mortal nature, and is designed to animate you to a more active, vigorous, and determined zeal in my service on earth. Be thou faithful unto death, and I will give thee a crown of life."

Under the lively impression of this charge, he awoke. The hymns which you mention might probably arise out of all the circumstances of this remarkable impression on the imagination; and on inspection it will be found, that the last verse of it bears a remarkable analogy to the order of the dream now mentioned—

"Yes, with these prospects full in sight,
I wait thy signal for my flight;
For while thy service I pursue,
I find my heav'n begun below."

A FREQUENT READER.

Romney, March 11, 1817.

CHRISTIAN BENEVOLENCE.

"—— I CAN conceive a still loftier flight of humanity—a man, the aspiring of whose heart for the good of man, knows no limitations; whose longings, and whose conceptions on this subject, overleap all the barriers of geography—who, looking on himself as a brother of the species, links every spare energy that belongs to him, with the cause of its amelioration—who can embrace within the grasp of his ample desires, the whole family of mankind—and who, in obedience to a heaven-born movement of principle within him, separates himself to some big and busy enterprize, which is to tell on the moral destinies of the world. Oh! could such a man mix up the softenings of private virtue, with the habit of so sublime a comprehension—if, amid those magnificent darings of thought and of performance, the mildness of his benignant eye could still continue to cheer the

retreat of his family, and to spread the charm and the sacredness of piety among all its members—could he even mingle himself in all the gentleness of a soothed and a smiling heart, with the playfulness of his children—and also find strength to shed the blessings of his presence and his counsel over the vicinity around him;—oh! would not the combination of so much grace with so much loftiness, only serve the more to aggrandize him? Would not the one ingredient of a character so rare, go to illustrate and magnify the other? And would not you pronounce him to be the fairest specimen of our nature, who could so call out all your tenderness, while he challenged and compelled all your veneration.

"Nor can I proceed without adverting to the way in which this last and this largest style of benevolence is exemplified in our own country—where the spirit of the gospel has given to many of its enlightened disciples, the impulse of such a philanthropy, as carries abroad their wishes, and their endeavours, to the very outskirts of human population—a philanthropy of which, if you asked the extent or the boundary of its field, we should answer, in the language of inspiration, 'that the field is the world'—a philanthropy which overlooks all the distinctions of cast and of colour, and spreads its ample regards over the whole brotherhood of the species; a philanthropy which attaches itself to man in the general; to man throughout all his varieties; to man as the partaker of our common nature, and who, in whatever clime or latitude you may meet with him, is found to breathe the same sympathies, and to possess the same high capabilities, both of bliss and of improvement. It is true, that upon this subject, there is often a loose and unsettled magnificence of thought, which is fruitful of nothing but empty speculation. But the men to whom I allude, have not imaged the enterprize in the form of a thing unknown: they have given it a local habitation. They have bodied it forth in deed and in accomplishment. They have turned the dream into reality. In them the power of a lofty generalization meets with the happiest attemperament, in the principle and perseverance, and all the chastening and subduing virtues of the New Testament. And were I in search of that fine union of grace and of greatness, which I have now been insisting on, and in virtue of which, the enlightened Christian can, at once, find room in his bosom for the concerns of universal humanity, and for the play of kindliness towards every individual he meets with—I could no where more readily expect to find it, than with the worthies of our own land—the Howard of a former generation, who paced it over Europe, in quest of the unseen wretchedness which abounds in it—or in such men of our present generation, as Wilberforce, who lifted his unwearied voice against the biggest outrage ever practised on our nature, till he wrought its extermination — and Clarkson, who plied his assiduous task at rearing the materials of its impressive history, and at length carried, for this righteous cause, the mind of Parliament—and Carey, from whose hand the generations of the East are now receiving the elements of their moral renovation—and, in fine, those holy and devoted men, who count

not their lives dear unto them, but going forth every year from the island of our habitation, carry the message of heaven over the face of the world; and, in the front of severest obloquy, are now labouring in remotest lands, and are reclaiming another, and another portion, from the wastes of dark and fallen humanity; and are widening the domains of gospel light, and gospel principle, amongst them, and are spreading a moral beauty around every spot on which they pitch their lowly tabernacle: and are at length compelling even the eye and the testimony of gainsayers by the success of their noble enterprize; and are forcing the exclamation of delighted surprise from the charmed and the arrested traveller, as he looks at the softening tints which they are now spreading over the wilderness, and as he hears the sound of the chapel bell; and as in those haunts, where, at the distance of half a generation, savages would have scowled upon his path, he regales himself with the hum of missionary schools, and the lovely spectacle of peaceful and Christian villages."

Chalmers's Discourses on the Christian Revelation, &c. p. 172—177.

THE WARNING VOICE.

ALL scripture is given by inspiration of God, and is profitable for various purposes; but perhaps no part of the sacred volume is less regarded by us than that which consists of CAUTION. To an attentive mind, however, it will be truly interesting to observe, how large a portion of holy writ is of a cautionary kind, and in how many cases exhortation and caution are beautifully blended. "Trust in the Lord with all thine heart," is an important exhortation; but not less so the *caution*—and "lean not to thine own understanding."

The value of these cautions, however, is learned by slow degrees, and sometimes by very painful experience; for such is the folly and vanity of our minds, that in the day of enjoyment and prosperity, we overlook and disregard them—we think our mountain stands strong, and we shall never be moved: but many have learned, to their cost, that the cautions of scripture are important; and that they never can, nor shall be disregarded with impunity.

The object of this paper being to impress the mind of the Christian reader with the importance of watchfulness, in the most general and enlarged view, the following familiar remarks shall be founded upon a passage which, although it does not caution against any specific evil, seems to include them all, "Let him that thinketh he standeth, take heed lest he fall;" and in order to render them as perspicuous as possible, let us observe,

1. A state of supposed security.
2. An intimation of danger.
3. An exhortation to watchfulness.

1. *A state of supposed security.*—This is implied in the words, "Him that thinketh he standeth;" or he thinks he is secure, and he is very sincere in what he thinks, as was Peter, when he said, "Though all men should deny thee, yet will not I." This state of mind may, among other particulars, include the following:—He may "think he standeth" fast in the doctrines of grace, while others are found wavering.

He may "think he standeth" in a practice becoming the gospel, though many around him are inconsistent.

He may "think he standeth" fast in resisting sin, especially those sins which he knows to be constitutional, and which, therefore, most easily beset him.

He may "think he standeth" well in the estimation of fellow-Christians. Let these particulars be carefully reviewed; and let us,

2. *Notice the intimation of danger*—"lest he fall." What! a character in whom the above traits are really and truly to be found—fall!! Yes, dear reader, let us not be high minded, but fear; do not think thou art beyond the reach of the blast of temptation, even if all the things we have mentioned are descriptive of thy character. But if it be seriously asked, *Into what*, or in what senses, he that thinketh he standeth, may be permitted to fall? We reply,

He may become entangled in those errors against which he has cautioned others.

He may fall into a careless and disorderly walk and conversation.

He may fall into those sins, which he once imagined he could conquer almost at pleasure, and from which, above all others, he least expected danger.

He may fall into doubt and suspicion as to the reality of his religion, both in his own esteem and that of others. Many more particulars might be added here, but it is more in unison with the design proposed, to notice

3. *The exhortation to watchfulness*—"Let him take heed." If it is again asked seriously, and in the fear of God—*Of what* should he take heed? We reply,—Of being wise above that which is written—of self-confidence, and self-complacency — of building upon frames and feelings—of looking at gifts as certain evidences of grace—of entering with avidity into the spirit of the world—of going into the way of temptation—of the smallest occasions of sin—of indulging pride as to his own understanding—of murmuring at adverse providences—of being elated with prosperity. In one word, let him take heed of an evil heart of unbelief in departing from the living God.

In conclusion, these thoughts are affectionately recommended to those who "think they stand," and to those who have fallen, but are now returned to the Shepherd and Bishop of souls. Let the latter lay to heart the words of Jesus Christ to Peter, "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not—and when thou art converted, STRENGTHEN THY BRETHREN."

But what shall we say to a third class, who may glance at these thoughts, whose consciences tell them that they have awfully disregarded the salutary cautions of God's word; that they have fallen in some, or even *all*, the senses we have mentioned; but they now feel dissatisfied with the husks of error and sin, they are casting a wishful eye towards their Father's house, and are heartily desirous of returning to duty and to God. Let them say, (and all heaven will approve the resolution,) "I will arise, and go to my Father."

But here an objection will constantly arise—an objection which has sometimes been found to be the most piercing of any of the fiery darts of the wicked one, and

which no mere reasoning ever can overcome, *viz.* that all these delightful representations allude *only* to a sinner when *first* convinced of sin, and who first begins to think of returning to the Lord; and with the greatest promptitude the trembling soul will reply—"But my case is peculiar, it is not like the prodigal, he desired to return in time, and was received; but there is no hope *now*—it is too late; my case is more like the barren fig-tree, than that of the prodigal son."

Well, be it so: now look at the condescension of the Lord Jesus Christ, who, you will admit, knows the worst of your case. He will admit that you have been proud and self-sufficient—that you have been dreaming that in a spiritual sense you were rich, and increased in goods, and had need of nothing, and now you see the delusion and folly of your conduct; and it is very evident to your mind, that you are poor, and miserable, and wretched, and blind, and naked; and now the counsel of Satan is, that you should conclude, with the greatest certainty and apparent correctness, that there is no hope—that all your expectations are blasted, and like Job you say, "My days are past—my purposes are broken off." But how very different would be your conclusions, if the following words should be unfolded in all their beauty and majesty to your mind—"Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Now observe how different the counsel from the counsel of Satan and unbelief—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see: as many as I love, I rebuke and chasten; be zealous, therefore, and repent," &c. Do you want examples, think of Peter, and look again towards the holy temple; remember Hezekiah—God left him to try him, that he might know all that was in his heart. Go as a sinner, this character will certainly become you, if you can lay claim to nothing higher, and recollect the golden inscription—"Him that cometh unto me, I will in nowise cast out." B.

LETTERS

From the late Rev. Mr. Newton, of St. Mary Woolnoth, London, to a Baptist Minister.

(*Continued from* p. 364, vol. viii.)

No. XI.

DEAR SIR,

I thank you for the affectionate and affecting account of dear Mr. Trinder's* dismission. May you have ground to give one equally favourable of mine, if you survive me. It becomes me to be daily expecting my change; for though I am still remarkably favoured with health, I am advancing apace in my 70th year.

Mr. Trinder lived honourably, and died in peace. The great eulogium of those whom Paul mentions in Heb. xi. is, that they died in faith. They had their fears, faintings, failings, conflicts, and trials, like us; but they overcame by the blood of the Lamb, and the word of his testimony.

* See Dr. Rippon's Baptist Register, vol. ii. p. 386—303.

Now they are with him, whom they loved unseen. To him be all the praise! For themselves they have no more to say, than that he loved them, and washed them from their sins in his own blood.

Many pleasant hours have I spent at Northampton: I often recollect them with thankfulness, but now they are past like the years before the flood. I may say the same of Bedford: but most of those whom I knew and loved in those places, are either removed to a better world, or have changed their situations upon earth; and therefore it gives me the less concern to think, that I shall probably see Northampton and Bedford no more.

Many kind and dear friends the Lord has provided to comfort and counsel me in my pilgrimage. And I do not know that one friendship formed under the guidance of his providence, has been broken by contention or inconstancy on either side. But in a course of years, I have seen and felt many separations: my friends have dropped in succession, like leaves from a tree in autumn, but I hope to meet them again. Oh! what a meeting will that be, where we shall all, without cloud or vail, see him in whose presence is fulness of joy!

I prize my friends while I have them; but when the Lord calls them home, I do not much regret their removal. I know that he does every thing at the right time, and that it is far better for them to depart and be with Jesus. I love you, but I will not promise to weep for you should you go first. I believe that Mr. Trinder will be missed, and so would you, and so I hope shall I. It would be a poor thing indeed to live so as not to be a little missed when we are gone. But the residue of the Spirit is with him, and he will never want instruments to fulfil his will.

May the Lord conduct you home in peace and safety, and bless you greatly in all your connections. May we have grace to work while it is day, for the night cometh! Pray for us. I am always

Your affectionate friend,

JOHN NEWTON.

Nov. 6, 1794.

I had one dear friend, the loss of whom I thought would overwhelm me. But the Lord enables me to go on tolerably, and upon the whole comfortably, without her.

Strictures on a recent publication, entitled "Religious Liberty stated and enforced, on the principles of Scripture and Common Sense. In six Essays, with Notes and an Appendix. By Thomas Williams. pp. 224, octavo.

THESE Essays are—I. On the principles on which the Christian church is founded. II. The original terms of church communion. III. The duty of inquiry, and the right of private judgment and free discussion. IV. The spiritual nature of Christ's kingdom. V. The nature and effects of intolerance in religion. VI. Historic sketch of the rise and progress of intolerance and persecution.

In this work there is much that we approve, and much that we disapprove. The first essay appears to us very deficient. The statement which looks the most like a definition of "the principles on which the Christian church is founded," is in p. 11,

where the author says, "But wherein, then, did the unity of the primitive church consist? I answer, 'in a unity of principle (not of individual principles) and of affection.' There were certain grand points of faith in which they all substantially agreed, as instructed by the same spirit; while on other articles they were taught to exercise forbearance, and to receive each other *as Christ received them*—'not to doubtful disputations,' but in the exercise of mutual love." A more lax, indefinite statement, it would be difficult to produce. What were "the certain grand points of faith in which they all substantially agreed?" Should it be replied, Mr. Williams's theological sentiments are plainly exhibited in his book, and he must mean these; we ask again, but does he mean points *of faith* only; or does he include precepts and ordinances? Again, does he mean, by the "other articles" on which the primitive Christians "were taught to exercise forbearance, and to receive each other, as Christ received them,"—"articles," relating either to doctrine or duty, laid down by Christ, and which they were instructed to receive by his Spirit; or, "articles" which were *no part* of Christ's instruction, and the teaching of the Holy Ghost? Was there a general law that would repeal any doctrine or duty which was enforced by divine authority? If so, it should be stated, defined, and its application distinctly proved. This, however, is not done; and the partial, imperfect theory here laid down among our author's "fundamental principles," affects much of his subsequent reasoning.

His second essay, "on the original terms of church communion" must, in our opinion, be unsatisfactory to thinking men of all parties. All our readers know, that in this controverted subject, much will depend on the settlement of the single question, whether baptism was one of the original terms of communion? If they ask, what says Mr. Williams? they will be surprised to find that he has not a settled opinion respecting it! "Though baptism was *generally* previous to church communion, I am not sure that it was *always* so. Those who believed were usually baptized, and of course admitted to the Lord's-supper; yet it is possible, I may say *probable*, that from the first there *might be* exceptions." p. 32. No evidence, however, is produced, that bears on the point. What, then, is to be done with a person who is unbaptized? "I *doubt*," says Mr. W. "if any Christian church would be justified in refusing to admit him to communion *on that ground alone*." p. 34. Since he hesitates in his premises, he should not have been positive in his conclusion. Yet he finishes his essay by saying—"for any church to insist upon articles of faith, or rites of worship, as essential to communion, which they do *not* in conscience believe to be *necessary* to constitute a true Christian, is, in my view, treason against the King of saints." p. 38. Surely he ought to have proved by very cogent argument, that positive institutes have nothing to do with church communion, before he issued such a sweeping declaration as this. For on this plan, all those societies who believe baptism designed to be the appointed mode of professing Christianity, and therefore judge it requisite to communion; and

who conceive that they require it in obedience to the law of Jesus Christ, are accused of *treason!* We have heard of different sorts of treason; we have always looked upon charges of constructive treason with suspicion; but we never before heard of treason against any king, the crime of which consisted in punctual regard to his laws! Even supposing the laws mistaken, how can this offence be called *treason?* The whole of this essay has one bias; it is mainly directed against those of our denomination who plead for strict communion. They are often called *illiberal,* but we believe few of them would be guilty of such *illiberality* as the above statement exhibits.

On "the duty of inquiry," we agree with our author on the whole; and have as little fear as he has concerning the result of investigation. There is a bitterness in some men, which never did, and never will promote the kingdom of God. We do not apologize for such a temper as this; yet it will probably be found, that the church of Christ has usually had to maintain some part of the truth of the gospel against opposition. To plead the cause of truth in the "meekness of wisdom," is the duty of those who have the ability; and this involves not only the obligation which lies on *them* to inquire what is truth, but also the obligation which *others* are under to examine whether these things are so as they represent them. A litigious spirit is not the spirit of the gospel; but those who raise an outcry against controversy, either do not know, or they forget, that there is not a single sentiment which imparts consolation to their minds, that has not cost an arduous conflict.

We think Mr. Williams might have given a more complete reply than he has, to the argument for persecution from the Jewish law against *blasphemy.* Since God was the *King* of the Jewish state, blasphemy was not simply irreligion, it was *treason;* as it consisted in reviling the name of the King of Israel, and thus struck at his authority. It is manifest that no civil governor ever did, or ever will tolerate that which is a denial of his right to govern, and which at the same time is likely to set a dangerous example before his subjects. And it will be granted, that no legislator had such a right to enact a law that should punish blasphemy with death, as the *God of Israel.* That which *he* as the ruler of the people might claim, cannot be justly claimed by any *man* in any circumstances.

Those essays in the work now before us which relate to *intolerance,* bring forward a great number of facts and reasonings of the most striking kind. The intolerant *nature* of Popery is strongly displayed. The bias of the Catholic system always *was,* always *must be* in opposition to the dearest rights of mankind; and such is its structure, that this evil *cannot be eradicated.* Our objection to Roman Catholicism is not so much on account of its erroneous doctrine, as on account of its innate tendency to *slavery.* It knows not how to tolerate. *Tyranny* is its very soul. We are enemies to every thing that ought to be called persecution. If a Roman Catholic has reason to complain that he is in any respect abridged in his *religious privileges,* let him be heard, and let his wrongs be redressed. But if he wishes to have *political power,* the ques-

tion is fair, and ought to be put—How will his system permit him to use it?

Our author seems disposed to consider the charge of promoting persecution, as applicable to all parties, with scarcely an exception. The Quakers, we believe, are clear of this charge entirely; and we do not recollect that Mr. Williams affixes it on them. To these we may add the Baptists, who, we conceive, cannot be accused of having ever defiled their hands with blood. We should not have thought of saying any thing on this subject, had there not been many recent attempts made to fix a stigma upon us, by reviving the story of the bloody scenes at Munster. Mr. Williams slightly mentions it, and in a manner at which no man ought to be offended; but others have taken pains to hold it up to notice, with a design too evident to deceive any one. We recommend these persons to read certain parts of Mr. Williams's Essays; and if they are capable of receiving either reproof or instruction, they will blush, and for the future hold their peace.

It appears to us, that we are not implicated in the conduct of those who are called "the madmen of Munster;" and, therefore, in justice to ourselves, ought to repel the charge which is laid against us. We place our defence, not on the ground that the Munster insurrection began from political causes—that some of the first actors in it were Pædobaptists—and, that no party can be answerable, as a body, for the extravagant conduct of a few individuals, whose principles and practice they always condemn:—but we go farther;—we say, that there is no reason to believe that these men *were Baptists*. Had they been alive now, and were they men of character, no Baptist churches would have acknowledged them as brethren, except those who admit *Pædobaptists*. If the contrary can be proved, let whatever is truth be established. We have taken a little pains to look for evidence; and hitherto have found no reason to believe that these "German Anabaptists" adopted more than one part of our system. They did assert, that infants ought not to be baptized: thus far they agreed with us; and, also, that the only subjects of baptism were such as professed faith in Christ. But it does not appear that they admitted *immersion* to be the only mode in which baptism should be administered; and without this, they could not be called *Baptists*. The manner in which Calvin opposed the Anabaptists of his time, in his Institutions, clearly shows, that the point in debate had nothing to do with the mode of baptism. It is inconceivable that he should have written as he did, had his opponents contended that sprinkling was *not* baptism. We have consulted the writings of Luther on this subject, and have found reason to make the same remark on them. Dr. Featley, who confesses that he dipt his pen in gall, and whose impotent fury, in his "Dippers dipt," has often amused us, asserts, that the fortieth article of the "Anabaptists' Confession, (printed in 1644,) and which relates to "the way and manner of dispensing" the ordinance by immersion, "is wholly soured with the new leaven of Anabaptisme; I say the *new leaven*, for it cannot be proved, that any of the ancient Anabaptists maintained any such position." *Dippers dipt, p.* 187, *ed.* 1645. We feel no disposition

to rely on his historical accuracy, but as he had taken a great deal of pains to render the "Anabaptists" odious, and had detailed the Munster affair at great length, it is manifest, that could he have added the additional reproach, that they practised immersion, he would gladly have done it. Each of the above considerations possess some force, and altogether render the argument in our view very strong, that those engaged in the insurrection at Munster were *not* Baptists. If they *were*, how singular it is, not only that their practising immersion should not be *alleged*, but that it should even be *denied*. In addition to the above, Dr. Gill adduces direct evidence from Meshovius, that the "German Anabaptists" *sprinkled* those who applied to them for baptism.* We might easily extend our observations, but we prefer leaving the subject to the good sense and candour of our readers.

RESTRICTION ON WORSHIP IN JAMAICA.

To the Editors of the Baptist Magazine.

My mind was much affected on hearing that a law had passed the House of Assembly in Jamaica, imposing heavy fines, or six months' imprisonment, on all persons who should assemble for religious worship after sun-set.

As I have always found the weekly prayer-meetings, held by the church to which I belong, have a tendency, under the blessing of God, to revive and keep alive a sense of divine things on my heart, I could not help thinking of the worth of my privilege, and how sad a case it would be, if I was deprived by any human power of these blessed means of grace. Will you permit an individual, through the medium of your Magazine, earnestly and affectionately to entreat all our friends, ministers, and people, to lay this matter to heart—let us, in our secret, our social, and in our public devotions, remember our poor afflicted and oppressed negro brethren, and while we reflect, that on the side of the oppressors there is power, let us fervently implore that He, who is higher than the highest, would undertake for them; and let us not forget that the God we serve, can easily break the rod of the oppressor, or so comfort and support his people, that they shall be able to bear it till he sends deliverance.

While we are seeking the assistance of the Almighty, I trust our Missionary Society will do all in their power to counteract this great evil; and, among other things, send out a good supply of suitable books, and embrace every opportunity to promote the teaching of the natives to read the scriptures, that the knowledge of divine truth may no longer lie buried in ignorance and darkness.

If this feeble attempt to produce a spark should, under the Divine blessing, be blown up into a flame of pure devotion, I shall greatly rejoice, in the sure and certain hope, that praying breath will not be spent in vain.

A DEACON.

London, Mar. 18, 1817.

* See his Divine Right of Infant Baptism examined and disproved. Sold by Button & Son, Price 6d. See, also, Stennett's Answer to Russen. p. 243.

Juvenile Department.

HISTORICAL ESSAYS.

No. III.

The Introduction of Christianity into Britain.

WERE it within the reach of human exertion to induce a habit of impartial thinking, it would be conferring one of the greatest blessings on the youthful mind. While the far greater number of mankind suffer the early part of life to pass away in thoughtless ease, or ruinous pleasure, happily there are those who improve this invaluable period by diligent observation, prudent inquiry, and useful meditation; and who already find, "that wisdom's ways are ways of pleasantness, and all her paths are peace." Such highly favoured individuals, contrasting the present state of society amongst us with what is said of former periods, may very naturally ask, to what cause or causes may so important a change be attributed?

Though so much of the ancient history of this country is unknown, yet it is a gratification that we are in possession of sufficient information fairly to reply to so interesting a question: but, in the day in which we live, though more were lost, it would, perhaps, be possible to return an answer even beyond a mere probability: for it may be asserted, that there is but *one cause* to which it can be justly ascribed.

Examples are multiplying of the most effectual method of civilization in individual and national character. To what are we indebted for the delightful accounts occasionally transmitted from South Africa and India? What is best adapted to reform and instruct the rude inhabitants of those countries? Leaving those distant regions for examples less remote, what has begun to meliorate the condition of that long-neglected, though sister-country—Ireland? What has begun to show the needless, the ridiculous rites, of so sinful a superstition as there prevails; and to expose the criminal penances of those habitations of cruelty?* It is the same cause that frequently transforms the character of one and another around us; it is that which we have seen, and which we continue to see, induce industry where laziness was conspicuous; a love of virtue, where vice was habitual: piety, where infidelity disgraced; and a successful love of study, where thoughtlessness and ignorance reigned. It is that which converted a hardened malefactor into a humble penitent, a sincere persecutor into an equally sincere apostle. It is a cordial reception of Christianity, that most admirable of systems—that divine blessing to man!

"God is love" is a beautiful scriptural declaration, illustrated in every book of the divine oracles, and confirmed by the connected events of providence and grace. Purposes of mercy towards rebellious man, we are informed, eternally occupied the mind of God; and more than an intimation of them was graciously given to the first human sinner. The typical dispensation that succeeded, with the whole tenour of the prophetic writings, unfolded them; and the advent, the incarnation, the death, the resurrection, and ascension of Immanuel, formed a lustre of evidence which none but the wilfully ignorant, and the awfully obdurate, could resist; for angels rejoiced in the facts, singing, "Glory to God in the highest, and on earth peace, good-will toward men;" and they ever desire to look into such wonderful things. "Go teach all nations, baptizing them in the name of the

* Let the reader peruse the interesting narrative of the conversion of the Harts, recently published by the Baptist Irish Society.

Father, and of the Son, and of the Holy Ghost," said the Saviour after he had risen; and his apostles with cheerful feet obeyed. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come;" and this was remarkably verified, by the laborious exertions of the servants of Christ before the destruction of Jerusalem, (which happened A. D. 71,) to which the latter part of the quotation—"the end," is considered to refer.

The frequent hostile visits of the Romans to this country, and their progressive success in subduing it, opened increasing intercourse between them and the Britons; of which different classes availed themselves, according to the various motives that actuated them, and the diversified pursuits in which they were engaged. The early converts to Christianity, whose zeal was so resplendent, could not but hear of the delusions of Druidism, and the love of Christ, as well as his command, would constrain the attempt to dispel them.

As the records of those times are imperfect, we cannot be surprised that so little is known of the *first visit* to this island for so interesting a purpose; and as the tribes into which the inhabitants were divided were so numerous, among many of whom there was little or no intercourse, we need not wonder that traditions should vary as to the first preacher of the gospel among them: the probability is, that Christianity was propagated in different parts of the island by various individuals; and, at each place, the preacher would be considered as the first apostolic visitor to the country. This honour has been assigned to Joseph of Arimathea, Pomponia, St. Paul, St. Peter, Aristobulus, and Augustin, but we are certain the last-named individual has no claim to such a distinction, whatever the friends of popery may urge. He may have introduced many of the lamentable errors of that superstition, and have been the first to propagate something like Christianity among *the Saxons*, who had possessed themselves of the northern parts of Britain. The mission of this man is connected with a circumstance that deserves to be mentioned, as it evinces what serious consequences may result from an apparently trifling occurrence; while it demands our gratitude, that, though our forefathers were exposed for sale as slaves at Rome by their conquering enemies, no weapon formed against us has been allowed to prosper; and, although we blushingly own, that for years we trafficked in blood, yet we are now distinguished as abolishers of the slave trade wherever our influence can reach.

About A. D. 584, as Gregory was passing through the streets of Rome, he was struck with the appearance of some beautiful youths, who were exposed for sale: finding they were heathens, he exclaimed, "Alas, alas, that men of so fair a complexion should be subject to the prince of darkness." He inquired the name of the nation from which they came, and was answered, they were named Anglè. He replied, "Rightly are they named *Anglè*, for they have the beauty of *angels*, and should be companions of *angels* in heaven." Hearing that the shire to which they belonged was called Deiri, (a part of the kingdom of the Northumbrians,) he added, "Well are they called Deiri, because they are delivered De irâ Dei from the wrath of God." He asked the name of their king, and being answered it was Ælla; "It is fit, then," said he, "that *hallelujah* should be sung in that land, to praise the Almighty Creator." So touched was Gregory with this supposed auspicious circumstance, that he at once obtained leave of Pelagius II. and began his journey to Britain; but was recalled at the tumultuous request of the people, who were immoderately attached to him, and Augustin was sent in his stead.

The insinuation that the Britons were idolaters till the mission of this man, which did not take place till the sixth century, is ably confuted by Dr. Adam Clarke, in his admirable Missionary Address, to which publication we are principally indebted for the information of this paper, by reference to several *monk-*

ish historians, who allow ecclesiastical councils in Britain in the *fifth* century. The St. Alban's Council, A. D. 446; the Britannic Council, A. D. 449, held partly to consider the incestuous marriage of king Vortigern with his own daughter; the Cambrian, convened A. D. 465, for electing Aurelius Ambrosius king of the Britons; the Britannic Synod, held A. D. 512, for electing Theliaus bishop of Llandaff; the British Convention, A. D. 516, composed of all the archbishops, bishops, abbots, and clergy, for the coronation of king Arthur; the Menevensian Synod, held A. D. 519. Besides which, there were three British bishops present at the Council of Arles, A. D. 314; and it is considered several were present at the Council of Nice, 325; and at that of Arminium, 359.

The learned writer already mentioned well observes, that we may safely listen to tradition, when its voice has been "strong, unvarying, and continued;"* and of this description is that which attributes the first promulgation of the gospel to Joseph of Arimathea, which we give in Dr. Clarke's words: "About 63 years after the incarnation of our Lord, and 30 after his ascension, Joseph of Arimathea, who had buried our Lord's body in his own tomb, was furnished by Philip the Evangelist with eleven disciples, and sent into Britain, to introduce the gospel of Christ, in place of the barbarous rites of the Druids. These holy men, on their landing, applied to Arviragus, a British king, for permission to settle in a rude and uncultivated spot called *Ynnwytryn* by the British, Avalonia by the Romans, and *Glæsting-byrig* by the Saxons; and is still known by the name of *Glastonbury*. Their petition was granted, and twelve hides of land were assigned for their support; and the place is, to this day, denominated the *twelve hides of Glaston*. Here, according to this tradition, the standard of the cross was first erected; and a chapel made of *wicker-work* was the first church of God in Britain!* This opinion appears to have been received in the time of Henry II. who, in a charter, A. D. 1185, for rebuilding Glastonbury church, styles it, "the mother and burying-place of the saints, founded by the 'very disciples of our Lord.'"

Pomponia, wife of Plautius, a Roman general, who commanded in Britain A. D. 45, was, in all probability, a Christian lady. She was very likely to use the powerful influence of her sex, as far as it extended, for the instruction of the deluded disciples of Druidism. She, with Claudia Ruffina, says Mr. Ivimey, in his History of the English Baptists, are supposed to be of the saints that were in Cæsar's household, mentioned in the epistle to the Philippians, iv. 22.

Respecting St. Paul, Clement, who was his contemporary and fellow-labourer, says, "That he was a preacher in the east and west, that he had taught the whole world righteousness, and travelled even to the *boundaries* of the west." Whether from these last words, Britain or Spain is intended, is a disputed point. Bishops Stillingfleet and Newton understand it of Britain. The latter writer remarks,* "Our ancestors of this island seem to have lain as remote from the scene of our Saviour's actions, as almost any nation, and were a rough, inhospitable people, as unlikely to receive so civilized an institution as any people whatever; but yet there is some probability that the gospel was preached here by St. Simon the apostle; there is much greater probability that it was preached here by St. Paul,† and there is absolute certainty that Christianity was planted in this country in the days of the apostles:" in confirmation of which, the authorities of Eusebius and Theodoret are cited. "St Paul himself," adds Bishop Newton, "speaks of the gospel being come into all the world, and being preached to every creature under heaven;‡

* See Dugdale's Monasticon, vol. 1.

* Dissertation xviii.

† St. Paul is thought to have been born two years before Christ, and in an homily of St. Chrysostom, is said to have lived 68 years.

‡ Col. i. 6, 23.

and elegantly applies to the lights of the church, what the psalmist* said of the lights of the heavens, 'Their sound went into all the earth, and their words unto the ends of the world.'"†

That Christianity was very early known in this country, is proved by Dr. Clarke, from the following authorities: Tertullian, who flourished nearest the *apostles*, about the middle of the 2d century, on the above words of David says, "In whom have all the nations of the earth believed but in Christ? Not only Parthians, and Medes, &c. &c. but also all the boundaries of the Spaniards, all the different nations of the Gauls, and those *parts of Britain* which were inaccessible to the Romans, are become subject to Christ." Origen, who flourished abont A. D. 220, asks, "When before the advent of Christ, did the land of *Britain* AGREE *in the worship of* one God?" St. Athanasius, in his *Apologia contra Arianos*, written about A. D. 350, mentioning his trials before the Council of *Sardis*, at which there were more than 300 *bishops* present, expresses, "from the provinces of Egypt, Lybia, &c. the Spanish, Gallic, and *British* territories." From which it is evident, there were churches, and their bishops were of sufficient consequence to be cited to this grand and important council. St. Chrysostom, who flourished about A. D. 400, speaking of the spread of the gospel, says, "In every place altars are erected, among the Romans, Persians, Scythians, Moors, Indians; what shall I say, even beyond our habitable world: for the islands of *Britain*, which are situated beyond our sea, in the very ocean itself, have felt the power of the word: and even there, churches are built, and altars are erected."

Well, youthful reader, our limits admonish us to leave this interesting subject: Christianity has been introduced into Britain, multitudes in heaven, and thousands on earth, are praising God for the event. But the great question is, has it been introduced into your heart by the power of the Holy Spirit? Our land is called a Christian country, and too many launch into eternity buoying themselves up by so vain a consideration. As it was formerly said, all are not Israel that are of Israel, so may it be truly added, all are not Christians that are called by that name. How inexcusable will be your condition, if it should be found that divine mercy has been published in vain in your hearing! God himself says, "My son, give me thine heart." The holy apostle adds, in which your pious friends heartily join, "I pray you, in Christ's stead, be ye reconciled to God." Should this be your happiness, you may meet, in glory, many a converted disciple from druidical superstition; and, perhaps, some remote progenitor, who often with emotion prayed, Lord bless my children, and my children's children, to the remotest posterity.

H. S. A.

* Psalm xix. 4. † Rom. x. 18.

ASTRONOMICAL *OCCURRENCES* FOR MAY.

Our juvenile readers must doubtless have had their attention excited by the planet Venus, which has adorned the western part of the heavens during the evenings of the last four or five months. On the third of April she was seen among the Pleiades; and there had indeed been some expectation that on that day she would eclipse *Asterope*, one of the more northern stars of that remarkable cluster. This eclipse, however, if it really occurred, was a few hours too early to be seen in England, as in the early part of the evening the planet had advanced some distance beyond the star. But Venus is now fast approaching the sun, which she will pass on the 21st. At the beginning of this month, however, she will form a very interesting object for contemplation, not only in the evening but at midday, to those who are provided with a good telescope, and an equatorial stand, to enable them readily to find the planet, and to trace her with facility as she traverses the heavens. The fact is, that she is now in the most interesting part of her orbit,

being nearest the earth, and forming a crescent, like the moon a few evenings after the change. But she must be sought in the early part of the month, as the crescent she forms is rapidly contracting itself, and as she will also soon be lost in the effulgence of the sunbeams.

The planet Mercury may also be seen on some of the evenings of the present month, as his greatest elongation on the eastern side of the sun happens on the 19th. The place of the heavens in which he appears, will be pointed out by the moon on the evenings of the 17th and 18th, as she passes him on the morning that intervenes between those two evenings.

On the 16th there is an eclipse of the sun, but owing to the moon's south latitude, it will be invisible in this country.

On the 30th, at eleven minutes after three in the afternoon, the moon will exhibit an appearance similar to that which she assumes just before a lunar eclipse. This dusky appearance on one of the limbs of the moon, will be occasioned by the earth's shadow passing so very near that luminary, as sensibly to affect her by the penumbra. As the moon, however, will not be risen at the time, the phenomenon will not be observed in this island.

J. F.

Obituary.

MISS CHRISTIANA CLARKE.

The subject of this account was born January 20, 1803. She was the youngest daughter of the late Mr. Edward Clarke, of Pentonville, near London, who was the son-in-law of the Rev. William Smith, formerly pastor of the church in Eagle-street. She was educated in a religious manner, and, with her parents, regularly attended for some time the ministry of the late Rev. A. Austin, at Elim-chapel; and for the last six or seven years that of the Rev. Thomas Smith, at Hatton-chapel, and afterwards at Trinity-chapel. She was taught to revere the word of God, and, having formed a strong attachment to it, she committed a considerable portion of the sacred volume to memory. She was very fond of religious books, and particularly of the "Divine Emblems" of Mr. Quarles, which she often read with delight. The gaiety of her disposition, and some parts of her deportment however, contributed to inspire the minds of her friends with fears for her spiritual welfare; for although, when conversed with, she displayed a concern for her best interests, yet she was not permanently impressed with the importance of religion, until Jehovah visited her with affliction. About twelve months before her decease, symptoms of disorder began to appear, which however did not create much uneasiness for a considerable time. In the month of June, 1816, her father died in the faith of the gospel; and, shortly afterwards, she accompanied her mother to her aunt's in Berkshire, where she remained after her mother's return to London. About the month of October her illness greatly increased, and she was unable to attend the house of God, from which she was a considerable distance. Consumption began its dreadful ravages, and was soon afterwards attended by the dropsy. Her indisposition, and the death of her father, had made a deep impression on her mind. Combined with these, her absence from the means of grace and her friends in London, and the prospect of death, tended to augment her distress. She bitterly lamented the misimprovement of her privileges: upon this subject she has observed, that when in a place of worship, she

did not reflect upon what she was hearing; and that her heart was, like the eye of the fool, in the ends of the earth. She felt now the value of the gospel ministry, and was anxious, if she should return to London, and could by any means be conveyed to Trinity-chapel, to hear Mr. Smith again; but her desire could never be realized. She was frequently unable to obtain rest in the night, and in these dreary seasons, her reflections were painful and distressing. Her sins were brought before her view, and she was led by the Holy Spirit to view herself as an helpless sinner—she cried for deliverance—she fled to Jesus Christ for salvation, and obtained relief. She did not then seem to fear death, and expressed a hope, that if she should not meet her relations again in this world, she should meet them in glory.

Her disorder in the meantime increasing, she was removed from the country to the house of her brother in London, where she arrived with great difficulty about five weeks before her death. Though she appeared to have an extensive acquaintance with the way of salvation, yet her mind was much depressed on account of sin, and with fears that she was not interested in Christ. She anxiously inquired, "What must I do to be saved?" and "will Christ save such a sinner as I am?" She said, that she was indeed a great sinner, and that no one knew the extent of her wickedness but God and herself. Her eldest brother endeavoured to describe the exceeding riches of the grace of God, and the willingness and ability of Christ to save all that come unto God by him. By conversations similar to this, and by the recollection of various passages of scripture which were impressed on her mind, such as "Come unto me all ye that labour and are heavy laden, and I will give you rest"—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God;" and the declaration of Christ to the thief on the cross—"To day shalt thou be with me in Paradise," she obtained peace and consolation. The enemy of souls appears afterwards to have harassed her, but a discourse delivered by the Rev. Thomas Smith a considerable time since, which she well remembered, from 1 Peter, v. 8, enabled her to resist the insinuations of the enemy, and she rejoiced greatly in the idea, that this roaring lion could only devour those whom he was permitted to devour. From this time Satan was not allowed to disturb her tranquillity, and for the last three weeks she enjoyed much of the presence of God, and afforded the brightest evidence of her interest in the Redeemer.

Her faith in the Son of God was strong and decided. One of her sisters having brought to her a little book which she had often read, called "The Shepherd and his Flock," she pointed to the frontispiece, which represents the Saviour in the character of a shepherd guiding his sheep through a narrow path which terminates in glory, and carrying a lamb in his arms; and observed, "I am weak and feeble like that lamb, but Jesus carries me in his arms." She frequently repeated these lines—

"Come children 'tis Jesus that calls,
The voice of your Saviour obey:
'Tis Jesus invites you to come,
No disciple shall turn you away."

One evening, when she was supposed to be asleep, she suddenly began to sing Hallelujah; and afterwards a part of the hymn which begins with "Come ye sinners poor and wretched," although through weakness she was compelled to stop for breath at almost every word; and when she came to the words—"Jesus ready stands to save you," her countenance sparkled with celestial joy, and she said she could almost see Jesus in his glory. Having such faith, and feeling such joy, her affections soared above the world, and she was happy in the prospect of departing from the present to a better state of existence. She used to repeat, with peculiar emphasis, these lines,

"There's nothing here deserves my joy;
There's nothing like my God."

Her patience and resignation un-

der very severe sufferings was remarkably prominent, and was admired by her friends; but she was afraid that she was impatient, and expressed her hope that if she was, the Lord would forgive her.

She earnestly requested that the Rev. Thomas Smith might preach a discourse on her death, in order that other young persons might see the goodness and compassion of the Saviour. She chose as a text that memorable invitation of Christ, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" observing that she was heavy laden with sin, and that Christ had not only said, "I will," but that he *had given* to *her* rest. The hymns which she selected, for the purpose of being sung on the occasion, and to which she was much attached, were those which commence with these lines, "Come ye sinners, poor and wretched;" "Hosanna to Jesus on high;" and "Vital spark of heavenly flame."

She was very desirous of leaving this world of sin and sorrow, and frequently said, "I long to go to Jesus, and to my heavenly Father; I long to depart, and be with Christ; Come, Lord Jesus, come quickly." When her relations wept, she said, "Do not weep for me, but rejoice; if I had voice I would sing with you a song of joy, because I am going to my Father." She anxiously inquired for the appearance of symptoms indicating the near approach of death, and when she heard of any she was glad, and would observe, "I hope it will sooner take me to Jesus." Latterly, her anxiety to depart increased, and she requested her youngest brother, the day before her dissolution, to pray for her departure. Convulsions shortly afterwards seized her frame, and when she recovered from each, she turned her anxious eyes to the clock, and inquired, "How long will it be?" At length in the evening of Monday, 3d of March, 1817, having recently entered the fifteenth year of her life, and after having just recovered from a convulsion, her ardent desires were granted, and her happy spirit, bidding adieu to all terrestrial things, mounted to the realms of bliss.

Her death was improved by the Rev. Thomas Smith, agreeably to her request, at Trinity-chapel, on Lord's-day, March 16, before a very crowded audience. May this memoir be rendered beneficial to many. E. C.

Stepney.

SUDDEN DEATH.

Mary Barnes was the wife of Christopher Barnes, one of the deacons of the church at Accrington, near Blackburn, Lancashire; and died very suddenly about midnight, January 27, 1817, in the forty-eighth year of her age. She has left an aged mother, an afflicted husband, and seven children, to lament her loss.

On the above-named day, she attended to the business of her family as usual, and having previously washed, she was preparing to bake, and had made some progress in it, when a pain in her head, with which she had been more or less afflicted through the day, became so violent, that she was obliged to desist, and resign it to a neighbour, at whose house she then was. When she had sat a few minutes, she went home, and her husband, who had just returned from his work, on seeing her so unwell, but apprehending nothing serious, proposed that she should get a little tea, and go to bed. She at first objected, alleging as her reason the extreme pain which she suffered. When the tea was prepared, however, she took a single cup. The pain in her head became more violent, and as if in the agonies of death, she exclaimed several times, with great earnestness, "Lord Jesus have mercy on me, have mercy on me." She however had still as much strength and self-possession as enabled her to retire to bed without assistance. Her husband, who accompanied her up stairs, continued with her a short time, during which she had a kind of fit, and beat violently with her hands. In a few minutes, however, she was composed, and seemed easier, and having an engagement to meet a friend on business relating to the church, he left her, charging his daughter,

if her mother should have another attack, to send immediately for a neighbouring apothecary: this was about eight o'clock in the evening. He had scarcely left home, when she had another fit, and beat again violently with her hands. The doctor was immediately sent for, who came with the messenger, and met her husband at the door, on his return home. On being asked respecting the nature of her complaint, she rubbed her forehead with her hand; and when her husband seemed anxious that she should speak, she seized his hand with a firm grasp, but said nothing. The doctor proposed bleeding, but she seemed very unwilling to undergo the operation; she was, however, bled, and afterwards seemed much easier, and disposed to sleep.

Several of the neighbours being in the house, some of them proposed sitting up with her; but her husband fancying she was better, and still apprehending nothing serious, declined their friendly offer. One of them, however, said she would step in again before she went to bed.

The neighbours having gone home, and being prevented by the bustle of the evening from attending to family worship earlier, our friend called his children up stairs, and one of them having read the 40th Psalm, he prayed. After this, fancying his wife was so much easier, and disposed to sleep, he went to bed, and fatigued with the labours of the day, he was presently asleep. The rest of the family, excepting one daughter, went to bed also. It was now somewhat more than eleven o'clock. The individual before referred to, stepped in again, according to promise, and going quietly up stairs to the bed-side, she was struck with terror by an alteration in the countenance of the deceased; and fearing, though she wished not to believe, that her friend was dead, she hastened, with trembling steps, to call in another neighbour, who accompanying her up stairs, found their friend a *lifeless*, though not a *cold* corpse. By their whispers they awaked the bereaved husband, and on seeing the countenance of his wife, he instantly sprung from the bed, and violently pacing the room, he exclaimed, *She is dead—she is dead—she is dead!* His feelings may be conceived.

Thus, by a few hours' pain, was our sister severed from her family, her friends, and the church on earth, and her happy spirit transmitted, we trust, to the society of the church of the first-born, whose names are written in heaven. Her death was improved in a sermon from Job, i. 21, (a text chosen by her afflicted husband, as expressive of his feelings, in reference to his trying bereavement,) on the Lord's-day, Feb. 9; when a crowded audience attended, and it is hoped many heard to profit.

Mary Barnes had, from her infancy, been a constant attendant on the worship of God, and the preached gospel; and like many in similar circumstances, her feelings and convictions on the subject of personal religion were of such a nature, as precluded the distinct remembrance of the period when, or any one circumstance by which she was brought to a saving acquaintance with the way of peace.

In 1811, however, on her elder son being proposed as a candidate for baptism and church-fellowship, she was so much affected, that she could delay no longer, and having previously given a satisfactory account of her religious experience, she was baptized in company with her son and another individual, on the 18th of August in that year, and added to the church.

In the course of the evening before her death, being Sabbath, they sung together the 75th hymn, book ii. Dr. Watts, in which she seemed to take great interest.—In singing the words,

"Millions of years my wond'ring eyes," &c.

Her husband observed her countenance to assume an unusual brightness, and she seemed to have forgotten all her anxieties, and to be wholly engaged in the contemplation of that eternity to which she was so near. Little did she think that in thirty hours she would be called to see her Saviour in all his beauty, and to join in the song of eternity, "Hallelujah! worthy is the Lamb!"

What is our life? It is even a vapour that appeareth for a little time, and then vanisheth away. "Be ye, therefore, ready, for at such an hour *as ye think not* the Son of man cometh."

J. J.

Accrington, March 21, 1817.

REV. W. H. ROWE.

DIED, April 15, Mr. Rowe, of Weymouth. It is with deep regret we record this painful event. As a minister of tried character, of extensive literature, and a good preacher, his removal from the church of God is a public loss. Mrs. Rowe is left with *four young* children unprovided for, to mourn this bereavement. On their behalf we appeal to those in our congregations who can assist the widow and the fatherless, and trust it will not be made in vain. The following ministers will receive subscriptions for this afflicted family, which it is proposed to secure in trust for their use:

Rev. J. Ryland, D. D. Bristol; Rev. J. Saffery, Salisbury; Rev. T. Griffin, and J. Ivimey, London; Rev. T. Price, Falmouth; Rev. Dr. Steadman, Bradford; and the Rev. Moses Fisher, Liverpool.

MARY ERSKINE.

ON the 15th of April, died, in George-street, Edinburgh, Mary Erskine, eldest daughter of the late Dr. John Erskine, of Carnock, one of the ministers of Edinburgh, and spouse of Dr. Charles Stuart, of Duncarn.

She was born on the 2d of March, 1750; married on the 29th of October, 1773; and during at least 48 years of her life, manifested her belief of the gospel, by doing justly, loving mercy, and walking humbly with God.

She died from acute inflammation of the chest, on the morning of the ninth day after she was attacked by it; and though greatly oppressed, and unable to speak much, yet by words and deportment sufficiently showed that she held fast the confidence and the rejoicing of hope firm unto the end. We hope to be able to give a fuller account, perhaps, hereafter, of this excellent person.

REV. THOMAS PRICE.

DIED, lately, the Rev. Thomas Price, for many years past the worthy pastor of the Baptist church at Yoevil, Somersetshire.

AFFECTING ACCOUNT

OF THE

DEATH OF MR. WEDDERBURN,

Pastor of the Baptist Church in the 66th Regiment.

(See P. A. Vol. vi. p. 105.)

Communicated in a letter from Mr. Archer, a pious soldier, to Mr. Moore, of Digah.

"*On the River, July* 3, 1816.

"MY DEAR BROTHER MOORE,

"YESTERDAY I was ruminating in my mind what a pleasing account I should have to send you. All things had worked together for our good: no accident happened since we commenced our journey. A glowing zeal and delight in the ways of the Lord seemed to animate the hearts of all our brethren. Alas! what short-sighted mortals are we!

Before the sun which rose yesterday went down, we received the account that our dear brother Wedderburn had met with a watery grave. I know not what to say, nor how to proceed. You, my dear brother, will better enter into our feelings, than we can describe them. We weep, but not as those without hope: the thought of one day meeting him to part no more, subdues all inordinate sorrow, and it is that which enables us to bear temporal separations with fortitude. The night before, he conducted worship with peculiar delight, and gave us a most awakening exhortation from God's words to the children of Israel in the wilderness, "I am the Lord thy God, that brought thee out

of the land of Egypt, and out of the house of bondage." After the service, I had a short conversation with him, and bade him good night, little thinking I should see him no more in the flesh. About four o'clock in the afternoon, he was speaking to brother Hunbury, who was in the boat with him, about dying in the field; he then went below to put away his things, and while there, the storm came, and upset the boat. All the rest got out safe, with the loss of their things. He is gone, my brother, to sing redeeming grace. A man he was that walked near to God. He was the first fruits of our little church, and our Father saw fit, in his wise dispensation, to take him to glory first. May we be found ready, with oil in our lamps, when the master shall come. In the evening, I endeavoured to speak from, "Prepare to meet thy God." My heart was too full to say much. I am sorry, and yet rejoice. I feel more than ever the force of your words, "Nothing but living close to God, and continual watchfulness and prayer, will ever do." Much of his presence have I experienced, whose love is better than life; and the Christian-like walk of my dear brethren has not a little strengthened me in my journey to the heavenly Canaan. I trust that we shall be enabled to press forward, and never disgrace that good profession which we have made before many witnesses. The brethren are, in general, most comfortably situated: we have met every evening as yet, but one, and such earnest prayers for his presence, and fresh supplies of grace, it would have done your heart good to have been present. This part of my letter I know will be pleasing to you; and concerning the former part, what shall we say, but, thy will, O Lord, be done. The brethren unite in sending their Christian love to you, your partner, and little ones, and to all the brethren in Dinapore and Digah. Remember me affectionately to my dear brethren Stoles, Johnston, and Flatman. To the brethren of the 24th, remember us all. I shall conclude this imperfect letter, with begging all your prayers; assuring you, that you have ours. The God of peace be with you, my dear brother, to bless you, and do you good; directing you in all your undertakings, for our Redeemer's sake. Amen.

I remain,

Yours most affectionately,

JOHN ARCHER."

Mr. Moore, after copying the above, and some other letters from the pious soldier, remarks, "I observe, from some publications, that we are complained of for baptizing Christians a second time. It would be useless to tell such persons, that, with the exception of a very few, these were not Christians when we first knew them, unless they were Christians while they were drunkards, swearers, blasphemers, &c. I have baptized, since March, *nineteen* of His Majesty's 66th regiment, and not one of them, a year or two ago, knew much more of Christianity than a heathen. Eleven of them professed to be my own children in the faith, and the rest were called through the instrumentality of my brethren. There are now several more, both in the Artillery, and in the 24th regiment, that has just returned to Dinapore, waiting for the ordinance of baptism, who all profess to have received their first serious impressions from the Baptists; indeed this has been the case with all that we have baptized. That we baptize Christians is true, that is, we wish to baptize no others: nor do we wish to judge or censure those who act on a different plan, to their own Master they stand or fall. We know many of them are in deed the servants of the Lord, and we cordially love and esteem them for Christ's sake, and for their own sake; and in every thing, but in their uniting the church with the world, we wish them success, in the name of the Lord."

Review.

The Catechist's Assistant; or, a short Introduction to the Knowledge of the Christian Religion, &c. Oxford, printed for the Author: and sold by W. Kent, High Holborn; Williams & Co. Stationers'-court; and Button & Son, Paternoster-row. Price 6d.

As the present age is particularly distinguished by the efforts which are made to promote the cultivation of the youthful mind, we deem it no unimportant part of our province to direct the attention of parents, and the conductors of Sunday schools, to those publications which promise them the most valuable assistance. On an examination of the work before us, we feel it our duty most cordially to recommend it to all who are desirous of "teaching the young idea how to shoot," and, at the same time, of imbuing the tender heart with the pure and heavenly principles of the religion of Jesus Christ.

It appears from the preface, that the author is a parent who has laudably employed the little leisure his professional engagements occasionally admitted, in the instruction of his own children. His affection for them has led him to adopt a style of address peculiarly tender and pleasing. His knowledge of the first operations of the mind, has enabled him to express his ideas with very great simplicity. Aware of the importance of fixing the attention, and inducing habits of close reflection, he has subjoined to each lesson a series of questions, involving in an answer to them a complete knowledge of what had been read; and, above all, having his own mind deeply impressed with the reality and importance of religion, he has aimed, we think successfully, to give children a rational, consistent, and sublime view, of those subjects which are connected with their highest interests. If we are not greatly mistaken, the generality of teachers, while communicating their instructions from this little work, will find their own minds both interested and improved.

Gumal and Lina; or, the African Children: an instructive and entertaining history, designed chiefly for the use of young people. Translated from the French, by S. B. Moens. 2 vols. 12mo, plates. Darton, Boosey, Hatchard, and Hamilton.

THE design of the ingenious author was to lead the youthful mind into an acquaintance with the existence, attributes, and providence of God—the history of the Bible—the peculiar doctrines and precepts of Christianity—and in general, whatever is comprehended in personal and social duties. All this he has done in a very enchanting manner, by introducing pictures of African scenery—fictitious tales told with much pathos—and familiar dialogues concerning the principal facts recorded by the four Evangelists.

This work was written originally by "the pious Lossius of Erfurt, the great friend of children in Germany." Repeated editions of various translations have been circulated in most countries of Europe.

The present translator informs us, that he has followed even in preference to the original, the French translation by the Rev. J. L. A. Dumas, of Leipsic, because he has therein shown the practical utility of the doctrines of Christianity in every circumstance of life, and has enlarged on the moral part of the work more than the author himself had done.

Many important hints are suggested to the judicious reader, which may assist him, if he be a parent or a teacher, in the difficult and delicate task of training up children in the nurture and admonition of the Lord. Those who preside in our schools will permit us to remind them, that if pure and undefiled

religion be not taught, they incur a very heavy responsibility in the sight of God and man.

The Abode of Wisdom, exhibited in a series of Letters from Miss Truth to Miss Attentive. By the Author of the Shepherd and his Flock. 12mo. 3*s.* 6*d.* pp. 224. Gale and Fenner.

MUCH valuable matter, we admit, may be found in this little volume. The writer is an admirer of Dr. Hawker, as we infer from p. 113, where he speaks of "the Doctor's Christian eloquence and erudition." We are surprised that any man who is not destitute of good sense, should exhibit in a long note a distinction between the *natural* fool—the *moral* fool—and the *spiritual* fool!! p. 122. Speaking of the unconverted sinner, he says, "he is also without strength, possessed of no *moral* nor *natural* ability to approach the King of Zion." But neither logical nor theological accuracy is to be expected here. The author maintains, that Jesus "has for ever silenced the clamours of the law." p. 173. And in another place, when speaking of the believers' "deliverance from the law," he says in a note, "By this phrase, Miss Truth must be understood to mean their deliverance from the judicial, authoritative claims of the law, not their exemption from the love and practice of its precepts." p. 166.

Directions and Encouragements for Travellers to Zion, &c. By Joseph Freeston, Author of the answer to the question, "Why are you not a Socinian?" Price 6d. Button, Conder, Mann.

THE work, of which this is the first part, is to be completed in ten or twelve numbers. Though we do not agree with the writer, who appears to be a General Baptist, in his theory of redemption, we cordially wish him good success in the prosecution of his general design; and suspend our judgment respecting particular passages, till we see the whole.

Victims of Pleasure; or, Scenes in humble Life: exemplifying the evil of Fairs and of Sabbath-breaking. By the Author of the Legend of Stutchbury. Williams. 12mo. pp. 84.

The Holiday Week; or, a Christmas in Surrey. By the same Author. 12mo. pp. 40.

THESE are small publications, but of great merit. The first especially we would place in every kitchen-library for the instruction and admonition of servants; and if both be introduced now and then into the parlour, they will be found highly entertaining and useful.

The Sufficiency of the Holy Scriptures, exemplified in the Memoir of William Churchman, a poor Cripple, who never read any book but the Bible; never heard a Sermon, nor entered a place of worship. By Thomas Bingham, Minister of the Gospel at Whitchurch, Hants. 6d.

WE have read a review of this extraordinary pamphlet in a cotemporary journal; from which it appears, that the writer felt somewhat as we did after reading the account of William Churchman, *viz.* that as it required the exercise of *strong faith* to give full credit to the statement, so it was necessary that the writer should be a person of *unimpeachable veracity* to justify our implicit assent to the marvellous tale: the like of which was scarcely ever seen! The reviewer says, "We are glad that the author's name is affixed, as no doubt can be entertained concerning the facts narrated; otherwise we suppose, many would have looked upon the whole as a pious fraud, invented to support the credit of the Bible Society." It is the "author's name" then, it seems, that is to determine that this pamphlet is not a "pious fraud!" If we are rightly informed, William Churchman (who, though living at Overton, in Hampshire, and thirty

years of age, did not know there was a minister of Christ in England!) has been dead nearly twenty years: and therefore the "worthy" author will not be offended, if we venture to recommend it to his attention, that in the event of another edition of his pamphlet being called for, that he avail himself, if possible, of the attestation of some credible persons who were personally acquainted with Churchman, that no possible doubt should be entertained respecting the *facts* narrated.

LITERARY INTELLIGENCE.

A considerable time since, Mr. Bagster announced his intention of printing a POLYGLOTT BIBLE in one quarto volume; from that period he has been proceeding with the care so important a work required: and he hopes the expectation excited by its announcement will not be disappointed. It is a handsome book, printed with a full margin on good paper, for the purpose of MS. observations. The first Part, containing the Pentateuch, is ready for delivery. It had been considered a desideratum in literature, for the student to have a Polyglott Bible, containing the original texts of the versions used by the ancient churches, in a portable form, and at a moderate price, and the present LONDON MINOR POLYGLOTT BIBLE it is expected will fully answer these wishes Another class of readers will be gratified by the above work being printed in four small pocket volumes, each language a complete volume, possessing this peculiar excellence, that, by the pages of each volume agreeing with every other, either two languages may be interleaved together; and thus united in one volume, will not exceed the thickness of the common pocket Bible. A fuller display of the whole work is exhibited in a Prospectus of 32 pages, which is delivered gratis, and which also details the nature of a Supplementary Volume, entitled "Scripture Harmony," being a Concordance of parallel passages, agreeing page with page with the pocket volumes.

The fifth edition is ready for publication of the genuine Epistles of the Apostolical Fathers—St. Barnabus, St. Ignatius, St. Clement, St. Polycarp, Shepherd of Hermas, and Martyrdom of St. Ignatius and St. Polycarp, written by those who were present at their sufferings; being together with the Holy Scriptures of the New Testament, a complete collection of the most primitive antiquity for about 150 years after Christ; translated and published, with a preliminary Discourse, by the Most Reverend Father in God, William late Lord Archbishop of Canterbury.

In the Press.

Pictures of War, from authentic narratives; with Reflections on the Practice of National Hostilities, partly original, but chiefly extracted from eminent writers: by IRENICUS. Handsomely printed in one volume foolscap octavo. Published by James Robertson, 7, Parliament-square, and John Fairbairn, High-street, Edinburgh; William Alexander, York; and Darton & Harvey, London.

Just published,

Ogles, Duncan & Cochran's Catalogue of Oriental and Jewish Literature, for 1817; containing an extensive collection of books in Hebrew, Chaldee, Syriac, Samaritan, Arabic, Ethiopic, Persian, Chinese, Turkish, and other languages.

Christian Essays; by the Rev. Samuel Charles Wilks, A. M. of St. Edmund Hall, Oxford, and Curate of St. Martin's, Exeter. 2 vols. 8vo. price 14s. Baldwin, Cradock & Joy, Paternoster-row; and J. Hatchard, Piccadilly.

Hymns adapted to the circumstances of Public Worship and Private Devotion. By John Fawcett, D. D. a new edition, corrected, 3s. boards, or 3s. 6d. bound, Baldwin, Cradock & Joy, Paternoster-row. Of whom may be had, by the same author,

The Devotional Family Bible, in 2 vols. royal 4to. price 5l. 5s. or on super-royal paper, price 7l.

The Gradual Conquest, (over Sin, Satan, and the World,) or, Heaven obtained by little and little: being the substance of two excellent sermons on Deut. vii. 22. Together with the employment and supposed contention in heaven, a poem. By the late Ralph Erskine, M. A. author of Gospel Sonnets, &c. price 1s.

Good News from Heaven; or, the Gospel a joyful Sound. Being the substance of an admirable sermon on Psalm lxxxix. 15, 16 By Augustus Toplady, A. B. price 9d.—Sold by G. Offor, Poster-row; T. Hamilton, 33, Paternoster-row; and L. J. Higham, 6, Chiswell-street.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Letter from Sir Alexander Johnstone, Chief Justice of Ceylon, to the Secretary of the Baptist Missionary Society; dated Columbo, October 3, 1816.

SIR,—I have the pleasure to send you, for the information of your society, copies of the proceedings which have lately been had on this island, relative to the emancipation of all children who may have been born of slave parents since the 12th of last month; from those proceedings you will perceive, that the state of domestic slavery, which has prevailed here for three hundred years, has been abolished.

As the unanimity with which the measure has been adopted by all classes of people, natives as well as Europeans, may, in a great degree, be attributed to the zeal with which the different Missionary Societies have, for some years, circulated the doctrines of Christianity among the inhabitants of the country, and as your committee may wish to know the different steps which I have felt it my duty to take since the year 1806, to bring about so desirable an object; I beg leave also to send you the copy of a letter, which I have lately written upon the subject, to some of the missionaries who reside at this place. Allow me to offer you my congratulations on the occasion.

I have the honour to be, Sir,
Your most obedient humble servant,
ALEX. JOHNSTONE.

Letter from Sir Alexander Johnstone to the Baptist Missionaries in Ceylon, Messrs. Chater, Griffiths, and Siers; dated Colombo, Sept. 20, 1816.

GENTLEMEN,—I have the honour to send you, for the information of your society in England, a copy of the proceedings which have lately taken place at Colombo, Galle, and Jaffna, relative to the emancipation of children born of slaves, after the 12th of last month.

It will, I am sure, be gratifying to your friends, to hear of the measure which the principal proprietors of slaves at these places have adopted. As soon as I became, in 1806, a judge of the supreme court, and a member of His Majesty's council in this island, I proposed, but without success, a similar measure. Although I was disappointed at that time, I did not despair of ultimately succeeding in my object; and I felt it to be my duty to persevere, and to make every effort in my power, to encourage the establishment in these settlements, of such political and religious institutions, as were calculated to give the natives a more rational idea than they had been accustomed to entertain of liberty and of religion, and thereby gradually prepare their minds for the abolition of that state of slavery which had prevailed amongst them for three hundred years.

With this view I went to England early in 1809; while there, I submitted to His Majesty's ministers the propriety of establishing, in these settlements, the trial by jury; and to the Bible Society, as well as to many of the religious societies, I suggested the necessity of their forming some permanent system for ameliorating the morals of the people, by enlarging their knowledge of the Christian religion. His Majesty's ministers having approved of my proposal, the trial by jury was established in these settlements in 1811; and, at my suggestion, the right of sitting upon juries was not confined in this island, as it is in other parts of India, to Europeans only, but was extended, without distinction, to all the natives of the country. The Bible, and other religious societies, having also approved of my plan, immediately began to take, and have ever since continued to take, the most active and decisive measures for extending to this part of India, the benefit of their several institutions.

I have for some time observed, with satisfaction, the change which the establishment of trial by jury, and the exertions of the several missionary societies on this island, have produced in the feelings of the people with respect to domestic slavery; and I availed myself, with pleasure, of the opportunity which the arrival of the last reports of the African Institution lately afforded me, to send to the principal proprietors of slaves the account which has been published in them of the proceedings that were had at Colombo in 1813, under the 50th of G. 3, and to recall to their recollection the proposal which I formerly made to them in 1806. The una-

nimity with which that proposal has been adopted on the present occasion, compared with the opposition which a similar proposal met with in 1806, affords a proof, which must be flattering to every Englishman, of the salutary effects which may, with certainty, be produced in a country by gradually imparting to its inhabitants some of those advantages which are derived from the freedom of our constitution and the purity of our religion, and may be instructive, as an example, to those persons whose inclinations may hereafter lead them to adopt any measures for the moral improvement of the natives in other parts of India.

As the principal proprietors of slaves on this island, have declared free all children who may be born of their slaves after the 12th of last August, it becomes the duty of every one who feels an interest in the cause, to take care that the children, who may be born free in consequence of this measure, should be educated in such a manner as to be able to make a proper use of their freedom; and it is to your society, as well as to the other missionary societies, to which the natives are already so much indebted, that I look with confidence for the education and religious instruction of all those children. I need not, I trust, add, that you may command my services in any way in which you think they may be of use, in forwarding an object which is so intimately connected with the prosperity and the happiness of a very numerous class of the inhabitants of this island.

I have the honour to be, Gentlemen,
Your most obedient humble servant,
(Signed) ALEX. JOHNSTONE.

A COPY AND TRANSLATION
OF THE
BULL AGAINST BIBLE SOCIETIES,
Issued from Rome, June 29, 1816, by POPE PIUS VII. *to the Archbishop of* GNEZN, *Primate of Poland.*

PIUS PP. VII.

VENERABILIS FRATER,
Salutem et apostolicam benedictionem.

POSTREMIS literis nostris polliciti sumus tibi responsum daturos, quamprimum tuis; in quibus, ad hanc Sanctam Sedem, nomine etiam cæterorum Poloniæ Episcoporum, de *Societatibus* quas vocant *Biblicis*, retulisti, et quid hac in re agere deberetis, a nobis studiose postulasti. Nos quidem multo ante id facere voluissemus; sed incredibilis curarum undique succrescentium multitudo effecit ut, usque ad hanc diem, petitioni tuæ satisfacere non potuerimus.

Horruimus sane vaferrimum inventum, quo vel ipsa religionis fundamenta labefactantur; adhibitisque in consilium, pro rei gravitate, venerabilibus fratribus nostris S. R. E. Cardinalibus, quænam Pontificiæ nostræ auctoritatis remedia ad eam pestem, quoad fieri posset, curandam delendamque opportuniora futura sint, omni adhibito studio et sollicitudine deliberavimus. Interea gratulamur tibi, venerabilis frater; teque ut par est etiam atque etiam in Domino commendamus, quod in tanto rei Christianæ discrimine singularem zelum exercueris, eamque fidei labem gravissimumque ani-

POPE PIUS VII.

VENERABLE BROTHER,
Health and apostolic benediction.

IN our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this Holy See, in the name also of the other Bishops of Poland, respecting what are called *Bible Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of accumulating concerns have so pressed upon us on every side, that, till this day, we could not yield to your solicitation.

WE HAVE BEEN TRULY SHOCKED AT THIS MOST CRAFTY DEVICE, BY WHICH THE VERY FOUNDATIONS OF RELIGION ARE UNDERMINED; and, having, because of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, IN ORDER TO REMEDY AND ABOLISH THIS PESTILENCE AS FAR AS POSSIBLE. In the mean time, we heartily congratulate you, venerable brother; and we com-

marum periculum. Sedi huic Apostolicæ denunciaveris. Et quamquam minime necesse esse videamus festinanti stimulos admovere, cum tua jam sponte exarseris ad impias novatorum machinationes detegendas et oppugnandas; pro nostro tamen munere te, etiam atque etiam, hortamur, ut, quantum enixi viribus, consilio providere, et auctoritate possis efficere, præstes indies impensissime, apponens te murum pro domo Israel.

mend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so hazardous to Christianity, in having denounced to the Apostolic See, THIS DEFILEMENT OF THE FAITH, MOST IMMINENTLY DANGEROUS TO SOULS. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and OPPOSE THE IMPIOUS MACHINATIONS OF THESE INNOVATORS; YET, IN CONFORMITY WITH OUR OFFICE, WE AGAIN AND AGAIN EXHORT YOU, THAT WHATEVER YOU CAN ACHIEVE BY POWER, PROVIDE FOR BY COUNSEL, OR EFFECT BY AUTHORITY, YOU WILL DAILY EXECUTE WITH THE UTMOST EARNESTNESS, placing yourself as a wall for the House of Israel.

In hunc finem has ad te literas damus, ut nimirum insigni testimonio commendemus tuos istos præclaros conatus, et studeamus tamen tuam in id pastoralem sollicitudinem solertiamque magis magisque concitare. Interest quippe summopere communis salutis omne ope et opera conspirare, ad ea propulsanda, quæ in sanctissimæ religionis nostræ perniciem ab ejus hostibus parantur: et proinde Episcopalis muneris est, nefarii in primis consilii malitiam ad oculos, quod jam egregie præstas, fidelium ponere, illudque ex Ecclesiæ præscriptionibus pro ea, qua polles eruditione et sapientia, edicere; "*Biblia* nimirum *opera Hæreticorum impressa vetitis libris accenseri juxta Indicis Regulas* (No II and III.) *experimento autem manifestum esse, e Sacris Scripturis, quæ vulgari lingua edantur, plus detrimenti quam utilitatis oriri ob hominum temeritatem:*" (Reg. IV.) Idque eo magis pertimescendum esse in tanta temporum fœditate, quibus omni undique arte et conatu sancta impetitur religio, et teterrima in Ecclesiam vulnera infliguntur. Standum igitur est salutarii decreto Congregationis Indicis (13 Junii 1757), Bibliorum versiones vulgari lingua non esse permittendas, nisi quæ fuerint ab Apostolica Sede approbatæ, aut cum adnotationibus editæ, desumptis ex sanctis ecclesiæ Patribus.

For this end we issue the present letter, viz. that we may convey to you A SIGNAL TESTIMONY OF OUR APPROBATION OF YOUR LAUDABLE EXERTIONS, and also may endeavour therein still more and more to excite your pastoral solicitude and vigilance. For the general good imperiously requires us to combine all our means and energies to FRUSTRATE THE PLANS, WHICH ARE PREPARED BY ITS ENEMIES FOR THE DESTRUCTION OF OUR MOST HOLY RELIGION: whence it becomes an Episcopal duty, THAT YOU FIRST OF ALL EXPOSE THE WICKEDNESS OF THIS NEFARIOUS SCHEME, as you already are doing so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; *namely*, "THAT BIBLES PRINTED BY HERETICS ARE NUMBERED AMONG PROHIBITED BOOKS, BY THE RULES OF THE INDEX, (No. II and III.) FOR IT IS EVIDENT FROM EXPERIENCE, THAT THE HOLY SCRIPTURES, WHEN CIRCULATED IN THE VULGAR TONGUE, HAVE, THROUGH THE TEMERITY OF MEN, PRODUCED MORE HARM THAN BENEFIT:" (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, NECESSARY TO ADHERE TO THE SALUTARY DECREE OF THE CONGREGATION OF THE INDEX (June 13th, 1757), THAT NO VERSIONS OF THE BIBLE IN THE VULGAR TONGUE BE PERMITTED, EXCEPT SUCH AS ARE APPROVED BY THE APOS-

Speramus sane avitæ religionis argumenta, in hisce etiam turbidis rebus, Polonos præbituros fore luculentissima; idque tua cum primis opera, ac cæterorum hujusce regni Antistitum, ques mirifice pro fidei deposito conniti gratulamur in Domino, confidentes universos susceptam de iis opinionem cumulatissime fore expleturos.

Necesse est autem, ut quamprimum mittas Biblia quæ, commentariis subjectis, edidit Polonica lingua Jacobus Wuiekus, recentemque ipsorum editionem, quæ sublatis adnotationibus, quæ ex sanctis ecclesiæ Patribus vel ex doctis Catholicisque viris desumptæ erant, in vulgus prodiit, et quid de ea sentias proponas; ut ita, ex ipsorum collatione, ac, re mature perpensa, dignoscatur quinam errores insidiose ibidem obtegantur, et nostrum de hac re judicium ad rectæ fidei incolumitatem pronunciemus.

Perge ergo, venerabilis frater, tenere viam sanctissimam quam instituisti; præliari, videlicet, assidue prælia Domini in doctrina sana, populosque tibi concreditos monere, ne in laqueos incidant qui sibi, in perennem ruinam, parati sunt. Id abs te atque cæteris istis Episcopis, quos etiam nostra hæc spectat epistola, præstolatur Ecclesia; id nos expectamus studiosissime qui, conceptum ex novo genere zizaniorum quæ inimicus homo superseminat, mœrorem jucundissima hac spe levari quodammodo sentimus; ac, majora semper tibi ipsisque Co-episcopis, in Dominici gregis bonum, charismata, Apostolica benedictione, quam tibi illisque impertimur, adprecamur ex corde.

Datum Romæ, apud S. Mariam Majorem, die 29 Junii Anni 1816, Pontificatus nostri XVII.

PIUS PP. VII.

TOLIC SEE, OR PUBLISHED WITH ANNOTATIONS EXTRACTED FROM THE WRITINGS OF THE HOLY FATHERS OF THE CHURCH.

We confidently hope that, even in these turbulent circumstances, the Poles will afford the clearest proofs of their attachment to the religion of their ancestors; and this especially by your care, as well as that of the other Prelates of this kingdom, *whom, on account of the stand they are so wonderfully making for the faith committed to them, we congratulate in the Lord*, trusting that they all will very abundantly justify the opinion which we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which JACOB WUIEK published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy fathers of our Church, or other learned Catholics, with your opinion ugon it; that thus, from collating them together, it may be ascertained, after mature investigation, what errors may lie insidiously concealed, therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

PROCEED, THEREFORE, VENERABLE BROTHER, TO PURSUE THE TRULY PIOUS COURSE UPON WHICH YOU HAVE ENTERED; VIZ. DILIGENTLY TO FIGHT THE BATTLES OF THE LORD IN SOUND DOCTRINE, AND WARN THE PEOPLE INTRUSTED TO YOUR CARE, THAT THEY FALL NOT INTO THE SNARES WHICH ARE PREPARED FOR THEM, TO THEIR EVERLASTING RUIN. The Church waits for this from you, as well as from the other Bishops, WHOM OUR EPISTLE EQUALLY CONCERNS; and we most anxiously expect it, that the deep sorrow we feel on account of THIS NEW SPECIES OF TARES WHICH AN ENEMY IS SOWING SO ABUNDANTLY, may, by this cheering hope, be somewhat alleviated; and, we heartily invoke upon you and your fellow-Bishops, for the good of the Lord's flock, ever increasing gifts, through our Apostolic benediction, which we impart to yourself and to them.

Given at Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate.

POPE PIUS VII.

We have copied the above from a pamphlet, entitled "ANTIBIBLION, or the Papal Toscin," by Scrutator, price 4d. The notes, and other matter, render it worthy the attention of our readers.

Extract from a Letter of the Rev. F. Molenaar, Minister of the Mennonites. at Leyden, in Holland, to Mr. Kaenneberg:*

"When I had the pleasure in this spring, (1816,) to make the acquaintance of the Rev. Messrs. Sack, and heard that they had the plan of staying for some time in London, and communicated to them my wish of receiving into my house one or two young Englishmen, they approved this plan, gave me the promise of their assistance; and when I saw them after their return, they told me, that they had given to you, dearest brother, the commission of interesting yourself for me in this matter, if an opportunity would offer itself. I take, therefore, the liberty of applying personally to you for this purpose, and of making you acquainted, at the same time, with what may be necessary for you to know in this respect. You know, I suppose, that I am the minister of the Mennonites in this town; it cannot, therefore, be my design, of receiving into my house grown up young people, such as do often stay one or more years on the continent, especially in universities, principally with the design of seeing and enjoying the great world: but if there be a father who has one or two sons, from 12 to 16 years, whom, on account of their improvement, he wished to send into a foreign country, such I should like to have to do with. I wish to receive and to treat them as sons, to superintend their whole education, to instruct them myself in several sciences, *i. e.* languages, history, and knowledge of nature; also in religion; to let them make use, with respect to other sciences, of those various opportunities which offer themselves plentifully in this town and university; to introduce them into the best circles of company, *i. e.* with professors of this university, and with well educated merchants, and thus to care, in the best possible manner, for their improvement.

"That scarcely any place can be more fit for this end than Leyden, I suppose I need not tell you; and from what I know, Englishmen are more inclined to send their sons into Holland, than into any other country. That which the Messrs. Sack will have told you of this, will certainly not deter any body from taking this step, especially if Christianity be to him that which it really is, also with respect to education.

"——— And now, respected friend, I recommend myself to your brotherly love, in the name of our only Lord and Saviour; beseeching him to bless our connection to this, and to any other end, which may be well-pleasing to him, and useful for the promotion of his kingdom: and without bringing forward any further excuse for my boldness, I subscribe myself, with my whole heart,

"Your humble friend and brother in Christ,

F. MOLENAAR."

* The Mennonites are a large and respectable body of Christians in Holland: they are Antipædobaptists, baptizing only on a profession of faith, though they administer the rite by pouring. They have considerable congregations in most of the large towns in Holland, and there are some also in Germany. We insert this letter, hoping it will be introductory to a correspondence with our foreign brethren. The writer wished his friends, when they came to England, to make inquiries respecting the Mennonites, meaning by that name, the English Baptists.

RUSSIA.

THE JEWS.

The British and Foreign Bible Society has lately published "Extracts of Letters from the Rev Robert Pinkerton, on his late tour in Russia, Poland, and Germany, to promote its important objects." There is one feature of these letters which is peculiarly gratifying, as it furnishes information respecting the ancient people of God, who are still "the beloved, for the fathers' sakes;" and who are preserved among the nations to be grafted again into the good olive tree: "for the gifts and callings of God, are without repentance." Writing from Kaffa, (or Theodosio,) June 8, 1816, Mr. P. says, "As soon as the Hebrew New Testament is ready for the Jews, 2 or 300 copies must be sent to the Theodosia Bible Society, for circulation among them. This the committee here most earnestly entreat, for several instances have already occurred, of Jews making inquiry after the gospel." Again, writing from Sympherpole, (or Ackmichel,) June 12, 1816, he says, "In passing through the town of Karasoubazar, I had a most interesting conversation with several Jews, who eagerly sought after a copy of the gospels; I was sorry I had none, but told them they were preparing for them. The late wars and commotions

on the earth, with the present wonderful exertions to spread abroad the holy scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. From what I have seen of this people in different nations, I am convinced, that many among them are prepared to peruse with avidity the scriptures of the New Testament, in their own language."

From Babchisany, June 16, 1816, Mr. Pinkerton gives a striking narrative of his interview with some Caraite Jews: "'We were met,' says he, 'by the principal rabbi, a reverend old man, who gave us a friendly welcome. We entered the synagogue, and were soon surrounded by the elders of the people, to whom I made known whence I came, and the object of my journey. I spoke to them of the exertions now making in every quarter of the globe to spread abroad the word of God, Old and New Testament, among all nations. I then produced a single copy of the gospel of St. Matthew, and the epistle of St. Paul to the Hebrews, in the Hebrew tongue, and presented them to the principal rabbi, who accepted them most willingly and thankfully. In the mean time, our conductor, Aaron, was in search of the Tartar translation. He was not long in procuring me a sight of a beautiful copy of the five books of Moses, in the pure Jagalai Tartar, written in the Hebrew character. He informed me, that they were in possession of all the books of the Old Testament in pure Tartar; that the translation was made by their forefathers, many centuries ago; that it was constantly read among them to the present day, together with the Hebrew text; and that he would procure me a complete copy to purchase, before I left Babchisary. I sat down, in the midst of the synagogue, with the Caraite rabbies, and read several passages of the five books of Moses, and of the Psalms. I find the translation excellent; and consider it as a peculiar mark of the Divine favour on the labours of Bible Societies, that it has been brought to light at the very time when we are prepared to promote its circulation with the New Testament in the same language."

SERAMPORE TRANSLATIONS.

We have been favoured by Dr. Steinkopff with the sight of an interesting pamphlet, published last year in Latin, by Professor Vater, of Koningsberg, in Prussia, entitled "Festum Pentecostale," &c. It is pleasing to observe, that this learned foreigner is quite familiar with the progress of our British and Foreign Bible Society, and the labours of our various Missionary Societies. He speaks in the highest terms of *William Carey*, and his very meritorious colleagues, *Marshman* and *Ward*; and intimates, that *Carey* has done more than any other man since the days of the apostles, in employing the gift of tongues for the propagation of the Bible, and the Christian religion.* It appears from this tract, that Carey's life and labours have been honourably noticed in Prussia, in a work entitled "Konigsberger Archiv. für Philosophie, Theologie, Sprachkundie und Geschichte, T. I. pag. 76. seq." Festum Pent. p. 10. note.

The Baptist Missionaries at Serampore were, with the exception of Mr. Eustace Carey, all well at the date of the last letters which have been received. On the 24th of October, 1816, Mr. Ward thus writes: "We are here in very merciful circumstances, still waiting for the more abundant showers of influence from above. Oh! pray for us! Where can be found such an Acaldema as this!" Mr. E. Carey has been very ill, and for some months prevented from preaching: but was rather better.

Mr. and Mrs. Griffiths have arrived at Ceylon. Mr. Siers, who has been for some time employed by Mr. Chater, has been publicly ordained.

Mr. Robinson is translating the New Testament into the Malay language, at Java. A part of Matthew is printed, which is spoken highly of by competent judges as a good translation.

Mr. William Pearce, (eldest son of the Rev. Samuel Pearce, of Birmingham,) with his wife, and Mrs. Ward, with her son and daughter, have just sailed from Liverpool for India. Mrs. Ward has been, for about a year past, in England, on account of ill-health. Mr. Pearce is a printer, and intends to serve the mission in that capacity.

* His words are, "Viro summe venerando, Gulielmo Carey, qui cum meritissimis collegis Dr. Marshman et Ward magnis illis conatibus præest, ac cujus vitæ et meritorum etiam inter nostrates mentio facta est (in Konigsberger, &c.) magis quam cuiquam alii post Apostolorum tempora contigit, dono linguarum ad propagationem religionis Christianæ et bibliorum uti."

Domestic Religious Intelligence.

Extract from the London Gazette, March 11, 1817.

THIS day the Address of the Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, expressing their abhorrence of the atrocious outrages committed against the sacred person of his Royal Highness, was presented by the following deputation: John Clayton, Ab. Rees, D.D. F.R.S. F.L.S. Soc. Amer. Phil. Soc. Thomas Morgan, John Rippon, D.D. Robert Winter, D.D. Alex. Waugh, D.D. Thos. Ruttledge, D.D. Thos. Belsham; John Pye Smith, D.D. Jos. Hughes, A.M. William Newman, Thos. Thomas, John Coats, Geo. Ford, W. B. Collyer, D.D. V.P. Phil. Soc. G. Burder, Jos. Barrett, Jos. Ivimey, and John Lane.

"To his Royal Highness George Prince of Wales, REGENT of the United Kingdom of Great Britain and Ireland.

"*May it please your Royal Highness,*

"WE, his Majesty's most dutiful and loyal subjects, the Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, beg permission to approach your Royal Highness, to express our abhorrence of the atrocious outrages committed against your Royal Highness, when exercising one of the most important functions of your elevated office.

"As ministers of the peaceable and beneficent religion of our holy Redeemer, we feel ourselves bound publicly to declare our detestation of every act that tends to endanger the tranquillity of our country, the authority of the laws, and the stability of the constitution: and we are solicitous to express to your Royal Highness our deep conviction, that to promote the knowledge, and the sincere practice of that religion, to the advancement and diffusion of which we have consecrated our lives, will ever be found the most efficacious means of preventing political disorder, and of promoting the peace and happiness of all classes of the community, from the lowest to the most exalted.

"His Majesty's Protestant Dissenting subjects were among the earliest, and have always been among the most faithful adherents to your Royal Highness's illustrious family. We are deeply sensible of the many blessings which our fathers, and ourselves, have enjoyed, under the Princes of the House of Brunswick: and we fervently pray, that the future glories of your Royal Highness's government, and that of your descendants, may be signalized by the uninterrupted enjoyment of rational liberty, pure religion, and universal happiness.

(Signed, on behalf of the general body, by the deputation.)

To which Address his Royal Highness was pleased to return the following most gracious Answer:

"I thank you for this loyal and dutiful Address.

"The sentiments which you have expressed, on the late flagrant violation of the laws, are highly satisfactory to me; and I rely with confidence on your earnest solicitude for the maintenance of the public tranquillity, and on your steady attachment to our invaluable constitution."

THE ORIGIN, *UTILITY, and PRESENT STATE* OF THE *Baptist Academy at Abergavenny.*

THE Welsh and English Baptist Education Society was established in the year 1806. Certain resolutions for the accomplishment of that object were entered into that year, at the associations of Baptist ministers and messengers, held at Penygarn, in Monmouthshire, and Ffynnontherry, in Carmarthenshire; which, together with other regulations, were adopted at a meeting of ministers and others, held at Merthyr-Tydvil, in the autumn of the same year. The plan of the new society for instructing young candidates for the Christian ministry, called out of the Welsh churches, *in the knowledge and practice of the English*

language, being at length matured, their academy was opened at Abergavenny, in January, 1807, under the superintendence and direction of the Rev. Micaiah Thomas, who till then was the pastor of the church at Ryeford, in Herefordshire.

It has been the plan of this society, from its commencement, to continue their students for the period of two years only; by which arrangement, a frequent succession of young men has multiplied the number, who have, in a few years, and by narrow funds, derived great advantages. Thus in ten years, twenty-six young men have been introduced to the knowledge and use of a language which every Briton should know, but especially *every Christian minister* born in the British empire. It is, then, a matter of deep regret to learn, that the support afforded this useful institution is *feeble*; that its finances are incompetent, and unanswerable to embrace the good that might be embraced in this sphere; and that instead of increasing, its funds are in a state of rapid decay, leaving nothing but the gloomy prospect of utter extinction.

To show, nevertheless, that this establishment deserves perpetuity, and merits a share in the profusion of that benevolence which at once distinguishes and exalts our country, look at the active and useful labours of Mr. Jonathan Davis, their first student, now in that part of Pembrokeshire where the English language is required. Then turn an eye to Gower, a populous place in the neighbourhood of Swansea, where the same is also spoken, and which is well occupied by another worthy student, Mr. David Phillips. An itinerancy, some months ago, was established in Herefordshire; and to answer that end, a third has been appointed, Mr. David Jones, whose exertions, amidst a persecuting spirit that has gone forth, have been approved and sanctioned by the great Head of the church, *(Vide Magazine for December last.)* Time forbids us to state what churches have been supplied, and what other stations are usefully occupied, by those who have left the academy; let the above notices suffice.

The good, however, that has been done, would not have been effected by the instrumentality of these young ministers, but for the advantages afforded them in Abergavenny: the donations and subscriptions of many worthy individuals in England and Wales, have given birth to these advantages; but some of them are no more on earth. A pious lady, of distinguished munificence, before she finished her pilgrimage, gave at one time an hundred pounds: this sum was chiefly applied to the support of a student, at the express desire of her worthy almoner, through whose hands it was presented.

At this time it appears there is a balance of accounts due to the Treasurer, and only four students on the foundation. Such are the exigent circumstances to which the society is reduced; which furnish ground for a strong and powerful appeal to the feelings of our brethren in England and Wales, whilst the question is seriously put, *Shall the society live or die?*—or, in an altered form, Shall this little nursery, small, indeed, when compared with other plantations, yet the care of heaven, cultured by its hand, and watered by its dews, shall this nursery, nevertheless, be trodden down and laid waste by the wild boar of the wood, because *neglected by the servants of the great Husbandman?*

The fourth and fifth regulations of this institution are as follow:

4. "That any annual subscriber of five shillings, shall have his name inserted in the annual accounts; and every subscriber of ten shillings and sixpence, and upwards, be considered a member of the society.

5. "That every person giving five guineas at one time, be a member for life."

Subscriptions and donations will be thankfully received by the Tutor, the Rev. Micaiah Thomas; the Treasurer, Mr. John Harris; or the Secretary, Mr. Isaac Wyke.

ORDINATION.

LLANIDLOES.

On Wednesday, August 21, 1816, Mr. Abel Jones was ordained pastor of the Particular Baptist church at Llanidloes, Montgomeryshire. Mr. S. Pugh, of Nantgwyn, began with prayer; Mr. John James, then of Aberystwith, now of Pontrhydyrun, delivered the introductory discourse; and Mr. John Jones, of Newtown, offered up the ordination prayer, attended with imposition of hands. Then Mr. Jones addressed the newly-ordained minister from 2 Tim. iv. 5; and Mr. James the church, from Phil. ii. 29. In the evening, Messrs. S. Pugh and J. James preached from Heb. xii. 28, and 1 Pet. ii. 25.

SOCIETY FOR THE RELIEF OF SUPERANNUATED BAPTIST MINISTERS.

The Annual Meeting of this Society will be held at Bath, on Wednesday, the 11th of June next. Our brethren, who are beneficiary members, are requested to remit to the Secretary, or some one of the Committee,* the amount of any collections, subscriptions, or donations they may have received on account of the Society, on or before the 31st of May.

THOUGHTS ON THE CLAIMS OF *AGED MINISTERS.*

To the Editors of the Baptist Magazine.

While the zeal of religious activity characterizes the present day, and the world, tired of its own pageantry, and weary of its ruinous vicissitudes from splendour to decay, from conflict to desolation, is turning its eye upon Zion, the city of our solemnities, as if to consider her palaces, and tell her towers, should not we prepare for the survey, by adding, under the guiding wisdom of Jehovah, strength to her bulwarks, and beauty to her spiritual temple?

Much, indeed, is already done to raise up her decayed places: the soldiers of the cross are animated in every land—the youthful champion is encouraged to gird on his armour—and he that still endures the burthen of the day, is hailed as the precursor of the triumph.

But Zion has her aged ministers, who have long since conducted her warfare, and enlarged her borders, to whom her most benign complacency is due. She has her veteran fathers, who should dwell in her bosom, and be cherished by the warmest glow of her benevolence, and who should there be invited to repose, without being consigned to oblivion.

The churches, then, if they would save themselves from just reproach, should anticipate their own wants, and those of their pastors, by providing assistant ministers to relieve the declining energies of the latter, that they may not stoop at once under the weight of years, and the crushing anxieties of unwelcome and unassisted labours. But cases may occur, in which churches cannot express, by pecuniary benefits, the tender and sympathetic veneration which the occasion may require.

Can nothing, then, be done, to soften the last labours, while we retain a portion of the sacred services of these venerable men? A society is indeed just formed for superannuated ministers, but it does not reach the case we are now supposing. It is presumed, that few, very few, of our ministers, will ever need the support of that institution, which restricts its beneficence to those who are "from age and infirmity *permanently* unable to exercise their office." These are also required to become *beneficiary* members, yet before this abiding incapacity can occur, the amount of the subscription would be an unjustifiable claim on their immediate income.

Would it not, then, be advisable, to combine these objects? and worthy the attention of our next general meeting, to prepare the plan of a more liberal institution, by which ministers infirm, either from age or disease, may derive advantage without being obliged to contribute to the fund? No church, however, should be allowed the aid of an assistant, that does not give a collection. A society, unincumbered by the *individual claims of subscribers*, would act with greater independence, and more readily determine on the validity of superannuation, and the legitimate pleas of necessity.

Should these remarks further the interesting object, and secure from the loneliness of neglect, and the pressure of adversity, men who are found faithful at the threshold of the grave, they will accomplish the desire of yours,

ONESIMUS.

NOTICES.

The General Meetings of the Baptist Denomination will be held in London (Providence permitting) on the 25th of June, and the two following days.—Particulars in our next.

The General Annual Meeting of the London Missionary Society will be held in London, on Wednesday, the 14th instant, and the two following days. The Rev. Dr. Chalmers, of Glasgow, will preach on Wednesday morning at Surrey-chapel: the Rev. Thomas Jones, of Syrior, near Abergele, in Denbighshire; the Rev. William Harris, of Cambridge, and the Rev. Henry Campbell, M. A. Minister of Nailesworth-chapel, Gloustershire, are engaged to preach.

* Since the last circular letter, the Rev. I. Birt, of Birmingham, has permitted his name to be added to the Committee.

THE Annual Meeting of the British and Foreign Bible Society, will be held at Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, on Wednesday, the 7th of May inst. The President will take the chair at twelve o'clock precisely.

N.B. No Ladies can be admitted.

THE Annual General Meeting of the Sunday School Union Society will be held at the City of London Tavern, Bishopsgate-street, on Wednesday morning, the 14th of May. Breakfast will be provided by six o'clock, and the chair taken punctually at half past six.

THE Annual Meeting of the Religious Tract Society will be held at the City of London Tavern, Bishopsgate-street, opposite Threadneedle-street, on Thursday, the 15th of May inst. at six o'clock in the morning. The chair will be taken at seven precisely.

THE Annual Meeting of the Protestant Society for the Protection of Religious Liberty will be held at the New London Tavern, Cheapside, on Saturday, May 17, at 10 for half past 10 precisely.

THE Anniversary of the Bedfordshire Union of Christians will be held at Bedford, on Thursday, May 22; when the Rev. Robert Hall, of Leicester, is expected to preach.

Poetry.

LINES

ADDRESSED TO AN ONLY DAUGHTER ON THE FIFTEENTH ANNIVERSARY OF HER BIRTH DAY, FEBRUARY 27, 1816.

"The King's daughter is all glorious within, her raiment is of wrought gold."

Let the unthinking crowd admire
The rich, magnificent attire,
  By earthly princes worn;
Let them with fascinated eye,
The glittering gems and gold descry,
  Their temples which adorn.

Be it my EMMA's wish to shine,
In robes wrought by a hand divine;
  Emmanuel, Righteousness!—
O! may her soul be pure within,
From every stain, and every sin,
  And sanctified by grace.

Far more illustrious will appear,
Than stars amid their radiant sphere,
  Or the effulgent moon;
Than the rich tints of orient light,
That burst upon the ravish'd sight,
  Bright heralds of the sun.

O may her bosom ne'er aspire,
Riches or honour to acquire,
  Or rank, or towering fame;
These short-liv'd pageants of a day—
These earthly glories fade away,
  And leave an empty name.

But the bright diadem and crown,
The King of kings himself anon
  Will place upon their head,
Who serve him faithfully below,
And at his footstool humbly bow,
  Will never, never fade!

Pentonville. SARISSA.

COMPLAINT TO JAVA

ON THE DEATH OF THE REV. T. TROWT.

Thou sickly isle—and was thy burning breath,
The traitor's kiss upon the lip of love!
Hadst thou no guerdon* but the gale of death,
To greet thy gentle envoy from above!
Yet from that lonely grave, shall Java's sigh
Float on the breezes of his native shore,
And woo its dear ambassadors to die,
Where *his* last accents breathed *their* living lore. S.

* Reward.

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Linnell pinxt

REV. THOMAS THOMAS,

London

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THE

Baptist Magazine.

JUNE, 1817.

MEMOIR OF THE REV. JOHN VERNON,

LATE PASTOR OF THE BAPTIST CHURCH AT DOWN-END,

NEAR BRISTOL.

MR. John Vernon was born at Pailton, near Coventry, in the year 1785. His parents were professing Christians, and he was, therefore, from infancy, accustomed to hear the gospel, to which, perhaps, may be attributed, in a great degree, a peculiar tenderness of conscience that marked his early years, and afforded considerable reason to hope that a work of grace was already begun upon his soul. At the usual age, he was sent to school; and here, also, he manifested a great seriousness of mind: during those hours of relaxation which are generally by children devoted to some kind of amusement, he would retire with two or three of his companions, for the purpose of social prayer; and this practice was, I believe, (with probably a few interruptions,) continued for some time.

Pleasing, however, as was this early dawn of piety, it soon after this period gradually passed away, and for a while his impressions wore off. On leaving school, he was placed at Birmingham, where he attended the ministry of Mr. Pearce and Mr. Brewer, from both of whom he derived much benefit: his early impressions were now revived and deepened, and although he made no public profession whilst at Birmingham, yet his whole deportment evinced that his mind was imbued with the spirit of the gospel of Christ.

His situation here being in a retail trade, from the system of prevarication which he found prevailed in it, he soon became decidedly averse to it; and his conscience not allowing him to follow this plan of evasion, his attentions were, during the remainder of his apprenticeship, confined to the counting-house.

In 1805, he left Birmingham, to pay a visit to his sister, who at that time resided at Yarmouth, in Norfolk, and who was married to the Rev. W. Walferd, minister of the Independent congregation at that place. It was during his stay at Yarmouth, which had been protracted to some months, that he joined the Baptist church at Norwich, under the pastoral care of Mr. Kinghorn: after which, his views were first directed to the Christian ministry; and upon mature deliberation, and fervent prayers for divine guid-

ance in this important and interesting step, he determined to devote himself to the service of the Redeemer; and, in July, 1807, he became a student at Bristol Academy. Earnestly, however, as he desired to feed immortal souls with the bread of life, it pleased him, whose thoughts are not our thoughts, nor his ways our ways, to check, and nearly to destroy, his hopes of usefulness.

His constitution and mind were alike delicate, and unable to bear the rough storm and chilling blast. During the vacation of 1808, which he spent at Yarmouth, he caught a violent cold, after preaching at Gorleston, a village two miles distant from Yarmouth; and increasing it by a second exposure to easterly winds, he became seriously unwell, and was prohibited by his medical attendant, (who considered his lungs considerably affected,) from engaging in any public service for some months: still, however, he returned to Bristol, to pursue his studies, but on the approach of winter found it necessary to relinquish them; and his friends, alarmed at the progress of the disorder, advised him to make trial of the hot wells.

Here he continued for several months, in a very precarious state as to his recovery; and not unacquainted with the imminent danger which was apprehended by the physicians. Mr. Morgan, of Birmingham, at that time lodged under the same roof, in similar circumstances. It appears from a diary kept by Mr. Vernon at this period, that his mind was greatly supported, and he was enabled calmly to resign himself to the Divine disposal, under the influence of the same evangelical consolations which he enjoyed in his last illness; though his joy and peace in believing were still more remarkable and uninterrupted in the latter time of trial than in the former.

At length it pleased God to restore him to a good measure of health, and though he was discouraged from returning to the academy, where his amiable and exemplary deportment had secured him the high esteem of his tutors, and was afraid to indulge any sanguine hope of resuming the work of the ministry, yet he engaged in worldly business with great concern, lest the cares of the world should damp his ardour in religion: and after his health became more confirmed, his desire of being useful to the souls of men induced him again to think of preaching the gospel. He was at length invited to Downend, about four miles from Bristol. Here a chapel had been erected, many years ago, by Dr. Caleb Evans, and a good congregation attended the preaching of the word; as well as at the Fishponds, a mile nearer to Bristol, in a little chapel, fitted up by the late Dr. Mason, grandfather of Dr. Cox. A number of persons from this neighbourhood had joined the church in Broadmead, *fourteen* of whom applied for a letter of leave to form themselves into a distinct church, which was readily granted them in February, 1814; after which, they invited Mr. Vernon to become their pastor, who was ordained over them July 1, 1814. Four persons were added to them in the following October; and after considerable discouragements, and many fears lest his labours should not be crowned with success, he had the pleasure to have ten members added to his church, who were baptized for him by Dr. Ryland, at Broadmead, May 30, 1816.

But very soon after this, the Lord was pleased, in his mysterious providence, to lay him aside from his ministerial services, with a threatening appearance that he would not be able to resume them. During the whole of this illness, God was pleased so to support him, that he was enabled to look the king of terrors full in the face, without the least symptom of dismay. His friends were very much strengthened and edified by his whole deportment, and the most salutary impressions appear to have been made by his conversation, on some intelligent persons, who had been strongly prepossessed against evangelical religion.

It is but a slight sketch of the closing scene that will be here given; but the same deep impressions of the glory of the plan of salvation revealed in the gospel, and the sovereign riches of grace, were evident through the whole of his conversation, during the whole of his protracted illness, and kept him from every appearance of murmuring or impatience, under an affliction which might otherwise have seemed tedious and severe.

From the nature of his complaint, his medical attendants were led to expect, till within the last few weeks of his life, that the termination would be sudden, and that, consequently, in his last hours, he would not have an opportunity of manifesting the happy influence of those principles which had regulated his life. However, he not only experienced the greatest serenity and heavenly peace, while he contemplated the more distant approach of death, but he enjoyed still increasing support and consolation, as it came nearer and nearer. During the space of eight or nine days, (for so long he may be said to have been dying, since in some part or other of each successive day, his dissolution appeared to be immediately impending,) he was enabled to exhibit a striking example of patience, resignation, and the full assurance of hope, which never seemed to suffer any interruption.

About a fortnight before these dangerous symptoms appeared, he was visited by a young friend in the ministry, who noticed the happiness he must feel in being resigned as to the event of his illness; when he exclaimed, with great animation, "Yes, *all things* are mine! whether life, or death, or things present, or things to come; yea, all things are mine, for I am Christ's, and Christ is God's."

On the 8th of February, his physician left him much as he had been for some time, but on the 12th, he found he had passed a very disturbed night, and was much worse; a number of unpleasant symptoms had occurred, particularly a difficulty of breathing, which almost endangered suffocation. On entering the room, he was shocked at the change which had taken place, and at the sufferings he evidently endured. His breathing was very laborious; he sat at the foot of the bed, with his back propt up by pillows, but was so much disturbed by a feverish heat, that he could not rest his head against them for a minute, on account of the heat they imparted to the head: this produced great restlessness. On the physician's entering the room, he could not speak; he, however, inclined his head, smiled, and held out his hand. He took his seat by his side, and began to feel the pulsations of his heart and wrist. During this interval, Mr.

Vernon asked him how he did, and when he had finished his examination, turned round, and with a smile on his countenance, though the difficult respiration made his articulation slow, said, "I hope that you are able to give me some pleasant tidings." The doctor at first did not apprehend the purport of his question, but soon found that the pleasant tidings he was so desirous to hear, were, that the time of his sufferings would not be protracted much longer. "I am not afraid of death," said he, "but what I am very fearful of is, that if this sort of restlessness and suffering should continue, I may become impatient. It is *that* of which I am afraid." In reply, the physician assured him, that he could not continue long in such a state of suffering as he then endured; but that it must either be relieved, or terminate fatally in a short time. "How long do you think? A week, perhaps?" Certainly, if your breathing be not relieved, not so long. "Perhaps only a few days?" Certainly, without relief, a very few days. At this his countenance relaxed into a smile, and he said, "I am glad to hear *you* say so?" laying an accent on the word *you*, as the doctor had never before so explicitly acknowledged to him his conviction of his danger. He remained silent for a moment after this, and then added, in a tone full of tenderness, and in an under voice, "It will be a hard trial for poor Mrs. Vernon, and the little boy too." Two or three hours after, his difficulty of breathing was considerably relieved; when having been placed in an arm-chair, he again inquired respecting the probability of his not having to endure a protracted struggle; and the same assurance being given as he had received before, he uttered many expressions, indicating the calm and steady assurance he enjoyed. "It is all safe: I feel quite firm; my footing is on a rock. I know in whom I have believed." He then quoted those lines, "There we shall see his face, and never, never sin;" and then added, "It is all grace! all grace! free grace!" He then adverted, with much animation, to Zech. iv. 7, "O what a moment," said he, "when the grand fabric of redemption is completed, and the top-stone is brought with shoutings! Grace, grace, all grace."

February 13. One friend, who visited him, was much alarmed at the change a few days had effected. He was suffering acutely, and unable to speak aloud, but his smiles seemed full of glory; and, by the most expressive signs, he indicated to his mourning friend, that the appearance of sorrow was painful to him. When she was leaving the room, he exerted himself to speak, and whispered, "He will be very gracious to you: *He* will not disappoint you." After her departure, he was much exhausted, yet he loved to mention the name of his Master, and said to another of his flock, who came to see him, "Hold on, looking unto Jesus." He spoke to another, who visited him the same day, of the happy frame of his mind, and said, "It exceeds every idea I had formed; I have no rapture, but uniform peace; not a cloud; I long to be gone.

"O that the happy hour were come,
That faith were changed to sight!
I should enjoy my Lord at home,
With infinite delight."

He dwelt on his favourite theme, free grace! unmerited mercy. Oh! distinguishing kindness! How little should we talk of the

creature: how much of the grace of God!

"Grace taught my roving feet,
To tread the heav'nly road;
And now supplies each hour I meet,
While pressing on to God."

Friday, 14. His views became still brighter. One of his friends remarked, that he seemed to have pierced the veil; and as visions of the heavenly state appeared before him, he longed to depart and take possession of it. When he could not speak aloud, he whispered, "I long to speak, and tell you the happiness I feel, which is greater than I can give you an idea of." Yet he knew, and acknowledged the source from which his joy was derived. He said once, "Though I am thus favoured, without one cloud or doubt, yet I feel myself the same sinful being as ever; and should be equally undeserving the happiness in store for me, were I to live fifty years from this time wholly conformed to the will of God. It is all grace, free grace!"

Several friends were sitting near him, at a time when his voice failed him for a little season, who were all struck with the appearance of his countenance and manner, which had a sublimity of expression not to be described; indicating delight and adoration, as though he was conversing with heaven! When this rapture, as it appeared to be, abated, he endeavoured, by his significant looks, and the clasping of his hands, to inform them, that something extraordinary had passed, but could only just utter the word "Praise;" though after some time, he recovered the power of utterance.

This morning he gave directions respecting his funeral sermon, expressing his wish that very little might be said of himself: he considered himself an unworthy, guilty creature, and was sure that if he were saved, it was entirely of grace, through Jesus Christ. He expressed to the same friend, a wish to depart; and being told in reply, perhaps he had more work to do, and then he would go and receive his wages: on which he exclaimed, "Wages! wages! but *mark*, the gift of God is eternal life, through Jesus Christ our Lord."

This day his kind physician called on him, and was struck, upon entering the room, with the change that had taken place in his appearance. His countenance, however, assumed a beautiful expression, while he held out his hand to him, and bent his head. His friend was overcome, and turned his face a little aside. "Why," said he, "you are not grieving for me!" Not for you, he replied, but we may grieve a little for ourselves. After examining his pulse, and the beating of his heart, Mr. Vernon said, "I hope your opinion is not different from what it was at your last visit?" He was told it was not. He pressed his hand, while his countenance was illumined by a radiant smile; and presently he asked, if he thought it might end soon? At this time he was so much sunk, speaking with some difficulty, that the doctor replied, he thought it would. He then lay a little while, and said "Is this dying? Am I, do you think, dying? Am I in the valley? If this is the valley, there is no darkness over any part of it: none at all." After the doctor and other friends had withdrawn for a time, he appeared restless, and much exhausted. A friend, who remained with him, remarked, that he was agitated. He repeated the

word with emphasis — "Agitated! agitated! what odd words you use! I have no such word in my book. I call this good dying." Upon her saying, she meant that he had seen too many persons, he replied, "Well, if the body suffers a little, (intimating that was of no consequence,) you will not have me to talk to you long."

The doctor had intended only a short visit this day, but on his return to take leave of him, Mr. Vernon appeared so unwilling for him to go away, that he was easily prevailed upon to continue with him. Mr. Vernon seemed strongly impressed with a persuasion that he should be released, in the course of that night; which at one time appeared by no means improbable. A gleam of sunshine happening to come into the room that evening, he exclaimed, "Oh! I shall see a brighter sun to-morrow—then I shall see the Sun of Righteousness!" At another time, expressing his sense of obligation to the kindness of friends by whom he was surrounded, he said, "How much I owe you all!" One who then held his hand replied, "And what do you think I owe you?" He replied by an affectionate smile, and a pressure of the hand. But this having led to some other topics of commendation of him, he exclaimed with more energy than he had shown before, and indeed with the only accent approaching to impatience that his friend had witnessed during the whole struggle, "Oh! do not talk about the creature: the difference between human character is so small; talk of grace and mercy." The expressions of hope and confidence continued uniform: there was no enthusiastic elevation, and no depression—all was calm and cheerful. In the afternoon and evening he saw the young ladies of the school, and also the servants, who appeared much affected by the pathetic addresses he made to them. During the night, his two medical friends sat up with him by turns: he revived a good deal about midnight, and entered into an interesting conversation with one of them on various religious topics, which lasted near an hour and a half. On every subject he was as clear as in the time of his health. Once or twice his friend checked him, fearing he was talking with too much animation, and begged him not to exert himself. On this being repeated, he turned round with a smile, and said, "Why what harm will it do me? will it make me live longer?" Soon after the morning dawned, he was raised, and placed in his easy chair. He then appeared much more sunk than in the night, and two or three times called for the looking-glass, to see whether he had the impress of death on his countenance. He would have several friends breakfast in his room, with whom he conversed cheerfully concerning his approaching dissolution; when the subject of weeping being mentioned, one remarked, that a minister had lately specified on what occasions Christians might be allowed to weep; "Yes," said Mr. Vernon, "but I must be excused now, I cannot weep." Being informed that some of his friends were below, (Miss M's.) and asked whether he would see them, he turned to his doctor, who told him, that really his conversation was so desired by his friends, and might be so useful, that he was willing to *spend* him for the

good of others. He smiled, and they were admitted, as several others were in the course of the day. As one friend entered the room, he said, "They have a little disappointed me—they gave me hopes that I should not have seen this day light." He asked another, if she had ever seen any one die? and added, "This is not much like dying! The Lord has dealt very graciously with me." One remarking, that not all true Christians were so favoured; he replied, "It is very different from what I expected. I expected it would have been a dark passage, but it is all light: I am passing through the valley, but Christ is with me." Again he said, "I expected, at this hour, my sins might have risen up against me, or the enemy have been let loose upon me, but it is all light, not one cloud. I have peace. It is all of grace, free grace." He then inquired if any signs of death were perceptible? and being told that some change had taken place, he said that was encouraging. He then spoke of the state on which he was about to enter, and said, "It will be all one song there. With joy they sink to nothing there, before the Eternal All." Taking leave of one of his flock, he said, "Farewell: Count all things loss for the excellency of the knowledge of Christ." After this, at a time when he hoped, and his attendants feared, that the hour of his departure was near, he said to a young friend, "Oh! it is pleasant dying; Christ being present with me, the bitterness of death is past. What a privilege to be brought to know and trust the Saviour! Cleave to him, he will not disappoint you. You may be in this happy situation soon. Oh! if he does such things for us now, what will he do hereafter!" Once, when a friend remarked to him, "You must not be impatient to be gone;" he replied, "Is it, then, a sin, to wish to be where there is no sin?" He repeatedly quoted those lines—

"O glorious hour! O blest abode!
I shall be near and like my God!"

Lord's-day, February 16, the little he was able to say indicated that he continued to be kept in perfect peace. The doctor found him more sunk than he had seen him before, unable to articulate sufficiently to be heard, unless the ear were placed over his mouth. On his leaving him, Mr. Vernon once more asked his opinion of the possibility of his becoming materially better; who replied, that to all human appearance that was impossible, he did not expect to see him again. In the evening, he said in broken accents to one who told him his end was near, "Now while ye hear my heart strings break—How soft my minutes roll—A mortal paleness on my cheek," &c. He said to his sister, who had come from London to see him, "I have a blissful prospect before me; I long to realize it." At another time, "O what a scene! what a scene! I shall be with Jesus! and I shall be like him! I am fallen into the hands of him who is the way, the truth, and the life. All joy, all one song, for ever." To the surprise of every one, the flame of life still lingered in the socket. Tuesday, the 18th, a relation asked him the state of his mind; he answered, "Quite happy." A friend said, "I hope resigned to live or die?" He answered, "Not quite resigned to live." Wednesday, the 19th, his physician saw him for the last time;

his countenance wore more strongly than ever the character of death, but it was still illumined by the same heavenly smile; and he grasped his hand with the same warmth of affection. Thursday, the 20th, the night preceding his departure, he was restless, and rather wandering, (through the influence of an opiate,) but still knew those around him, and at intervals his conversation was beautiful. Whilst rather delirious, he appeared to be addressing his little child. "Walk," said he, "in the light of God's countenance." Mrs. Vernon answered, "That would be delightful: I wish I could do so." He answered, "Grace will enable you." He then added, "Avoid even the appearance of evil; the atmosphere of it is corrupting." One hinted to him, that he had but a few hours to live; when he said, "Is it really so? You have disappointed me so often." She answered, "It never appeared so likely before." "Oh!" said he, "that is animating!" He often said, "O that the happy hour were come!" About three hours before his death, he was overheard to say, "I have fought the good fight—I have fought the good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them also who love his appearing. I long to depart, and be with ——" his voice failed. He afterwards said, "Oh! what a sun shall I see rise to-morrow—the glorious Sun of Righteousness!" When the last moment arrived, he was perfectly aware of his situation, and rejoiced in the hope of the glory of God. A little before his departure, it was observed, that he could not expectorate. Something was given him to drink, which meeting with the phlegm in his throat, occasioned a little struggle. He was laid again on the pillow, apparently fetching his last breath; when suddenly, in a strong voice, widely extending his arms, and lifting up his dim eyes, as if he had a view of glory, he exclaimed, "There! there! Lord Jesus come." As he said this, with a surprising smile on his countenance, his eyes closed, and without one parting struggle, *he entered* the joy of his Lord.

*** *A copy of verses, sung at Mr. Vernon's funeral, composed by a gentleman, to whom his conversation, during his illness, had been remarkably useful, will be found in page 240.*

TRANSLATION
OF
A BENGALEE SERMON.

Delivered in the Year 1816, *to a Congregation of Hindoo Christians, at the Mission House, Serampore.*

ACTS, xxvi. 17, 18.

"Delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

It is a pleasing consideration to the servants of Christ in this country, my brethren, that they are placed in circumstances similar to those of the apostle Paul, when the Saviour thus addressed him. We have the same gracious master—the same work—the same promises and supports—and

the same rewards in prospect. He was wonderfully successful, and we shall not want a moiety of his success, if we have but a moiety of his zeal and faithfulness.

At the time this commission was given, the state of the Gentiles bore a very striking resemblance to that of the present race of Hindoos. They were ignorant of the true God, and worshipped numberless abominable and profitless idols; they were unacquainted with the way of access to God, and with his true worship, and practised rites the most absurd and detestable; they knew nothing of the commands of God, "enlightening the eyes," nor of the fear of the Lord, "which maketh wise the simple;" and, therefore, beside all the sins of nominal Christians, they practised unheard of crimes. Yea, their very superstition not only seared the conscience, and prepared them to commit every iniquity, but it hurried them into crimes which they would never have committed, had not the passions, by obscene rites, been inflamed to a degree of madness.

The mission of the apostle Paul to those nations, was a strong proof of the Divine compassion: none can doubt but such crimes would have justified God in denying to them the gospel; none can doubt whether such a state of spiritual malady did not call for this divine remedy. This remedy was applied, and thousands and myriads felt its efficacious power. "Their eyes were opened; they were turned from darkness to light, and from the power of Satan unto God; they received remission of sins, and inheritance among the sanctified."

But I would wish at this time to remind you, my brethren, of the infinite benefits which *you* have obtained from this gospel; at least such of you as have felt its power.

Look back to the period when you had no sight; when the eyes of your understanding were darkened, so that you had no idea whatever what kind of creatures you were, nor why you were created, nor what it became you to practise, or to seek; nor what awaited you in the world to come. You had the form of man, but your powers were brutalized by gross ignorance, and your organs and faculties had no other use than to supply food for the sensual passions. You never looked upward to inquire, Where, or who, is God my maker? for your moral vision was completely extinguished. Your mind was confined in a cell which admitted no light but that, glimmering and uncertain, which the torch of superstition supplied. Rather you walked in darkness, not knowing whither you went; or, to borrow the still stronger language of "the Light of the World," "You sat in the region, and under the very shadow of death." Such was your state, till the Redeemer said, "Let there be light."

"He opened your eyes" then, so far as you could see clearly: how new and wonderful did things around you, or, to speak less figuratively, did every new truth appear! What a Being was God! What a monster was man! What a Saviour was Christ! How contemptible the gods! What an overwhelming idea was that, which brought you to look to an existence, never ending in its nature, but of which you had never before dreamed! Did not your feelings resemble his who had been born blind, and on whose sight

creation, in all its glories, burst at once, at the command of the Saviour?

He brought you out of the region, and from under the shadow of death, and placed you in a world on which the Sun of Righteousness shone with beams that at once filled and healed the sight. How grateful those first rays which led you to a pardoning God, to a dying Saviour, to a quickening and comforting Spirit! How stupid did the life of an idolator then appear! What folly it then seemed to bathe in a river to wash away sin; to carry food to him who was called the Lord of the world; to repeat his names as the certain means of removing sin, while his commands were trampled upon; to make, to worship, and then to drown a god; to offer food and libations to the dead; to fall prostrate before the image of a monkey; to worship a man more wicked than the worshipper! How horrible did the infamous swinging-post, the spitted tongue, the perforated sides, and the funeral pile, then appear! Was not this a "marvellous" light, that brought all these objects before you in their hideous shapes?

But when, by this light, you saw the glory of God shining in the face of Jesus Christ; when you saw Calvary, and the sinner losing the burden of all his sins at the foot of the cross; when you saw how certainly and completely sin could be pardoned, without human merit, or bodily austerities, while God remained just; when you saw how men the most depraved could be made holy and prepared for heaven; when heaven was opened to your view, not as the reward of austerities practised for thousands of years, but as the gift of God, through the redemption that there is in Christ Jesus: I say, when all these wonders were brought before you, did you not, first looking back on that region of death you had left, and then looking forward to the regions of eternal day, did you not say with David, "Bless the Lord, O my soul, and all that is within me bless his holy name; for he hath brought me up out of a horrible pit, and out of the miry clay, and hath set my feet upon a rock, and put a new song into my mouth, and established my goings before him."

Paul was commissioned also to "turn the Gentiles from the power of Satan unto God." There is, no doubt, a qualified sense, my brethren, in which God has permitted this world, for a time, to fall into the hands of Satan, who is therefore called "the prince of this world," "the god of this world," "the prince of the power of the air," and who is also said to "rule in the hearts of the children of disobedience." It would lead to a discussion too wide for our present purpose, to enter into an inquiry into the nature and extent of this diabolical empire. Let us confine our attention to the subject of idolatry, and to you, my brethren, once the superstitious slaves of this demon.

The legitimate object of the government of all earthly monarchs is, to cherish and improve mankind; but Satan reigns only to destroy; and hence his kingdom displays nothing but the weapons and means of destruction; and, associating with himself sin and death, he has accomplished the conquest and ruin of the world. Yet the greatest engine of destruction he ever invented is idolatry; this is the infernal machine that destroys,

without the victims being aware of its nature.

Having taken away all knowledge of the true God, he gives to men gods suited to their own depravity; and, by a magic wholly his own, makes them the objects of enthusiastic hope, and appalling fear: hence, to meet their ambition, their love of the world, and their impure appetites, he has given them a god of war, a god of riches, a god of love,* and other gods without number; that every depraved passion may have a guardian deity. And in this work of delusion so successful has he been, and such the complete supremacy which he has obtained over men, that we see them, at the mere nod of the tyrant, plunge into the gulf below. He only speaks the word, and the victims come forth in crowds, dressed in garlands for the hecatomb: they perish in rivers, under cars, on pilgrimages, by voluntary suicide before the idols, and on the funeral piles; they offer their wealth, their bodies, their limbs, their blood, their souls, their children, their mothers, amidst infernal shouts of triumph, to gratify the malice and revenge of the great destroyer.

And you, my brethren and sisters, some of you have the indelible marks of this tyranny on your bodies; the mark of the beast on your foreheads; the degrading marks of your former slavery, when you inflicted the most cruel severities on your bodies, at the command of the god of all the gods. Oh! how can you sufficiently admire that grace, and love that gospel, that turned you from the fearful power of Satan unto God.

But have you been really turned from Satan to God; and have you been brought to know God through the Redeemer; and do you now, with as much earnestness as you once devoted body and soul to the idol, consecrate body and soul to him? Remember, this is life eternal, to know him, the only true God, and Jesus Christ whom he has sent. The service of the true God is a reasonable service: it comports with the soundest dictates of reason, and it is demanded by every motive honourable for man to feel, and God to inspire.

It is not a vain service, like that of the idols: "The Saviour is the rewarder of those who diligently seek him;" his service disposes to every other duty, prepares for every event, and assimilates the soul to the Great Object of worship.

It is a delightful service: you always returned from the idol cold as the stone you had worshipped, and barren as the mummery you had repeated; but they that seek God renew their strength, they mount up with wings as eagles, they run and are not weary, they walk and are not faint: the ways of God, and the services of the Christian sanctuary, as the wells of eternal salvation, refresh and invigorate the soul.

But the work Paul had to do, was also connected with the pardon of sin. The wretched idolator has no expectation of the remission of sins; he hopes to expiate them only by sufferings through thousands of transmigrations: yet the God to whom you have been turned, says, "Believe in the Lord Jesus Christ, and ye shall receive remission of sins,

* The worship of the *lingu* is, perhaps, the greatest triumph over rational creatures that ever Satan can boast.

and inheritance among them that are sanctified."

But the blessings of Paul's ministry were connected with an eternal inheritance. Idolatry does not even promise everlasting life; the worshipper of the gods has only the miserable hope that at death he may transmigrate into the body of a dog, rather than sink into some hell; he has performed no splendid works of merit, to raise him to the transitory joys in the heavens of the gods, and his mind has been too much immersed among the mutations of matter, to afford the least hope that he shall be reunited to the soul of the world. But you know, my dear brethren, him who has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish."

Never forget, however, that your future "inheritance is the inheritance of those who are sanctified." Seek for those influences which are to purify your heart, and by a life of self-denial, crucifixion to the world, and devotedness to God, show to your heathen neighbours, that he who hath the Christian hope in him, purifies himself even as Christ is pure.

There is still another consideration which we wish you always to remember, and always to feel; that all these blessings flow to you through faith in the Lord Jesus. Among all the names given under heaven, Christ alone opens the eyes of men born spiritually blind; he alone turns from darkness to light; he alone, having destroyed principalities and powers, and made a show of them openly, turns poor infatuated murderous idolators from the horrid power of Satan unto God, forgiving their sins, and then bestowing upon them an inheritance incorruptible, undefiled, and that fadeth not away."

That, by which these blessings are obtained, is faith; which, like every other good enjoyed by man, is the spontaneous gift of God, flowing graciously to all who seek it. It is called "precious faith," on account of its heavenly origin, and as it secures to the believer God's unspeakable gift, and all the riches of time and eternity. To point out its great importance in the salvation of a sinner, it is sometimes compared to the gladdened organ of vision, "looking at the Lamb of God which taketh away the sin of the world," and at other times as the hand "laying hold of eternal life;" it brings near invisible realities, and fills the mind with things hoped for; it brings from their oblivion all the achievements of the faithful in every age, and substantiates the good contained in the prophecies and promises; in short, faith is a sure and steadfast anchor, rendering the soul immoveable amidst all the storms of life; and "having respect unto the recompense of reward," it enables the Christian to act as a stranger and pilgrim amidst all the allurements of the senses. But it is faith "in me," says the Lord Jesus; it is faith by which the polluted wash in the fountain of *his* blood; by which the awakened sinner trusts in *his* death; by which the destitute put on the garment of *his* righteousness; by which the branch is united to Christ the vine, and derives all that nourishment which enables it to bring forth much fruit; it is by faith *in him* that the Christian attains strength to labour, courage to fight, and perseverance to pursue the conflict to complete victory. "They overcome by the

blood of the Lamb." "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

SEEMING CONTRADICTIONS.

To the Editors of the Baptist Magazine.

On perusing your Number for February last, I met with the article on *Seeming Contradictions*: and the idea that then struck my mind was, that in the passage first quoted, (Gen. i. 20, 21—where the feathered tribes are said to have been produced from the *waters*,) there is a more direct aim at distinction than is apparent in the second passage, (Gen. ii. 19—where they are said to have been formed out of the *ground*,) while no "seeming contradictions" could originally present themselves to the mind of an individual to whom Hebrew was the vernacular language.

The sacred writers expected much from the power of God. Their thoughts, therefore, were more occupied in things than in words; and their language was more adapted to impress the heart, than to please the ear or gratify the imagination. But truth being the basis of their narrations, truth must have been conveyed, by their medium of communication, to persons who were familiar with the language, dialect, or idiom, in which they wrote. The question with them, however, was not what *could* be made of their language by those who rejected their heavenly message, but what *would* be made of it by the friends of divine truth. They told their narrations, therefore, in the same manner in which truth was usually told by the *multitude* for whom they wrote, without aiming at any extreme nicety or high degree of refinement in the mode of expression.

Any person familiar with the Hebrew Bible may readily perceive some striking difference in style and language between the *account of the first seven days*, and the subsequent *account of the generations of the heavens and the earth*. The first account is contained in the first chapter of Genesis, and the three first verses of the second chapter: the second account begins with the fourth verse of the second chapter, and extends to the termination of the fourth chapter.

At present I shall only advert to the degree of order and minuteness that pervades the respective accounts, and attempt to show what I conceive to be the meaning of the two passages that seem to be contradictory.

Upon close inspection it will be seen, that in the *first account* of creation there is a remarkable, though admirably simple and unaffected, display of accurate and mechanical division, as well as some degree of logical precision in the arrangement of ideas, and something like acute discrimination in the use of words.

The whole piece is divided into seven sections, corresponding in order with the days of the

week. The first section contains five verses; the second, three verses; the third, five verses; the fourth, six verses; the fifth, four verses; the sixth, eight verses; and the seventh section or subdivision contains three verses.—The closing part of each of the first six sections consists of a sentence of a peculiar construction, specifying the day of the week: and every one of these sentences has exactly the same form; and is composed of precisely the same words, excepting the number assigned to the day.

Not only, however, are the days placed in accurate succession, but the works assigned to any particular day seem to be placed in the order in which they were performed. Thus in the production of light, the first thing recorded is the Divine command —"Let there be light." To this succeeds the consequent effect—"There was light." Then follows the contemplation of the light—"God saw the light that it was good." Then we read of the modification of the light—"God divided the light from the darkness." Then follows the name assigned to the light after its modification—"God called the light day, and the darkness he called night."

In the *second account*, however, no such order is observed in recording the works of creation; the object being apparently not so much to specify the work of the first six days, as to record events that transpired after the solemn pause of the seventh day.

In this *second account*, too, things are recorded rather in the manner in which they occurred to the mind of the writer, than in the order of their coming into existence. Hence the very title runs into narrative. The writer begins his title thus: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew"—Here the writer abruptly breaks off, to account for the circumstance that plants and seeds were not regularly planted or sown, and that vegetation did not arrive at that luxuriance which it was destined to attain. The absence of man accounted for the former fact, and the absence of fertilizing showers for the latter. The facts implied in the title are, therefore, followed by the words "For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."—The sacred writer then proceeds to show how the first of these deficiencies was supplied. He says "There went up a mist from the earth, and watered the whole face of the ground." Then he mentions how the other deficiency was supplied. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." He then describes where man was placed, and what was to be his occupation. For innocent Adam was not to be unemployed, though it was sin that converted his happy employment into servile toil.

In perusing the history of Adam, however, the sacred writer notices the circumstance of his being unaccompanied by an associate endowed with intellectual faculties like himself. On this subject Jehovah is represented as saying, "It is not good that man should be alone; I will pro-

vide a suitable associate for him."

This circumstance seems to have occurred in close connection with the presentation of all the tribes of animals and birds before Adam, to await his decision with regard to the various appellations by which they were to be distinguished. Among these numerous tribes, every male probably appeared with his appropriate companion. It is also reasonable to suppose, that in the more obvious distinctions of similar animals, the male and the female would be characterized by different names. Under these circumstances, therefore, the promise of Jehovah (Gen. ii. 18.) and the remark of the inspired penman (Gen. ii. 20.) seem very naturally to flow out of the event. Perhaps, too, the amplifying words *all* and *every* have a direct reference to the contrast that obtained between man and the inferior animals. The sacred writer might mean to say, that when man was formed from the earth, he was formed without a companion; but that when God formed the other orders of the living creation from the same source, he formed them complete at the first—that he formed not only the *males* among beasts and among birds, but that he formed *every* beast and *every* feathered animal, including females as well as males.

But in mentioning the appearance of the various animals before Adam, it was very natural to advert to the wonderful manner in which Jehovah caused them to come. Here was doubtless a striking display of Divine power. This circumstance would naturally lead to the *previous* exertion of Divine power in giving them *existence;* and thus the writer would be induced to mention, in an incidental way, and without any particular aim at discrimination, the substance out of which they were formed, which is said to have been *Adamah*, the ground or earth.—This word *Adamah*, like many other Hebrew words, may be subject to an application in which the etymological meaning entirely vanishes: and it seems capable of the same extension as *Erets*, which is sometimes used to signify the *earth* as contrasted with the *heavens*. In such an extensive application, the word *Adamah* may, for the sake of perspicuity, be translated *The mass of earth and waters.*

On reading the verse in which the fowls of the air are said to have been formed out of the ground, we might at first infer, that the animals and birds were brought into existence after God had said concerning man "I will provide a suitable associate for him," and consequently after the *creation* of man. The phraseology, however, does not amount to such an assertion; and it appears very plain from the first of Genesis, that the feathered race were created on the *fifth* day, whereas man was not created till the *sixth*.—Hence we see, that there is a propriety in illustrating a short and desultory account by one that enters more into detail, and in which there is a more rigid adherence to the order of events.

There seems, therefore, no reason to hesitate in saying, that the feathered tribes were produced from the waters, as distinctly and repeatedly expressed in Gen. i. 20, 21; and that in Gen. ii. 19, the word *Adamah* means the earth indiscriminately, as consisting both of land and of water,

and that the fowls being formed out of the aqueous parts, and the beasts out of the terrene parts, justified the original assertion that both classes of beings were formed out of the *earth* taken in its most extended sense. Thus in modern language we may say, that both the feathered race and all the tribes of animals were formed out of the terraqueous globe on which we live, the latter deriving their origin from the land, and the former from the waters.

The translation, then, of the former passage, (Gen. i. 20, 21,) may stand as it is; and the appearance of contradiction in the latter passage (Gen. ii. 19.) is obviated by translating *Adamah* the *mass of earth and waters;* so that the train of thought in this latter passage may be thus expressed: *Out of the mass of earth and waters, the God Jehovah formed every beast of the field and every fowl of the air; and he caused them to assemble before Adam to receive from him their distinguishing appellations; and from Adam's decision originated the names by which all the tribes of living creatures were designated in the ages of antiquity.*

J. F.

ON PASTORAL RULE.

An Answer to a Query, signed P. in our Number for April.

"My kingdom is not of this world," said the dear Saviour when he dwelt below: and happy will it be for us in meditating generally on its subjects and laws, or descending to particulars in relation to the constitution and order of particular churches, if this declaration be well digested in our minds; since it will tend to silence many of our objections, to abase us in our own eyes, and to demonstrate the folly of pretending to reason on such subjects, from any data which proceeds upon a worldly principle.

In making a few remarks on the subject of "Pastoral Rule," it is intended (bearing in mind the declaration with which this paper commences) to examine the authority upon which it rests; to show its nature and advantages; and to attempt to answer a few objections.

It is of considerable moment to inquire and ascertain, whether, when we speak of pastoral rule, we are speaking of that which can be supported from scripture; or whether we are speaking of something which has been assumed by men, and is a deformity, rather than a beauty, in the constitution of our churches. And on this part of the subject the writer does not fear hazarding the assertion, that however we may differ on the *extent* of pastoral authority, there are very few things more plain and obvious, from numerous passages in the New Testament, than this,—that pastors are called, in some *sense* or *senses*, to rule those committed to their care; and that upon a fair and impartial view of the whole tenour of scripture, in relation to this particular subject, such an authority is always *supposed*. Proof might be multiplied with ease, but let the candid reader consult the following passages; and if any of them should not appear at first very appropriate, let him fix his thoughts upon some clause relating to this subject:—1 Tim. v. 17. Matt. xxiv. 45. 1 Peter, v. 2,—5. Heb. xiii. 7. Titus, ii. 15. 1 Thess. v. 12. 1 Tim. iii. 5.

But should it be ever so firmly established, that these passages refer to the subject before us, still it is highly reasonable and proper to proceed a step farther, and inquire into its nature and advantages. One can scarcely help inquiring, whether the authority is arbitrary and absolute, and whether the pastor himself is to frame laws, or to govern according to laws already laid down; and it will at once approve itself to the mind of every reflecting man, that this is the very turning point of the subject; for how lamentable would it be, if, because he is called in a proper sense to rule, any pastor should *dream* that he was to do "according to his will" in church concerns; that he was at liberty either to invent new laws, or alter the laws of Christ, according to his pleasure: and not less to be lamented would it be, if, though he did not invent new laws, or alter the laws of Christ, yet if he should administer those very laws with hauteur and inflation of mind, instead of meekness and gentleness. This would be indeed to make himself "a lord" over God's heritage, and not a good example to the flock committed to his charge. But it is matter of thankfulness that we need no new laws; but that the laws of Christ are very concisely and plainly laid down in the New Testament. To these the pastor has access; these he may study, and these he is called to administer with all authority, "as an example to the flock." Such an example, that by observing his conduct, the members of the flock, who are heads of families, may be better qualified to rule in their respective circles. And since we find the term "example" in relation to ruling, we may safely infer, that *with the same dispositions* with which a father is to rule his family, is a pastor called to rule in the church; *viz.* with dignified firmness, that he may command respect; and with tenderness and affection, that he may secure esteem.* And can it be supposed no "advantages" are likely to result from such "pastoral rule:" surely they must be obvious—surely they must be numerous. Among others, it is a test of humility in church members, it tends to prevent confusion in churches, and it is admirably adapted to increase our veneration and esteem for the ministers of the gospel, especially for our own pastor: and while we enjoy his private friendship, and take him by the hand in social life, let us remember, that *in the church* we are called, in a just and legitimate sense, to *submit* to him. And while we earnestly and constantly pray for him, let us take care lest we give him reason to lament, that in many instances our conduct has contradicted our prayers.

Objections, however, may arise: it may be said, that "admitting

* A moment's reflection will convince us how unlovely and improper their conduct must be, who, though they maintain with scrupulosity their right to govern their own families with no remarkable tenderness, and whose wives and children could testify that in some connexions they understand the term *submit* in the most extended sense; yet when they come into the church, instead of being remarkable for humility and submission, either deny the authority of the pastor altogether, or lose no opportunity of impeding and embarrassing him in the exercise of his office: and yet these extremes are often united in the same individual.

the pastor to be a ruler, would destroy the very nature of a voluntary society, possessing power to regulate their own concerns." Or, "that continual difficulties and differences of opinion will be the consequences of the view now taken of the subject; and that when the laws of Christ come to be applied to individual cases, the pastor may err in his interpretation and application of those laws;" and, in fine, "that however easy it may be to speculate and write upon the subject, yet if we descend to reality, and once admit these ideas, unpleasant consequences are sure to follow, and pastoral rule will inevitably so much increase, that at last it will become arbitrary and absolute; and that therefore it is safer and wiser to abolish it altogether." A few observations on these objections was the last thing proposed.

As to the first, it is sufficient to remind the reader, that all our church matters being decided finally by numbers, no such consequences can be fairly apprehended; and further, that this paper is not intended to plead for and defend the *abuse* of pastoral rule.

The second objection must be allowed to have weight; and here, as in many similar cases, will be room for the exercise of candour and mutual forbearance: but as an individual, the writer of this paper does not hesitate to say, that if a pastor be a man of much prayer, and much application, he does verily believe, that, in most cases, churches would do well to prefer *his* interpretation to their own; for this plain reason, he ought to be best acquainted with the subject. For if he is fit for his office, he has diligently studied such subjects again and again.

With respect to the third, if pastoral rule be of *Divine* appointment, then the objection stands thus—The Lord had not sufficient wisdom to foresee all the inconveniencies which would arise; but that we, having acuteness to discover them, think it right to alter his plan. And really the writer would rather wish the objector a better temper of mind, than argue with him upon such ground.

In conclusion. It may be suspected that the writer is himself a pastor who is longing for the enlargement of his authority, and that he is not a competent witness in a cause in which he is so deeply interested; but a most fatal stab will be given to this suspicion, since the writer is really what he subscribes himself,

A LAYMAN.

PULPIT DETRACTION *EXPOSED.*

"If a merchant were to open a warehouse in different parts of a great city, and to make it his business to traduce the character and commodities of all other merchants: if his opposition were directed especially against men of probity, whose situations were contiguous to his own; in fine, if the only traders in the kingdom who could obtain his good word, were certain agents whom he had stationed in different parts of the country for the purpose of retailing his wares, would not his designs be evident? He might puff, and pretend to have the good of the public much at heart, but the public would despise him, as a man whose object was a fortune, and whose practices evinced that he would hesitate at no means to accomplish his end." FULLER.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XII.

THE MOON.

O God supreme, we thank thee for the Sun,
Wondrous source of light and heat refulgent!
For the pale Moon, that less *reflected* light,
Whose silver beams do often light our steps
Through the dark empire of returning night;
And soothe the mind to sweet tranquillity.
In it a world we see, where mountains rise,
And valleys sink, mere spots too often deem'd:
Where, doubtless too, fit beings dwell, grateful
To see the solar rays the Earth reflects,
To cheer their long and lonely night.

THIS luminary, the sight of which diffuses such universal pleasure, may be considered a minor planet: its light proceeding from the sun, and being merely reflected to us from its surface. If it shined by a native light, it would not wax and wane; but, like the great source of light, appear always full. Its diameter is found to be about 2180 miles, and its distance from the earth 240,000 miles.

Like the planets it has its motions, revolving round its own axis, and performing a monthly revolution round our planet, while the latter makes its annual journey round the sun. It is very remarkable, that its revolutions round its axis and the earth, are made precisely in the same space of time, so that its days and nights are few: a day and night there being equal to a month with us, consequently, but rather more than twelve of those days constitute its year.

In 27 days, 7 hours, and 43 minutes, it appears to travel through the twelve signs, which period is called a *periodical* month; but 29 days, 12 hours, and 44 minutes, elapse between one new moon and the next, which constitute the *synodical* month. If the earth, as was formerly believed, and as the uninformed now sometimes imagine, was stationary, these distinctions would not exist; but as the earth is proceeding in its orbit, while the moon performs its journey, the latter will overtake the former in a more advanced part of its course; as the minute hand of a watch does not cross the hour index, till it has described more than an entire revolution.

The solar rays cannot illuminate more than one-half of the moon at the same time; of this illumination, different degrees are visible to us, according to its varying position with the sun and the earth. As it revolves round its axis in the same time in which it performs a revolution round our planet, it must always present nearly the same side to us. A white ball, suspended by a thread, and moved round a candle, would illustrate to our young friends the nature of the *phases* of the moon. If the ball be immediately between the observer and the light, its illuminated half will be towards the candle, and its dark side will represent the new moon; passing it gently on, the enlightened part will soon be seen, and exhibit the appearance of the moon in its first quarter; as it proceeds, still more of its illuminated face will be evident, till, when in a line with the beholder, on the opposite side of the candle, its whole face is light, and the full moon is illustrated; finishing the circuit, the half of which has already been made, the waning moon will be better understood. It is worthy of remark, that the hemisphere of the moon facing the earth, can never be in darkness, being enlightened by the reflected rays from our planet, when turned from the solar beams.

It deserves particular attention, that the moon, during the week in which she is full, about the time of harvest, rises *sooner* after setting than at any other period of the year in which she is in the same state, arising from her orbit lying less oblique to the horizon at this season. In August and September, the sun ap-

pears in the signs Virgo and Libra; consequently, when the moon is full, it must be in the opposite signs, Pisces and Aries. There are, therefore, two full moons thus distinguished,—the one when the sun is in Virgo and Libra; the other when he is in Pisces and Aries: the latter is less remarkable than the former, and is called the hunter's moon. At the equator, where the seasons vary so little, and the weather is so uniform, as this advantage is not needed, it is not granted. At the poles, the full moon is not seen in their summer; but in their winter they have her always before and after the full, for fourteen of our days and nights, without intermission: so provident, so infinitely kind is our omniscient God.

The mutual dependance of one part of creation on another, is an interestingand improving consideration. The heavenly bodies, while they perform their revolutions in such ever-enduring harmony, confine not their influences to themselves, but benefit each other. How universal is the efficacy of solar light! Nor are its dependent worlds without their reciprocal uses. Thus the tides, that diversify and refresh the sea, are greatly influenced by the moon's attraction. No one is so extravagant as to suppose the quantity of water on the globe is increased at every flow, and diminished at each ebbing of the seas; the changes, then, that we observe, must be agreeably to some regulated actions in the waters: while, therefore, the waters rise at one part of the globe, they must be proportionably depressed at another. By the rotation of the earth on its axis, each part of its surface, to which the moon is vertical, is presented twice in the day to its attraction; and hence the flux and reflux of the sea twice occur. Although this influence is greatest where the moon is vertical, yet it is not confined to such space, but widely extended in a diminishing degree, according as the attraction is in a more oblique direction. These tides vary in their time of return, and in their height, both at the same place and at different parts of the world, according as the moon is in various parts of its orbit, and nearer or further from the earth, owing to its elliptical orbit. Though these changes are principally effected by the moon, yet the sun also assists in the admirable operation, but, from its distance, in a far less degree. The great Newton found, that where the former raised the waters ten feet, the latter raised them only two. At new and full moon these influences are combined, and their height is twelve feet.

Our juvenile readers may naturally expect, on such a subject, that eclipses, with which the moon has much to do, would not be overlooked. It is well known, that opaque bodies, when exposed to the light, must cast a shadow. An eclipse of the moon is therefore occasioned by the earth's shadow falling on the moon, when at full, as the earth passes between the sun and the moon. The orbit of the moon does not coincide with the plane of the earth's orbit, but intersects it, and, at the remotest part, is elevated rather more than five degrees above it, and, consequently, on the opposite part, depressed as much below it; these points of intersection are called nodes, and when the full moon happens within about 12 degrees of these nodes, it cannot escape the earth's shadow, and is said to be *partially* or *totally* eclipsed, according as a part or the whole of her face is overshadowed. On the contrary, an eclipse of the sun is occasioned by the moon passing between the earth and the sun, which can only take place when at her conjunction she is near one of the nodes. It is among the numerous benefits of philosophical information, that these necessary occurrences no longer affright us. There was a time when the words of our great poet were very applicable;

> ——— "As when the sun,———
> ——— from behind the moon,
> In dim eclipse, disastrous twilight sheds
> On half the nations, and with fear of change
> Perplexes monarchs."

Every one is aware that the face of the moon is not equally fair and lucid in every part. Children are frequently heard indulging their

imagination in its appearance. The telescope has enabled astronomers to observe those inequalities and parts of different colours, and, from the analogy of many circumstances between the earth and its satellite, it is not surprising that the names of hills, valleys, and volcanoes should have been assigned to those irregularities. Indeed such has been the industry with which these observations have been pursued, that names have been given to its mountains, &c. and maps drawn of its surface. That there is something more than conjecture in this, will increasingly appear as we candidly investigate the subject. It is found there are elevated parts in the moon's surface, because shadows are cast, and, in all situations of the moon, these shadows are in a direction from the sun, and, on the contrary, the valleys are always dark next the sun, and illuminated on the opposite parts. From these analagous appearances, the inference that it is the seat of life is natural. Dr. Herschel has very explicitly declared his opinion in the Philosophical Transactions: "It may be objected, that we perceive no large seas in the moon, that its atmosphere (the existence of which has even been doubted by many) is extremely rare, and unfit for the purposes of animal life, that its climates, its seasons, and the length of its days totally differ from ours, that without dense clouds, (which the moon has not,) there can be no rain; perhaps no rivers, no lakes. In short, notwithstanding the similarity which has been pointed out, there seems to be a decided difference in the two planets we have compared. My answer to this will be, that the very difference which is now objected, will rather strengthen the force of my argument than lessen its value: we find, even upon our globe, that there is the most striking difference in the situation of the creatures that live upon it. While man walks upon the ground, the birds fly in the air, and fishes swim in the water: we certainly cannot object to the conveniences afforded by the moon, if those that are to inhabit its regions are fitted to their conditions, as well as we on this globe are to ours."

These considerations, while they teach us the indescribable wisdom, power, and goodness of the Almighty, show us what poor, diminutive creatures we are, and in what a state of ignorance we are born. The little knowledge we have is the result of much observation and reflection, happily, if in the best sense we are children of God, "what we know not now we shall know hereafter." The period will arrive, when our faculties shall be enlarged and sanctified, and the means of improvement be perfect and holy. May each of us share in such felicity.

N. N.

CABINET OF NATURAL HISTORY

AT THE

ACADEMY, STEPNEY.

Extracts of Letters to the Editors of the Baptist Magazine.

I AM frequently much gratified, and, I hope, edified, by the labours of the students in the Baptist Academical Institution at Stepney-green. I have also frequently the pleasure of their company at my table. In the conversations which have followed the social meal, I have sometimes inquired respecting the progress and success of the Institution. These have been highly gratifying to me, and I feel no hesitation in deciding, that there is ground to expect that the establishment will prove to the glory of God and the advantage of souls. I had the honour of being an early contributor to the establishment, although differing in sentiment from its principally distinguishing tenet. Still, desirous of promoting its prosperity by the enlargement of the minds of the young men, I have laid a small foundation for a collection of objects of Natural History, by presenting a few specimens. I am also taking steps to acquire the means of further donations. The students, by permission of the tutors,

immediately appointed a curator; and I trust, that although perhaps almost imperceptibly, the increase will in a few years be valuable. My object in addressing you is, to solicit the aid of Baptist ministers, and others, who shall visit London at the approaching missionary meetings, and who may greatly assist the plan, if each will bring some specimens of what may be most curious in fossils, minerals, &c. &c. in those parts of the country where they reside. In the infancy of such collection, almost every article of nature (accompanied with its history) would be highly acceptable.

It would be impertinent to offer argument in proof of the tendency of such a collection to benefit a young mind seeking information, and especially where piety has prepared that mind for honouring God in his works; or to prove, that extensive acquaintance with the works of the Creator will be advantageous to those who are beginning to preach the everlasting gospel to sinners. It would be scarcely less impertinent to doubt a willingness to contribute in this way to the promotion of science in the Stepney Academical Institution. I content myself, therefore, with giving the suggestion, and waiting for the blessing of God on this plan to promote his praise among men.

I think it but justice to the zealous kindness of a friend in Cornwall to say, that upon hinting to him the intention of forming a Cabinet of Natural History at Stepney, he presented upwards of fifty specimens in the varieties of mineralogy in that county.

A few such zealous friends would make a good beginning, and excite a strong desire to obtain constant additions. Not a few only, but, I trust, that many such zealous friends may be found. Each may not be able to contribute fifty specimens, but if each of the friends to the cause of the gospel, who, convinced of the advantages of the mind being enlarged by education, would contribute what he could,—if but one specimen in whatever department of natural history,—accompanying it with a description and short account of it, a very little time would show a valuable collection at Stepney.

I venture to hope, that Baptist ministers will mention the subject to the scientific members of their churches—especially where these are in the neighbourhoods of places for spars, ores, and other fossils. I flatter myself, that such members would rejoice in the opportunity of assisting a museum which shall, by careful preservation, be the means of conveying to future generations—to yet unborn ministers of the gospel—information of nature's wonders in the admirable productions of the infinitely wise God, whose power they are to declare, and whose mercies they are to publish.

Pastors of churches in the British colonies, but especially missionaries in foreign lands, may aid this design by their attention to select and transmit home some from the numerous articles which must be within their reach.

As there is reason to hope that the idol-gods of the heathens are daily getting out of use, the missionaries will serve an important object in sending specimens of them to Stepney.

I own that I feel partial to the purpose now expressed, but I hope that I shall not be found singular; and that before many years it will be so prospered, that not only the students may have a large reference for their instruction, but that the visitants to the Institution may be gratified with a sight of many things which otherwise might not have come under their notice.

M.

*** We are authorised to say, that the Tutors of the Academy at Stepney feel themselves highly indebted to the liberal exertions of the Gentleman from whose letters the above extracts are given; and we earnestly unite with him and with them in soliciting contributions to the Cabinet of Natural History now so auspiciously formed in that valuable institution.

Obituary.

Mrs. MARY CARRYER.

Mrs. Mary Carryer was born at Naseby, in Northamptonshire, Nov. 28, 1786. She was the second daughter of Mr. John Haddon of that place, who has been a respectable member and officer of the Baptist church at Clipstone nearly from the time of its original formation.

Having enjoyed the advantage of early religious instruction, combined with the example of a pious and amiable mother, the subject of this account could not easily escape those impressions and convictions which the surrounding influence was so well adapted to impart. Accordingly we find, that a sense of the reality and importance of true religion was early impressed upon her mind; and though unable to ascertain the time when, or the particular means by which any change was effected in her moral state, it was evinced, as is usual in such cases, by an almost unconscious, but visible and increasing attachment to the means of grace and the people of God. Her habitual seriousness and amiable deportment soon recommended her to the attention of her Christian friends, who from time to time represented to her the importance of making a public profession of the truth, which she had so cordially and so evidently embraced. Yielding at length to a sense of duty, amidst various impediments arising from an unusual degree of natural timidity and reserve, she put on the Lord Jesus; was baptized May 26, 1805, and became a member of the church at Clipstone, then under the pastoral care of the Rev. F. A. Cox. Nothing of importance occurred for four or five years afterwards. A train of interesting events, however, guided by an unseen hand, was preparing for her a new station in society, where she would be required to "forget her own kindred and her father's house." The person who it appears was destined to become her husband, was bereaved of his former companion on the very day and hour when Miss Haddon entered into the visible kingdom of Christ; though it was not till about five years afterwards that the parties became acquainted, and then in a manner which seemed to mark the footsteps of an infinitely wise and overruling Providence.

Miss Haddon proceeded in this business with great deliberation, and in a way that distinguished the piety of her character. She was married to Mr. Carryer, of Leicester, Nov. 22, 1810.

Enjoying the society of her religious friends at Leicester, and wishing for a more intimate communion, she received her dismission from the church at Clipstone to Leicester, July, 1812, under the pastoral care of the Rev. R. Hall. In this new connection, her spiritual improvement was greatly promoted: and to the end of life she rejoiced in her privileges, and adored the doctrine of God our Saviour in all things.

On June 24, 1816, Mrs. Carryer was safely delivered of a daughter; but from this confinement never recovered her strength. She then removed to Nazeby, hoping to derive benefit from her native air; but a disorder on the lungs made a slow and certain progress. From thence she removed to her sisters at Pitsford, which was the scene of her greatest conflict. Here it was she struggled with her afflictions, till at length she disengaged herself from every earthly object which had entwined about her heart. This was no easy task; it cost her many groans and tears, and agonizing pangs. On the 21st of September, the trial assumed a formidable aspect. On the morning of that day, she said to her sister, Mrs. P——, "I am sorry to hurt your feelings by telling you, that I feel an anx-

ious desire to live, and my mind is in the greatest distress on account of it." She then threw herself on the bed in an agony; but after a few kind words being spoken to her, the anguish began to subside. Very seasonably a letter full of consolatory remarks was then received from her brother, which afforded her great relief. On hearing its contents, she exclaimed with gratitude and joy, "This is just what I wanted!"

Her mind from that time became more calm. In the evening she expressed her resignation to the will of God, intimating to a friend, that she had that morning experienced a great conflict, but that it was now past, and that she "was heard in that she feared." Enjoying the sweetest serenity and composure, she said one day to her sister, "I find it good to be alone; and frequently in the night I feel unwilling to sleep, my happiness is so great. God is with me." To the person who waited on her she said, "I love to see you, because I think you are a follower of Christ. Whatever you do, do not neglect your Bible; for there you will find consolation amidst all the trials you may be called to endure." Mrs. Carryer was indeed well qualified to offer such advice; for the scriptures had been her daily delight. It was her uniform practice to read the New Testament in private; not in a cursory manner, but with much seriousness and prayer. Truly might she have said with the psalmist, "Oh how I love thy law; it is my meditation day and night."

Previous to her leaving Pitsford, the greater part of her brothers and sisters assembled at Mr. P——'s, and commended each other to God by prayer, and especially the dear afflicted, of whom they took an affecting and affectionate farewell, with the hope of being reunited at the resurrection of the just.

In the course of the day, the little infant was brought to its mother for the last time. She sustained the interview with perfect composure, and meekly resigned her helpless charge to the care of another. She kissed it once, and softly said "*there;*" implying that she had from that moment done with it: and was scarcely heard to mention it afterwards, excepting in prayer.

Being asked by one of her brothers, whether she had any fear of death? she answered "No: if I am found in Christ, all will be well." When parting with a female friend, she calmly said, "You will not see me again: I shall soon be gone. I wish to be resigned to the will of God, and have been endeavouring to divest my mind of every earthly attachment." After a short pause, she mentioned her husband and her babes in terms of the tenderest regard; expressing at the same time her submission to the will of God. Turning to her friend, she thus exclaimed, "Oh my dear Anna! an interest in Christ—nothing else will avail when we come to die. Seek that refuge—go on—de not look back—press forward, and you will obtain."

Mrs. Carryer was now anxious to return home, that she might finish her pilgrimage in the circle of her own endeared friends. In the prospect of reaching Leicester she said, "Oh that I had breath to speak to all there in the manner I could wish. I would call the junior members of the church together, and warn them against the follies of the world, the vanity of dress, and the inconsistencies of professing Christians. I would exhort them to prize the Sabbath-day: Oh what seasons have we enjoyed! We have gone to the house of God together; have returned home, read the scriptures, prayed, and again returned, and have found them profitable days."

The evening on which she came home, her little son, pleased and delighted to see his mother, danced round her for joy. She calmly said, "Kiss poor mother—she must soon leave her boy." She also very tenderly addressed her son-in-law, admonishing him to seek the Saviour in his youth—to pray daily to the Lord, and to consider that he was now capable of knowing good and evil."

The visits of her beloved pastor, after her return from the country, were highly acceptable and refresh-

ing, as were also those of her other friends. A friend on taking leave, expressed a hope that Mrs. Carryer would have strength equal to the day of trouble; she replied, "I hope I shall: then I shall be happy, let this affliction end as it may." To another she said, "I hope I am right, and that my faith will bear the trial. I am built upon the rock Christ: and if so, it will not signify whether I go to-day or to-morrow."

The few remaining moments of life began now to speed their flight, and nature was hastening to dissolution. On Lord's-day, Oct. 13, respiration being difficult, and her strength exhausted, she was heard to utter the following short but expressive prayer; "Dear Jesus, pardon my sins—receive my spirit. Lord Jesus, support my dear husband—give him grace—wisdom—prudence—resignation—humility." In the course of the night she prayed that she might retain her senses to the last, and be able to tell to all around, how happy she was, and whither she was going. About eight o'clock on Monday morning, October 14, a sudden change took place in Mrs. Carryer, who then appeared in dying circumstances. On its being observed to her that she was then going to leave her friends, she attempted to speak; but her voice faultered, and she could only be heard to say, "Oh my dear—Jesus—I see—glory—poor sinners." On its being again said to her, "You are going to Jesus—to God," she replied, with an emphasis not to be forgotten, "Yes, I trust so—I trust so—yes." In a few minutes afterwards, she sunk into the sleep of death, without a struggle, groan, or sigh, in the 30th year of her age; and doubtless entered into that rest which remains for the people of God.

Her remains were deposited in the burying-ground belonging to the Baptist meeting-house, in Harvey-lane; and on Lord's-day, Oct. 20, an impressive discourse was delivered on the occasion, by the Rev. R. Hall, from Phil. iii. 9, "Found in him."

MR. SAMUEL CHALLIS.

(*See the Obituary of Johnson Challis, his Father, in Vol. V. page 468.*)

Died, on Tuesday the 18th of February, 1817, Mr. Samuel Challis, of Bow, Middlesex. He was attacked by a severe illness at the latter end of November, which soon confined him to his bed; and such was its severity, that he appeared assured, from its commencement, that it would terminate in death. He *submissively* relinquished his worldly occupation, and the busy scenes to which he had been accustomed; set his house in order, that he might be quite at liberty to examine more closely the ground of his hope, and evidences of his personal interest in the great Redeemer and his sacrifice; and his actual readiness for dissolution. In the first part of his affliction, he was much distressed; and feared the Lord had quite withdrawn the "light of his countenance." He was recollecting the many Sabbaths he had misimproved; the neglect of private duties, and many other deficiencies; and these were a source of pain and disquietude to his mind. The friend to whom he mentioned this, prayed with him, and expatiated on the divine Corrector, who is "*ready* to forgive, and will *abundantly* pardon."

The disquietude of his mind was soon removed by the "healing beams of the Sun of Righteousness;" and through the remaining part of his extraordinary affliction, he was enabled to triumph in the exceeding riches of the grace of God. To a near relation he said "I am, I trust, reconciled to the will of the Lord: I trust I feel the consolations of Christ, his gospel, and his power to save me, a sinful and unworthy creature. Amidst my sufferings and weakness, the Lord leaves me not; He is faithful to his promises; O the consolations of God! they are neither few nor small. I feel more than I can express. He has been the strength of my heart, and I hope will be my portion for ever." He often exclaimed, "Oh that men would praise the Lord, for his goodness." At one time he said, "When

I look back on time that is past, and for ever gone, I blush in confusion of face, that I honoured the cause of Christ no more." At another time he said, "I discover so much of my naturally depraved, helpless, and lost condition, that without my Saviour, 'the hope set before me,' and the consolations of his gospel, I should utterly despair. But the sacrifice of Christ is sufficient. Oh the infinite worth of my Saviour!" He much admired the condescension of Christ in his undertaking, and mediatorial work, and the grace of God in him, in bringing such a base, unworthy creature, to his footstool—to himself; and in giving him a name and a place among his people here below, and at his table; where he trusted he had enjoyed his spiritual presence. But he anticipated being admitted to enjoy a more noble and felicitating communion and fellowship with the "*saints in light:*" and, *after a few more Sabbaths* to "*be with Christ.*" He said, "I know that my Redeemer liveth; I trust it is not presumption in that I am not afraid of death.

'For when grim death has lost his sting,
He has an angel's face.'

Come welcome convoy to the realms of bliss. O 'tis a heaven worth dying for to see a smiling God." Sometimes he would awake out of sleep, singing,

"Come, holy Spirit, heavenly Dove,
With all thy quick'ning powers."

At another time he said, when apparently asleep, "I am going to my heavenly Father;" and many similar expressions, that indicated the spiritual and heavenly bent of his mind and affections. On the first Lord's-day in the year, Mr. I—— called on him, and on inquiring how he was, he said, "I am dying." His friend said, I have just been hearing, that "Christ has redeemed us from the curse of the law, having been made a curse for us." His eyes brightened, and he replied, "Oh, yea, he has been made a curse for us. How wonderful, that he should die to save such an unworthy wretch as I am. He has made an atonement for my sins, and I am enabled to build on him my hope of eternal life. 'Black, I to the fountain fly.' Christ is a 'rock, his work is perfect.'" His friend observed, what a mercy it is we are not left under the curse of the law, without having heard of its removal by Christ. "Oh it is! I must now perish for ever, were it not for the atoning death of Christ. He is my surety, my rock, my 'hiding-place from the storm;' my fountain wherein I bathe; my sun, and robe of righteousness; my all and in all; my salvation from first to last. My dear father, my brothers and sisters, eleven in number, all gone before me: they built on the same foundation, their experience accorded with mine. The enemy often suggests, that they may have been disappointed in their expectations, and never reached the kingdom of glory, and you may make the same end, and be disappointed. But never yet perished a sinner, a poor helpless sinner, at the foot of the cross, *seeking mercy*, and relying on Christ for salvation, by grace alone." He said, "I think a great deal about my dear father, and others of my dear Christian friends who are lately gone. But O the felicity of seeing Christ as he is, and ultimately to be made like him, and in beholding his glory. O the beauties of Immanuel; 'I know that my Redeemer liveth,' but I want to enjoy more of his presence. I look around, and find it painful to leave my partner in life, my mother, and my Christian friends, whom I love for Christ's sake; and to part with the church of which I am a member. But I have a pleasing hope death will be the gate of eternal life, and that I shall join the 'spirits of just men made perfect.' My body is wasting away rapidly; I have but little flesh on my bones." He held out his hand, saying to a friend, "These hands have often joined in Christian fellowship." Yes, it was replied, we have sometimes been employed in visiting the afflicted, to instruct, with a view, instrumentally, to promote their everlasting well-being. He said, (the tears streamed from his eyes,) "*Oh! that I had been employed more in visiting the sick and*

dying, and in going to the poor, to recommend the Saviour. My sins are great, and I am an unprofitable servant; but I am enabled to look to the blood of Christ; and go to God, as the publican, and as the thief on the cross, to be saved by sovereign and free grace, manifested through him 'by whom we have received the atonement.'" To another friend he said, "Although my pain has been at times so violent, as to prevent almost my thinking on any thing else but my sufferings, yet I rested my all 'on the sure foundation'" and then exclaimed, "O the riches of sovereign grace, that could reach a Saul, a Manassah, and that has reached my case." He felt great concern for the salvation of his friends, and prayed that his death might be a mean of conversion and spiritual life to some sinner. He sent his dying love to his pastor, and the church; adding, "I know I have this evidence of love to God, that I am sincerely attached to his people." The frequent return of pain prevented his talking much at any one time; yet such was his pleasing anticipations of the heavenly state, it was with difficulty restrained. He frequently repeated,

"Jesus can make a dying bed
Feel soft as downy pillows are;
Whilst on his breast I lean my head,
And breathe my life out sweetly there."

Possessing a firm and unshaken confidence in the ability of Christ to save to the uttermost, he said, he had "cast anchor within the vail." He greatly lamented he had done no more to promote the cause of God and truth in the world; and his desire at any time of recovery was solely, that he might have farther opportunity of glorifying God on the earth, by "living more to him that died for him, and rose again." An increasing consciousness of his many and great imperfections often oppressed and affected his mind; but he had constant recourse to the "blood of sprinkling," to the "Lord his righteousness and strength," for relief. He continued until the last to enjoy, for the most part, "strong consolation;" which made his chamber a Bethel to those who visited him. The word of God was endeared to him; he was much engaged in prayer, and in repeating many suitable hymns, which he appeared greatly to enjoy. And notwithstanding the frequent return of extreme pain, he was never heard to utter a single murmur. On the cessation of pain for a short space, he would say, "One less to suffer, and I shall soon be free from all pain, and 'be for ever with the Lord.'" He was greatly delighted with his prospects; often talking of his employment in heaven, and the society he should have there. Checking himself a little, he said, "I must die first; I must die before I shall enjoy these things."

The funeral of this young man, on Wednesday, February 26, was very numerously attended. Every heart mourned, not only for his widow, but for his aged mother also, who had before buried her husband and *ten* children; and then she buried the *eleventh* and the last! Mr. Newman, his pastor, preached a funeral sermon on Lord's-day afternoon, March 2, from 2 Cor. v. 1—3, "For we know that if our earthly house of this tabernacle were dissolved," &c.

MR. JOHN CARTER.

MR. JOHN CARTER, late pastor of the Baptist church at St. Albans, was born in that town, May 27, 1775: his parents were both members of the Baptist church. Though he lost his father when young, he still enjoyed the instructions of a kind mother, to whose faithful warnings, and pious exhortations, he has frequently ascribed his first serious impressions. These, combined with other privileges, through the advantage of a religious education, proved a happy restraint in after years, when exposed to the company of the ungodly, and far from the eye of parental affection. After the death of his father, he was removed to Colchester, in Essex; where, by the preaching of the late Mr. Steevens of that town, he was at length convinced of his total depravity and apostacy of heart from God, and

enabled to discern the efficacy of the Saviour's sacrifice.

During a lapse of twenty-two years, he continued an honourable member of the church; and such was the consistency of his walk, that at the age of twenty-six he was called to the office of deacon, and afterwards to the ministry. After the decease of the Rev. J. Gill, the church invited him to labour amongst them, and his ministry being much approved, he acceded to an unanimous call to take on him the pastoral office; and on January 1, 1812, he was ordained. During these five years he preached with considerable success, twenty-eight persons were added to the church in this short period, nineteen of whom he baptized, many of them being seals to his ministry. Though of a weak constitution he preached occasionally in the villages. Into the objects of the "Herts Union" for evangelizing the uninstructed villagers in the neighbourhood, he entered with all his heart. He also manifested a tender regard for the interests of the young who belonged to his congregation; and some, who are now members of the church, attribute their conversion to his ministry. His last sermon was delivered on Lord's-day, September 22, from those memorable words—"Thy God hath commanded thy strength; strengthen, O God, that which thou hast wrought for us."

During his last short illness, when able to converse, his mind appeared to those about him calm and composed. Fixed on the Rock of Ages, relying entirely on the faithfulness and veracity of his covenant God and Father, he appeared to have no agitation of mind. He continued almost perpetually dosing till Friday evening, when he became much worse; and though from this time unable to articulate very intelligibly, he continued either preaching or praying till the following morning at 6 o'clock, Oct. 5, 1816, when he sweetly fell asleep in Jesus, aged 42 years; and on the following Thursday he was buried, in the ground adjoining the meeting-house. A large concourse of people, and several of the neighbouring ministers, attended, to manifest their respect to his character.

St. Albans. J. W. W.

Review.

Six Views of Believers' Baptism:—1. As an act of sublime worship to the adorable Persons in the Godhead—2. As a representation of the sufferings of Christ, his death, burial, and resurrection—3. As the answer of a good conscience towards God—4. As an emblem of regeneration and sanctification—5. As a powerful obligation to newness of life in a course of gospel obedience—6. As a lively figure of the natural death of every Christian. By John Fellows. Fourth edition.

THE controversy respecting baptism has of late occupied a considerable portion of the public attention, but on that attention it has never been improperly obtruded, in any public discussion, by the writers of our denomination. We have been repeatedly attacked, and not always with much of truth or decency, and we have, when the occasion seemed to require it, repelled these attacks by the unalterable word of God. Old arguments are often repeated after a decent lapse of time since they were last refuted, and sometimes a new one is brought against us, and, as in a late instance, it is introduced with shouts of victory before the contest has begun, instead of waiting for the issue of the conflict. Believers' baptism, as long as the New Testament remains, will, we are fully assured, continue in the church of God repelling the arguments by which it may be as-

mailed, as the majestic cliff abides from age to age, while the waves of the ocean foam and die at its base. The word of God contains no precept in which the aspersion of infants is enjoined on us as a Christian institute, nor any example of its having been practised, at any time, as Christian baptism in the church of God; but the places chosen for the administration of this rite, the things it is expressly said to represent, and the Greek words employed to describe the ordinance in the sacred pages, will for ever decide in favour of immersion: while the requisition of personal religion, as essential to an union with the Christian church and a communion in her holy rites, enforces the rejection of infants and unbelievers as persons not qualified to receive those sacred institutions. We admit, that the question respecting the subject of baptism is of most importance, and the six views of the appointment given by our author very fully prove, the utter impossibility of rightly receiving it without knowledge and saving faith. This little pamphlet is admirably written, in a spirit of true devotion, and should be universally read by all who desire in every part of the instituted worship of God to attend to it in spirit and in truth. As a specimen of the style of this cheap and very excellent tract, we give the following passage, taken from the fourth page:—

"And however lightly the inconsiderate part of mankind may affect to treat this ordinance, it ought to be remembered that Christ himself considered it, and submitted to it, as an important part of that righteousness which it became even the Son of God to fulfil. As this ordinance is to be once performed, and not repeated, every Christian ought to be particularly careful that it is done in a right manner; or the benefit arising to the soul from this institution is lost, and lost for ever. We ought, with the utmost deliberation and care, to consider the nature of its first institution—the manner of its primitive performance—the glorious heart-reviving truths it figuratively brings to our view, and its own native dignity, as an action, of the positive or ritual kind, the most great and noble in itself, and well-pleasing to God, that is possible for us to perform on this side heaven."

The Life of Philip Melancthon; comprising an account of the most important transactions of the Reformation. By Francis Augustus Cox, A. M. Second Edition.

UNGRATEFUL as the world has too often been to some of its greatest benefactors, they have not all had cause to complain of its injustice. In a very early age, the Egyptians, recollecting the services of their deceased kings and heroes, elevated them to the rank of deities, and paid them religious adoration. And Greece, the inventress of statues, raised them very liberally to her heroes and her gods. Nor have the nations of the earth generally neglected to reward those conquerors who delivered them from their enemies, or those wise and generous princes who lived to felicitate their subjects. Statues have exhibited their form and their features, historians have recorded their actions, while poets have given immortality to their characters and their fame. Truth, however, obliges us to remark, that, while more than justice has been done to the distinguished sons of this world, the children of light have not always been valued according to their deeds; and the records of heaven will faithfully and for ever preserve representations of character and of conduct but little known in this world of folly and of sin. Indeed, in not a few instances, the case is worse than has yet been represented: comparatively, it would have been mercy to have consigned the servants of God and benefactors of man, as to their principles and exploits, to entire and lasting night, instead of writing their history with a general disregard to truth. Of this injustice, few illustrious men have suffered more in their reputation, as far as certain writers have been believed, than the champions of the Reformation. Luther, and Melancthon, and Calvin, and Knox, rendered services to mankind which have, perhaps, on the whole, never been exceeded: exhibited talents, benevolence, and piety, of the most elevated order: but, if the popish historians were believed, they were entirely destitute of wisdom, integrity, and goodness.

Infatuated and malignant abettors of a degrading and impious superstition! you would have been happy to have consumed their bodies to ashes, and no one will marvel that you have laboured to blast their reputation. Of these glorious liberators of enslaved minds, the well-informed, in every age, have known enough to excite admiration, and stimulate gratitude; but till Dr. M'Crie published his life of Knox, and Mr. Cox that of Melancthon, these wonderful men could not be, by very much, so justly estimated, in every respect, as they will henceforth be; and no human being, who can afford the purchase, should remain another day destitute of these very useful volumes. In the Christian church evils have existed from the first ages of its existence; but after Constantine had taken, what was regarded as the church of God, into his favour, to protect and bless it, the larger body of professors of Christianity, seduced and enslaved by their leaders, departed in many respects from the faith and order which the sacred oracles teach. Elevated to great dignity, and possessed of emoluments of office and station extensively lucrative, the professed ministers of the gospel lived chiefly to maintain and extend their power and wealth, till, at length, the bishop of Rome attained supreme authority over what was styled the church of God. Through ages of darkness and impurity, this odious tyranny had continued: Waldus, Wickliffe, Huss, and Jerome of Prague, had assailed the monster with all their might; but the time was not come to inflict a deadly wound. In the sixteenth century, the glorious Reformation from Popery was effected: an event which has transmitted its invaluable fruits down to this age, and, in a high degree, to this nation. An event, to the accomplishment of which, Philip Melancthon greatly contributed. Martin Luther, it must be admitted, was the great leader in this noble cause; but without Melancthon, he would have been, as far as human agency is concerned, comparatively inefficient. Had these servants of God been separated, each would have been but little suited to the work, which united, they were enabled to perform. Mr. Cox, in the work before us, has well expressed this happy association of character and talent: "Luther possessed a vigorous and fearless mind; he was incessantly active; his ardour in the pursuit of knowledge, and in the propagation of what he knew, inextinguishable. Never, scarcely, did the hand of God form a fitter instrument to do a greater work! It was, however, happy for Luther, that he did not stand alone, but was provided with an associate in his principal labours, adapted, in a remarkable degree, to supply his deficiencies, to correct his errors, and to regulate his impetuosity of character. Although inferior in courage, Melancthon equalled Luther in ardent piety, and excelled him both in personal virtues and literary attainments." The lives of such men, when written with truth and ability, as in the present instance, cannot fail of being entertaining and instructive. "Invited (says Mr. Cox) to watch their progress, and observe their character, we may learn the most valuable lessons. We are allowed to detect, in order to shun, their errors; to trace, in order to imitate, their virtues; to follow them into their retirements; to become their associates and friends. From the forum of public debate, and of unremitted exertion, we accompany them to the fire-side, and the closet. Divested of the insignia of office, the pomp of authority, and the glory of popular applause, we see them in the undress of friendship and private life." It is in this way that "we gain comprehensive views of men and things."

Our author appears to have taken great pains in collecting materials: "Seckendorf, Dupin, Mosheim, Camerarius, Melchin Adam, Bayle, Brucker, and a variety of other writers, have been carefully consulted; so that (as we are informed by the author) whatever information is communicated respecting persons or things, may be deemed authentic." In this instructive and valuable work now on our table, are

well represented the early life and education, the extensive erudition and learned labours, and solid piety, of Melancthon. It is one of the most powerful, nay, it is the most powerful recommendation of any book, that it possesses a direct and strong tendency to excite and advance piety in the heart of the attentive reader; and Mr. Cox has acted like a good minister of Jesus Christ, in the regard he has paid to this great object. We are pleased and purified while we view the reformer, in these pages, so greatly distinguished by fidelity in all his promises, relations, and engagements; humility unfeigned and uniform; a temper, gentle, frank, and singularly benevolent; and unwearied and very laborious exertions in the promotion of truth and righteousness. Beside what more directly respects Melancthon, the volume before us contains much general and valuable information respecting the commencement, progress, character, and fruits of the Reformation; as well as interesting notices of distinguished persons who, in different countries, were fellow-labourers with him. And to all the friends of religious liberty it will ever be interesting, as presenting to the astonished and indignant mind, a faithful representation of the ignorance, superstition, lying wonders, general deception, profligacy, tyranny, and cruelty, of the corrupt church of Rome. A short specimen or two of the style has been interwoven with our remarks; and we close this article with a cordial expression of thanks to the author, for this improved edition of a work, which evinces so much useful research, is so well written, communicates so much information, and must, if generally and attentively read, effect so much good. It is adorned with a respectable engraving, a full-length portrait of the illustrious man whose life it contains, and with a fac-simile of his writing.

Sermons, by the Rev. John Martin, more than forty years Pastor of the Baptist Church formerly meeting in Grafton-street, Soho, and now in Keppel-street, Bedford-square, London: with a Portrait. Taken in short hand, by Thomas Palmer. In 2 vols. London, Gale & Fenner.

THESE sermons may be almost regarded as a posthumous publication; for we understand, though the author be not actually deceased, a long and enfeebling affliction has rendered him virtually dead to the world. In this superannuation of his faculties, we sincerely condole with the whole circle of his friends, and especially with that more deeply interested portion of them, who have, for so considerable a period of time, known him as their pastor and spiritual guide.

In most cases we should exceedingly disapprove the sort of publication which is here presented to our critical inspection, and say, *in limine*, that it is unfair to the repute of a public character, to take down in short hand his ordinary addresses from the pulpit, and afterwards exhibit them as specimens of his talents. First, the modes of expression must be frequently altered, from the impossibility of the most adroit stenographist completely following the preacher, when, in the free communications of a pastor to his people, it may be easily imagined that he would indulge in many colloquial modes of speaking, and introduce many thoughts, considerably his own, which he might not choose to be committed to paper; or, at least, retailed to the public. In the next place, the selection of the discourses is so wholly a matter of the publisher's individual taste and opinion, that it might often happen, that those actually chosen, would have been the very last which the preacher himself would have wished to appear, had he been in the condition to make the choice. Many other remarks might be offered, of the same kind, and which apply to almost every posthumous publication; but we are anxious to compress the present article within our assigned limits, and therefore shall only say, with regard to the *propriety* of giving these discourses to the world, they seem, according to every testimony we have received of his mode of preach-

ing, so truly *characteristic*, that we willingly admit them to have been correctly taken from the preacher's lips; and almost, perhaps entirely, furnish an exception to the general rule we would prescribe, not to give to the public the loose papers and *scrapiana* of departed worthies, who either wished them destroyed, or forgot they were in existence; nor, above all things, to kill a man before his time.

With regard to the discourses themselves, which must stand or fall in general estimation, according to their real merits, they possess so much peculiarity, that we really find it perplexing to know how to convey any just idea of them to our readers. They are in language perfectly plain and unadorned. At every paragraph one is reminded that the preacher seemed to cherish a perpetual self-consciousness of saying important things; which in fact ought, in some measure, to be the feeling of every public instructor: but in this case it seems to have existed in an extreme degree. Common truths are dealt forth in an oracular manner; the sentences are short, and seem to have been uttered with a nod. If we could use the word in a perfectly unexceptionable sense, which we are anxious to do, we should call them *entertaining*. The sentiments are so arranged and expressed, as to keep attention alive. Allusions are sometimes happily made to circumstances well known in private or commercial life, which illustrate more important subjects; so that there is, in Lord Bacon's phrase, a frequent appeal to "men's business and bosoms." There is, besides, a glow of piety, which proves the preacher was in earnest, and deeply felt what he uttered; though it is sometimes too much expended on mere truisms, or puerilities.

It will be sufficient to justify our criticism, to quote a single passage; and almost any one selected at random will furnish a fair specimen of these volumes:

"Any man of reason knows that reason is limited. Suppose I ask the greatest reasoner upon the face of the earth, so improper a question as this, 'Pray, Sir, tell me,—three miles below the surface of my feet, what is there there?—*Fire?* If *fire*, what *fire?*—*Water?* If *water*, what *water?*—*Strata?* If so, of what kind?' No doubt he would say, 'You ask an impertinent question: the reason of man cannot reach to that.' He might, perhaps, if he had wit as well as reason, say to me, 'Sir, whatever there is at such a depth, you see what is above; here is food and pasturage, here is water for your use, and likely means to obtain a sound and sober livelihood: leave then what is at such a depth: attend to the surface, and that which lies within your own ken.' But if reason is so limited, that it could not give an answer to the question just now proposed, what could the reasoner reply, if I asked, 'Doth God purpose to save? Will he save *all* men, or *many?* Is that salvation by this medium, or that? Is it to be enjoyed so, or so? Or is it to be enjoyed in a different manner?' People have been fond of talking about all this, but nothing can be more certain than that all depends upon the will of God; and that unless God reveals his will in his word, of all these things we actually know nothing at all: it is all one mass of conjecture, idleness, and impertinence. For 'what man knoweth the things of a man, but the spirit of man that is in him?' And how should we explore, how should we ascend to heaven, how should we know, from sun, moon, stars, and fruitful seasons here, what will be in another world? Or, how shall we tell who the Lord will redeem; or how there shall be hope concerning us, unless he hath made a declaration of it? Now it is undeniable, that the scriptures are full of this wisdom: it is undeniable that they treat on the subject: they inform us that God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him shall not perish, but have everlasting life. They inform us of a covenant, ordered in all things, and sure. They inform us of a Redeemer, Advocate, and Intercessor, and a great One, who surmounts every difficulty; and who is able to save to the uttermost all that come unto God by him." Page 8, Vol. i.

LITERARY INTELLIGENCE.

Just published,

An Attempt to support the Diversity of Future Rewards. 8vo. Price 2s.

Memoirs and Remains of the late Rev. Charles Buck. By John Styles, D.D.

A Series of Pastoral Letters on Nonconformity, from a Dissenting Minister to a Youth in his Congregation, will shortly appear in a duodecimo volume.

Missionary Retrospect and Foreign Intelligence.

Extract of a Letter from Mr. Ward of Serampore, to Mr. Burls, dated Nov. 18, 1816.

"I HAVE good news to tell you: brother Carey has been brought up almost from the grave. On the 9th inst. he was taken seriously ill; the next day he was removed to Calcutta, and for some days he was in great danger; his disorder a bilious fever. At the end of a week the disorder gave way. Dr. Wallich and Dr. Russel attended him. The oppression of the disorder for a time was very great. At one time he said, 'It is all over:' and at another, 'I am arrived at the extremest point of life.' I trembled for the ark: for three days I was watching, sometimes almost with trembling, the progress of the disorder. I was again and again compelled to stand over the dreadful chasm left in the mission, under the apprehensions of his death. O, my dear brother, pray for us, and praise God with us, 'Who hath delivered us from so great a death, and doth deliver,'—and, we trust, that he will yet deliver us.

"Mr. E. Carey has been unwell, and is now on the borders of the sea for his health: he is very delicate."

*** We understand that circular letters have been received during the last week from India: these, we hope, will furnish a good Report for the General Meeting.

COLLEGE FOR THE EDUCATION OF THE HINDOOS.

(Extract from the Asiatic Mirror for May 16, 1816.)

"A VERY respectable meeting of Hindoos assembled at Sir Edward Hyde East's on Tuesday last, in consequence of a request made to him for that purpose; the object of which was, a subscription to form an establishment for the liberal education of the children of the Hindoos, and for the cultivation principally of the Bengalee and English languages and literature among them.

"The proposal was received with unanimous approbation, and sanctioned with the felicitation and support of the most eminent and respectable pundits. A large sum of money was immediately subscribed by most of those who were present. With the consent of the Chief Justice, another meeting was proposed to be held at his house on Tuesday next, for the purpose of electing a committee, to prepare the plan, and to adopt measures for procuring a proper situation for the College intended to be erected."

AMERICA.

Extract of a Letter from the Rev. Dr. Staughton, of Philadelphia.

"I will state a circumstance that will give you much pleasure. A young man, of the name of Spencer Cone, whose brother and sister I some time ago baptized, has been for some years past on the Philadelphia stage. His talents as an actor were considerable. About eighteen months ago the Lord taught him he was a sinner, and constrained his flight to the arms of Jesus. He now resides at Washington city, and is connected with the Treasury department. Two or three months ago, he was called by the Baptist church in Washington to the exercise of his talents for the ministry. He has been approved, and he is now a faithful, eloquent, and assuasive preacher of the cross. Two weeks ago he paid Philadelphia a visit. He preached twice in our house of worship, to the largest assemblies I ever saw; certainly from three to four thousand five hundred persons were present. He has had a liberal education, his views are highly evangelical, and his ability for holding an assembly in fixed attention astonishing. Hundreds who had seen him in the theatre crowded to see him in the pulpit. His first sermon was 'On the worth of the soul;' his second 'On the character of Christ.' I cannot describe my feelings, when, on his first rising, he began with the hymn—

'The wond'ring world inquires to know,
Why I should love my Jesus so.'

"I have heard of several young persons who are exhibiting signs of a hopeful conversion: among these, six young persons were boarding in our family, and one of these a Jew. May the Lord render and preserve our young brother a burning and a shining light.

Domestic Religious Intelligence.

ANNIVERSARIES OF *RELIGIOUS INSTITUTIONS.*

The month of May, for several years past, has been the period of Christian festivity in the metropolis of the British empire: when persons of different religious denominations have assembled, to witness the triumphs of truth and righteousness over the empire of ignorance and vice. In the next month, the Denomination, whose proceedings this Miscellany records, will hold its annual meetings; and, we trust, that the ministers, and others of our friends, who are then expected and invited to meet in London, will find, from the Reports of the East India Mission, the Irish, and other Societies, that the great Lord of the harvest is condescending to crown the labours of his servants with success; and encouraging them to "go forward."

We now proceed to give some short account of the meetings of the past month, so far as our limits will allow.

METHODIST MISSIONS.

The anniversary was opened by two sermons on the Wednesday evening and Thursday morning, (May 1,) at the City-road-chapel, by the Rev. Wm. Myles, from Portsmouth, and the Rev. John Stephens, from Leeds.

At the same place, at five o'clock on Thursday evening, was held the annual meeting, the Rev. Richard Reece (President of Conference for this year,) in the chair. The meeting was opened with a short prayer by Mr. Entwistle, and Mr. Reece stated the object of the Society to be the dissemination of the principles of Christianity by means of missionaries, of whom they employed above 100 in the different foreign missions in Asia, Africa, North America, and the West India islands. In Ireland also, he mentioned, that they had laboured with considerable success, *particularly in preaching to the natives in their vernacular language:* and he remarked with pleasure, that notwithstanding the disputes between Christian sects in our own country, when the missionaries of different societies met abroad, they agreed to merge their differences in those great principles in which they all agreed. Mr. R. remarked, that notwithstanding the peculiar pressure of the times, the collections had not failed, nor the funds declined; but were in some cases considerably advanced: their members being disposed to sacrifice many of their own comforts and conveniences, rather than the cause of God and of religion.

The Report was then read by Messrs. Bunting and Watson. Though this Society has employed missionaries from the year 1760, yet the existence of a separate society for their support is very recent and that this is their first regular *Annual* Report. The whole of the sum collected for its support, from September, 1815, when the first meeting of the kind was held, amounted to £3592; for much of which they were indebted to Auxiliary and Juvenile Societies, and particularly to the exertions of their female members.

It was also stated, that pleasing communications of success had been received from Gibraltar; that a first Methodist chapel had recently been founded in France, and that several additional missionaries had been sent to Newfoundland. In the West Indies great difficulties had been encountered, and much persecution suffered: the spirit of opposition had, however, in some instances, subsided, and an honourable testimony had been borne to the character of one of the missionaries deceased, (Mr. Burgar,) in presenting his widow with the sum of 100*l*

Two missionaries had been well received in that part of St. Domingo under the President Petion, and they had been encouraged in the erection of schools for general education. The same had been done in Sierra Leone. A society was formed in New Holland, where three chapels had been opened, accompanied with Sunday schools. At the Cape, some missionaries having set out to seek the instruction of the heathen, without any express designation, were met on the road by some natives, who invited them to their settlement near the Table Mountain. At Ceylon the prospects were very encouraging, as they had been received with the greatest cordiality, both by the natives and the government.

BRITISH AND FOREIGN *BIBLE SOCIETY.*

The annual meeting was held on the 7th of February, (the Right Hon. Lord Teignmouth in the chair.) The Report, which took an hour and three quarters to read, presented much information, of an encouraging kind, of the progress of this widely-extended institution. The number of Bibles and Testaments, distributed since its commencement, including 25 languages, amounts to one million and three-quarters. The limits of our work prevent our inserting any of the highly interesting speeches delivered by the bishops of Norwich and Gloucester; W. Wilberforce, Esq. M. P. Sir T. Acland, M. P.; Sir George Grey; Rev. G. Clayton, —— Watson; Drs. Mason and Thorpe. The bishop of Norwich intimated it would probably be the last time he should attend such a meeting, and said, "I cannot fully express the heart-felt satisfaction I experience, in meeting so many excellent men of all religious persuasions. I take this opportunity of expressing my approbation of the conduct of the Protestant Dissenters in this Society; and am happy that the time is arrived, when, laying aside every minor consideration, Christians of different denominations have the wisdom to perceive, and the piety to feel, that unity of heart is far more important than uniformity of sentiment" What a blessing would it have been for the world, had such sentiments been earlier understood; and how lamentable, that thousands in Europe, who call themselves Christians, should still remain so ignorant on such an important subject.

LONDON MISSIONARY SOCIETY.

The first meeting of this Society was held at Surrey-chapel, on Wednesday, May 14. The Rev. Dr. Chalmers, of Glasgow, preached a most instructive and encouraging sermon from 1 Cor. xiv. 24, 25. He considered the sending of the gospel of Christ to the heathen by a spiritual instructor, depending upon and imploring the assistance of the Holy Spirit, to make the gospel effectual to the salvation of sinners, as an "ample missionary apparatus," sufficient for converting the most uncivilized barbarians, as well as the most polished classes of European society. The strength of argument, and the eloquence of this extraordinary discourse, baffled all attempt at description; and we are sorry to add, that our anticipations of being gratified with its perusal are not likely to be realized, as Dr. Chalmers has refused to print it. Dr. Collett, of America, and Dr. Nicol, of London, engaged in prayer; and the service of the Church of England was read by the Rev. Rowland Hill. A sermon by the Rev. A. Fletcher was preached at the same time, at Mr. Upton's meeting, Church-street. In the evening a sermon was preached at the Tabernacle, by the Rev. Mr. Jones, of Syrior, from Isaiah, lii. 15. Mr. Maslon, of Hertford, preached at the same time, in the court-yard adjoining the chapel. On Thursday evening, the Rev. Mr. Harris, of Cambridge, preached at Tottenham Court-chapel, from Acts, iv. 20. The next morning, Friday, a sermon was preached by the Rev. H. Campbell, M. A. at St. Bride's-church, from Acts, xvi. 9. A very interesting meeting of this Society was also held at Spa-fields'-chapel, on Thursday morning, at ten o'clock. W. Alers Hankey, Esq. the Treasurer, was in the chair; and after prayer by the Rev. Mr. Kent, of Gravesend, and the rules of the Society having been read by the Rev. Mr. Platt, the Secretary (the Rev. George Burder) read a long and very encouraging report of the proceedings of the past year. Our limits prevent us from giving extracts of interesting facts relating to the different stations; especially those in South Africa, where indeed "the wilderness is become a fruitful field." The meeting was then addressed by the Rev. Messrs. Bogue, of Gosport; Bennett, of Rotherham; Hamilton, of Leeds; Patterson, (lately from St. Petersburgh); Griffin, of Portsea; and Drs. Mason and Collett, of America.

The Society had sent to the heathen during the last year seventeen missionaries—had expended upwards of 19,000*l.* and received about 21,000*l.* The sums collected after the public services this year amounted, we understand, to about 1,360*l.*

BRITISH AND FOREIGN *SCHOOL SOCIETY.*

The anniversary meeting of this Society was held on Tuesday, May 13, at Freemasons'-hall. Before eleven o'clock in the morning, the hall, which was fitted up with great neatness for the accommodation of ladies, was filled in every part by a respectable throng of persons of distinction; a considerable number of ladies and gentlemen of the Society of Friends were also present.

Soon after twelve o'clock, His Grace the Duke of Bedford entered the hall, and took the chair amid great applause. His Grace was accompanied by the Marquis of Tavistock, Sir John Jackson, Bt. Sir James Mackintosh, M. P. Charles Barclay, Esq. M. P. Henry Brougham, Esq. M. P. His Excellency the French Ambassador, Lord Ossulston, Lord William Russell, the Sultan Katteghery, Baron Strandman, Dr. Hamel, Mr. Mallet. the Secretary of the Elementary School Society at Paris, Mr. Moran, and a considerable number of ministers from various parts of the country.

When the Duke of Bedford took the chair, he informed the meeting that His Royal Highness the Duke of Sussex, who took a deep interest in the well-being of the Society, was every moment expected. His Grace begged leave to repeat the deep interest which he should ever take in its welfare.

The business of the day was then opened, by reading the Report of the current year's proceedings.

This Report was of the most gratifying kind: the sum of 10,000*l.* which was required to clear off some old debts, and erect a proper school-house, had, with an additional sum, been procured within the last year; Mr. Owen, of Lanark, had contributed 1000*l.* to this vested subscription. It appeared from the Report, that the system of this Society had been widely spread in every quarter of the world. In the Borough-road Free School alone, 12,000 children had been educated, independently of its being the centre from which instructors were initiated into the system, and sent to every part of the world. A Jews' school, for the education of 400 boys, had also been established in Houndsditch. The Auxiliary Society, in Southwark, had also done much in support of the system; and the parish of Newington had erected a school on the principle of the Association, which would be opened in a few days. The most satisfactory accounts were also received from Scotland and Ireland: in the latter country, the Catholic clergy, in many instances, lent their aid to the diffusion of education, according to this system. The same intelligence was received from India, where the missionaries co-operated in the undertaking. The most favourable accounts had also been received from the continent of Europe. In France, according to the information conveyed by Mr. Moran, (who first introduced the system into that country,) the most liberal support had been given by the King, the Duke de la Chartres, Count Lainé, and several Prefects, and Functionaries. His Majesty had directed that the Catholic and Protestant boys should be educated in different schools, to admit of their receiving religious instruction from their several pastors. In Russia, and the north of Europe, it received every support. In Rome, no objections were started against its introduction; and Cardinal Gonsalvi, on the part of the Pope, desired that books of the Society should be forwarded for perusal. In the kingdom of Hayti it had also obtained a footing. In Spain, Africa, America, Sierra Leone, and other places, similar success had marked its progress.

Many gentlemen, ministers, and others, addressed the meeting. It is due to the patriotism and liberality of his Royal Highness the Duke of Sussex, to insert some of the sentiments which he delivered on this occasion. In proposing thanks to the Treasurer, William Allen, Esq. (of the Society of Friends,) his Royal Highness paid this gentleman a just tribute of praise, by remarking, that he had supported this cause when, but for him and one or two others, it would have sunk. He then very eloquently stated his conviction, that the broad and liberal ground which this Society took, was the bounden duty of every man who respected the rights of conscience. It was the way, he said, to include every class, allowing their parents to worship God, and train up their children, according to their own religious principles. His Royal Highness further stated, that on those grounds, although he could add little to the observations which had been made, he considered it the duty of persons in the highest stations of rank to support such an institution as this.

RELIGIOUS TRACT SOCIETY.

The annual meeting was held at the City of London Tavern, at seven o'clock in the morning of Thursday, May 5; Joseph Reyner, Esq. (the Treasurer,) in the chair. The practical results of this institution are becoming more and more evident: many instances of their usefulness to the conversion of sinners being stated in the course of the meeting.

The number of Tracts circulated the last year, exceeds *three millions and a half*; a large proportion of which have been circulated by poor persons, who would otherwise have been destitute of the means of support: these having been furnished at very low prices.

LONDON HIBERNIAN SOCIETY.

THIS Society met at the same place on Friday the 16th, at seven o'clock, Samuel Mills, Esq. (Treasurer,) in the chair. During the last year, the number of children and adults had increased from 19,000 to 27,766. We are sorry to find the Society is more than 1,600*l.* in debt. Much good is doing among the rising generation of Ireland, by this and other societies. The Hibernian Sunday School Society, in Dublin, alone educates upwards of 50,000.

It is a highly gratifying circumstance also, which augurs well for the interests of Ireland, that the Committee of the British and Foreign Bible Society have resolved to print the entire scriptures in the *Irish* letter. The Baptist Irish Society printed a Primmer in this character, for the use of their schools, two years since: the only one that has been published.

SUNDAY SCHOOL UNION.

THE annual meeting of this Society was held at the City of London Tavern, Bishopsgate-street, on Wednesday morning, May 14. The members and friends breakfasted together at six, and the chair was taken by Joseph Butterworth, Esq. M.P. at half-past six o'clock. The Report, which will shortly be published, contained truly gratifying accounts of the success of Sunday schools, both abroad and at home: under the latter head of intelligence, it is computed that not less than 200,000 children are now receiving religious instruction in Sunday schools connected with the various Auxiliary and Country Sunday School Unions in the United Kingdom, besides those schools not so connected.

There was a very full attendance; and, upon the whole, it may be considered the most interesting anniversary of this Society.

The following ministers and gentlemen addressed the meeting: the Chairman; the Rev. Dr. Pye Smith; Rev. Messrs. Hamilton, Watson, Marsden, Hillyard, Morrison, Ivimey, Upton, and Evans; Lieut. Buck; Messrs. Marriott, Lloyd, Gale, and Jaques; E. Lord, Esq. of New York, and S. J. Browne, Esq. of Cincinnati, Ohio, United States.

*** We acknowledge ourselves indebted for many of these sketches, to a weekly newspaper, entitled "The Philanthropic Gazette;" which we cordially recommend to our readers. Price 7d.

SOCIETY FOR GAELIC SCHOOLS.

THE Sixth Annual Report of this Society has been recently published, with an Appendix, containing a list of the Society's schools in the Highlands and Islands of Scotland; with a map, to illustrate the stations where the schools have been founded, from the commencement, in November, 1811, to November, 1815. The Report is principally composed of extracts from letters of correspondence, which attest most fully the wisdom and utility of the plan of teaching the vernacular tongue, instead of English, which had been done till the establishment of this institution. We rejoice exceedingly in the prosperity of these schools; which emanated from the Welch schools, taught by the late Rev. Mr. Charles, of Bala, and which have produced the Native Irish Schools since established by the Baptist Irish Society. We would gladly make many extracts, were we not prevented by want of room; the following must suffice:

"Being at Glencelvie, I visited the school at Greenyard; I found there a crowded school, of all ages—79 in number. The progress they have made, during the winter season, is very great, indeed surprising. Their teacher seems to have been at great pains with them; as many who, four months before, could not read a word in Gaelic, now read the Old and New Testament with ease and propriety. *Some, who have fought the battles of their country, spilt their blood, and lost their limbs in its service,* attended this school. Retired on a pension, they are now devoting their leisure hours to learn to read the gospel of peace; and have made great proficiency. In short, the schools have been of inestimable advantage to the parish."

The number in the schools last year was 3557. It is added, "Besides the numbers entered on the teachers' lists, there is reason to believe, that many other individuals, particularly such as are more advanced in years, have derived essential benefit from these schools. Parents, in particular, have learned to read through the medium of their children at school. At one station, taught by a female, a young girl of seven years old was in the habit of teaching her mother to read; upon which the *grandmother*, observing the progress made by her daughter, resolved to begin. She then condescended to be taught by her own grandchild, and is said to have made good progress."

We are sorry to find, that there is an intimation of reducing the number of

schools, on account of the inadequacy of the funds: we hope the known liberality of the British public will render this unnecessary.

BAPTIST IRISH SOCIETY.

Extract of a Letter from the Rev. E. Rogers, to Mr. Ivimey, dated Kilmatigue, April 28, 1817.

"I hope nothing will prevent my being at the annual meeting in London.

"Last Lord's-day, 27th, I preached in a village near Banada, and baptized J. and C. H.* on profession of their faith in the Lord Jesus: I trust they will be an honour to their profession. They were convinced of the propriety of believers' baptism, from reading the New Testament, before I ever spoke to them on the subject. Sometime ago, I thought C. H. rather negligent in the discharge of his duty as a reader, but I find it proceeded from timidity; his life was threatened by some of his neighbours, which, in some degree, prevented him from extending his labours as usual.

"The mother of these men, who is about 80 years of age, wished to follow the example and command of Christ by being baptized; but I thought it better for her, (and two or three more who applied to me for baptism,) to wait, and consider the subject more seriously.

"I baptized them in a small stream, which runs by two or three villages, inhabited by Roman Catholics; and I was informed yesterday, that the inhabitants will not use that water any more, in consequence of its being contaminated by the heretics who were baptized in it. The poor deluded creatures will have to go more than half a mile for water to boil their potatoes, and for other purposes.

"One T. R. (in consequence of hearing me preach one Lord's-day evening, has been ordered by the priest to go to Ball, Crogh-Patrick, and Lough-Derreg, to perform stations, and do penance. I suppose he will have to commence his pilgrimage next month. It is lamentable to think the influence the priests have yet over the minds of millions in this country: I think it much easier to bring a *heathen* to the knowledge of the truth, than a Roman Catholic."

* See a history of their conversion in a pamphlet, entitled "The Darkness of Superstition," &c. &c.

LIBERAL PROPOSALS.

An anonymous writer has sent us *ten pounds*, as a contribution towards £500. to be employed in paying the expenses attending a version of the New Testament, of 1000 copies, into either of the Eastern languages: the sum lately stated by our missionaries as sufficient for such a purpose. Our correspondent, who signs "Mission House," earnestly wishes that *forty-nine* others would imitate his example, and send ten pounds each to the conductors of the Magazine, to be applied exclusively to the accomplishment of such a very important object: which will probably secure to many thousands of our fellow-immortals the knowledge of the way which leads to everlasting life. Another person offers *twenty pounds*, to be paid on condition of a seminary being formed at Serampore, for the instruction of native converts, who may be thought to possess gifts for usefulness among the heathen.

SOCIETY FOR THE RELIEF OF SUPERANNUATED BAPTIST MINISTERS.

Reply to a Paper, signed "*Onesimus*," on the Claims of Aged Ministers, p. 199 of our last.

To the Editors of the Baptist Magazine.

That the ministers who have "conducted Zion's warfare, and enlarged her borders," should be "cherished with the warmest glow of benevolence," is past dispute. Without question, our churches will be exposed to just reproach, if they do not anticipate the wants of their veteran leaders, and provide accordingly. But the patrons of a "society just formed," are at issue with Onesimus, respecting the manner of rolling away that reproach; and on this account they offer the following remarks to your readers.

From the tenour of the "Thoughts" of Onesimus, a person not acquainted with the rules of the above society, would imagine it was instituted exclusively for the benefit of OLD AGE; notwithstanding it was announced to the public, that "the object of this institution is to make provision for such pastors of Baptist churches as may be incapable of discharging the duties of their office, through age or infirmity." Omitting all

ties of their avowed object, Onesimus represents this society as "restricting its beneficence to those who are from age and infirmity permanently unable to exercise their office." This quotation is palpably imperfect, and the change of a word in what is quoted, perverts the whole meaning of the sentence. The sixth rule states, "That any beneficiary member, *appearing* to be permanently incapable of exercising the pastoral or ministerial office, by reason of age *or* infirmity, shall be intitled to benefits according to the rules of this society." It will be, doubtless, granted, that the duties of the pastoral or ministerial office include all the customary exercises thereof. If any beneficiary member of this society should be incapable of discharging these, by reason of age or infirmity of any description, and such incapacity appear likely to be permanent, such member will be intitled to the benefit of the fund. The mere preaching once on a Lord's-day, or administering the Lord's-supper once a month, (though in many instances these would be justly esteemed an invaluable portion of sacred service,) would not be regarded as the exercise or discharge of duties of the ministerial or pastoral office, contemplated in the above rule; but the honoured invalid would be equally intitled to support, as if he were wholly laid aside.*

Onesimus covertly accuses the society just formed of want of liberality. To rebut such a charge, let the plan speak for itself. It proposes to provide a CERTAIN asylum for the aged *or* infirm; to which the annual receipt, signed by the secretary, and sent to every subscribing minister, is his title deed, under which he will demand his proportion of the funds, which are already considerable: *but one guinea a year*, for the purchase of this title, Onesimus thinks, will be "an unjustifiable claim on their immediate income."† How unhappy it is for reasoners, when they labour under a misconception of first principles. Onesimus here seems to advert to a long series of years which *must* elapse before a beneficiary member will be in a state to require and obtain our aid. We wish, for our churches' sake, his premises were correct: but those of your readers who recollect the value, and lament the brevity, of the labours of a Pearce, a Webb, a Rowe, and many other honoured and beloved names, will judge of the validity of an objection built on such precarious ground.

Having, as he thinks, set aside a "society just formed," as illiberal and useless, not reaching the cases calling for relief, Onesimus writes, *very finely*, about and about another incipient institution, which is to secure—we know not what: for he gives his propositions in so lax a form, that he sends us rambling among *old* ministers and *poor* churches, without it being clear to us what he intends to do for either. Only this appears very plainly, that *all* his provisions, whatever they may be, are to be *independent* of any claims; and every claim made upon his funds will be considered as an incumbrance!

If wealthy people choose to make a fund out of their abundance, and give it away by the hands of Onesimus, we shall not object. Our object is wholly of a different class from his. It is our wish to insure to the disinterested and incessant labourer in the Lord's vineyard, that he *shall* have an asylum, if age or infirmity should suspend his exertions, or lay him aside. We do not covet that independence which would bring our afflicted brethren, or the grey hairs of our venerable fathers, before us, as paupers seeking an alms; nor will the sacred opportunity of applying our funds to their relief, ever be deemed an incumbrance. While they know and feel that its object presents the tenderest and strongest claim to general support, this society has no wish to *impose* the tax of a collection, in order to secure its benefits to their minister; as his title would then rest on the willingness or ability of others.

More need not be said. Many of our brethren have already appreciated the value of this institution, and every week adds to the number of its patrons and beneficiary members. Neither Onesimus, nor his "more liberal institution," can prevent continual accessions to a society, whose arrangements unite impartial justice with liberality, and the tenderest benevolence with independence.

Signed, by order of the Committee,

JOHN PAUL PORTER,
SECRETARY.

* Viewing the liberal intentions of this society in this particular, some have expressed their alarm lest any should relinquish half their labours, in order to make a claim on the society! These objectors have little knowledge of Baptist ministers: though many of them labour much with a small pittance, they are not the men to relinquish the work they love on any such considerations as this alarm supposes.

† Four members of any church, at *a penny* a week, may free their minister from any more charge than an additional *half penny* towards this "unjustifiable claim." A hint to *poor* ministers.

The annual sermon will be preached at Bath, at Mr. Porter's meeting, by the Rev. Isaiah Birt, of Birmingham, on the 11th of June.

GENERAL MEETINGS OF THE *BAPTIST DENOMINATION.*

Wednesday, June 25.—Sermons for the Baptist Mission. In the morning at Spa-fields, at eleven o'clock, by the Rev. Joseph Kinghorn, of Norwich. In the evening at Sion Chapel, at six o'clock, by the Rev. Wm. Winterbotham, of Horsley.

The Baptist Itinerant Society will meet at seven in the morning, at the City of London Tavern, Bishopsgate-street.

Thursday, 26.—In the morning, at eight o'clock *precisely*, the ministers and messengers of the Baptist churches will meet at Dr. Rippon's, Carter-lane.

At twelve o'clock, the annual sermon, before the Stepney Institution, at Salters'-hall meeting, by the Rev. Mr. Hinton, of Oxford.

At six o'clock in the evening, at White's-row Meeting, Spital-fields, a meeting for prayer, &c. on behalf of the Missions.

Friday, 27.—In the morning, at six o'clock, the members and friends of the Baptist Irish Society will breakfast together at the City of London Tavern, Bishopsgate-street; and the chair be taken at seven, by Joseph Butterworth, Esq. M. P.

NOTICES.

Preparing for Publication,

The Baptists justified, by Jer. Taylor, D.D. late Lord Bishop of Down and Connor; with an Introduction and Notes, designed to expose the errors of some recent pamphlets. By W. Anderson, of Dunstable.

A second Edition of The Darkness of Superstition receding before the Light of Revelation: an authentic Account of the Conversion of twelve Persons in Ireland.

No. XXXI. of Periodical Accounts of the Baptist Mission, will be published in a few weeks.

The Appendix to No. XXXI. containing the last Memoir of Translations, is just published.

Protestant Dissenters' Manual. Designed for the Children of Dissenters. Price One Halfpenny, or 1s. 6d. per 100.

*** The Report of several Institutions, and all our Domestic Intelligence, is necessarily deferred.

Poetry.

VERSES

Sung at the late Rev. John Vernon's Funeral.

Beside the grave where Lazarus slept,
The holy Jesus stood and wept;
He saw his friends dissolv'd in woe,
And sympathizing sorrows flow.

Yes, tears of sorrow fill'd his eyes
Whose voice so soon should bid him rise;
And may not ours, unblam'd descend,
While mourning o'er a pious friend?

Yes—let these tender sorrows start,
Such sorrows purify the heart;
Yet be this precept kept in view,
Weep not as though no hope ye knew.

Though natural feelings bid us mourn,
Because our friend will ne'er return:
We humbly trust the path he trod
Hath led to heaven, and led to God.

We thank thee Lord! that thro' thy grace
He's found a glorious resting place;
That, through the might of thy dear Son,
The good fight's fought, the conquest won.

We thank thee Lord! that thro' the vale
Where earthly comforts all must fail,
He pass'd, without one doubt or fear,
And found thy glorious presence near.

And through the same redeeming love
May we all reach the courts above,
And, with the friend we now deplore,
Meet to be never parted more.

Oh! what an hour when there we meet
And bow before Immanuel's feet,
While everlasting songs proclaim
The honours of his glorious name.

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THE

Baptist Magazine.

JULY, 1817.

MEMOIR OF THE LATE REV. BENJAMIN DAVIES,

OF HAVERFORDWEST, PEMBROKESHIRE.

THE subject of this memoir was born in the town of Fishguard, in the county of Pembroke. His parents, who knew the grace of God in truth, were members of the Baptist church at Llangloffan, and watched with Christian solicitude over the morals of their children. Having endeavoured to discharge their duty in training up their offspring in the ways of righteousness, their solicitude was graciously relieved by witnessing the power of Divine grace operating on the soul of their beloved Benjamin. At the early age of 15 years, it pleased the Almighty to call him out of darkness into marvellous light, under the ministry of the Rev. Maurice Jones, the present pastor of the Baptist church of Ebenezer, at Merthyr. What the peculiar feelings of his mind were, at the commencement of his spiritual course, is not exactly known; but having felt the power of regenerating grace, and having devoted himself to God in the ordinance of baptism, he was desirous of making known to others what God had done for his soul. He had no sooner begun to exercise the gifts which heaven had entrusted to his charge, than his extraordinary *zeal* and *devotion* attracted the attention of the church of which he was a member, and giving fair promise of extensive usefulness in the vineyard of his Lord: he was accordingly placed under the tuition of the Rev. Dr. Evans, tutor of the Baptist seminary in Bristol. During the period allowed for academical pursuits, nothing was more conspicuous in him than that *diligence*, *zeal*, and *devotion*, which adorn the humble and active minister of God. The flame which had just discovered itself in his native country, fed by literary pursuits, and fanned by the breath of heaven, burnt with increasing ardour, attracted the attention of several destitute churches, and, ere the period allowed for academic seclusion expired, various congregations earnestly solicited the benefit of his labours. Unaspiring in his disposition, retirement suited him; and the seclusion of a village had irresistible attractions. Accrington, in Lancashire, first enjoyed the benefit of his stated labours: the church there being destitute of a minister, (and the place presenting a considerable field for usefulness,) he was induced

to comply with its solicitations, and was ordained pastor over it. Soon after this event, he married Miss Mary Owen, of Denmant, in his native county. At Accrington his success was considerable: sinners were awakened, saints were edified, the church increased in numbers, and the pastor and his flock were nourished with the dews of heaven. But, whilst thus cheered with success in his work, several circumstances transpired which operated on his mind, and, at length, induced him to return to his native county. The success of religion in Pembrokeshire had never ceased to interest his soul; the increasing infirmities of Mrs. Davies's aged parents, which rendered her presence necessary, together with the destitute state of the Baptist church at Molleston, (which had just sent him a pressing solicitation to become their minister,) rested with such weight upon his mind, that he felt obliged to resign his charge in Lancashire. At this period, the conflict of his soul was exceedingly severe: anxious to enjoy the guidance of the Holy Spirit, he wrestled much with his Creator for direction, earnestly praying, "If thy presence go not with me, carry us not up hence." The Lord gave him direction: he appears to have returned to his native county in the "fulness of the blessing of the goapel of Christ Jesus." Scarcely had he commenced his ministerial labours at Molleston, ere the Divine Being afforded him new proofs of his favour, aiming the truths he delivered, to the conversion of sinners from the error of their ways, and to the building up of believers in their most holy faith. But his labours were not confined to Molleston: in Haverfordwest a few persons of the Baptist persuasion resided, whom he beheld as sheep having no shepherd; he adopted them as part of his charge, and in season and out of season he laboured for their good. For years did this zealous disciple continue to supply these separate branches of his charge every Sabbath, although ten miles distant from each other; and so indefatigable was he in his exertions, that scarcely an evening passed throughout the year, without his being engaged in the work of his beloved Master. In Haverford, the Almighty greatly owned his labours, and it was soon discovered that the house in which he preached was much too small to contain the number of his followers. In the year 1788, a respectable friend of his, (although of different sentiments on the subject of baptism,) kindly offered to accommodate him with money for the purchase of land, and the erection of a meeting-house, if a spot suitable for the purpose could be obtained. Divine Providence soon presented it to view; and, in the year 1789, a considerable meeting-house was erected and opened; new seals were given to his ministry, and the pleasure of the Lord was seen prospering in his hand. The number of converts continued to increase in Haverford; until, in the year 1798, it was deemed expedient to form them into a separate church: this event had no sooner taken place, than those disinterested principles, which had before excited admiration, shone forth with increasing splendour; for he immediately relinquished the charge of the church at Molleston, (which had afforded him some remuneration for his labours,) and became pastor of the infant church at Haverford, in which he had no prospect of

any immediate recompense beside the Divine blessing. This reward he enjoyed in an eminent degree: the place of worship was constantly crowded; the church prospered; and at the time of his decease, the number of its members had increased to nearly 200. In his preaching, doctrine, experience, and primitive simplicity, were sweetly mingled. In his sentiments he was liberal, and believers of all denominations found a ready welcome beneath his roof; the hungry were fed, the desponding comforted, and the necessitous relieved. In his life, he appears always to have kept in view the example of him who was *holy, harmless, undefiled, and separate from sinners;* and to have clearly followed him in going about doing good. About five years before his decease, his health began to decline; symptoms of asthma appeared, which at last terminated in water on the chest; yet he continued to publish the word of life, until disease completely disabled him, and gave him intimation of a speedy dismissal from his labours. About six months before his decease, he was obliged to relinquish his pulpit exercises; and this he did under a full persuasion that his work was done. On a friend suggesting to him the possibility of recovery, he said, "*Oh, no!* If God saw fit to restore me, he would bless the means used for my recovery; but my work is done, and glory be to his name. I am not without my reward in this life, for my consolations are neither few nor small. I know in whom I have believed, and he is able to keep me; and though I descend to the valley of death, he will be with me. He has the keys of death and hell at his girdle: the one cannot arrest till he commands; the other cannot open its mouth to destroy, while I have his merits to plead. Oh! who can fathom the love of Jesus? It passeth knowledge." About three weeks before his death, his pains were exceedingly violent; yet the greater his sufferings, the more abundant were his consolations. His own language gives the best idea of the satisfaction he then experienced: "To go to your Father, and to my Father, to your God and to my God, O what joy I feel!

'Welcome sweet hour of full discharge,
That sets my longing soul at large;
Unbinds my chains, breaks up my cell,
And gives me with my God to dwell.'"

And then with tears of inexpressible delight, and a countenance beaming seraphic animation, he exclaimed, "Thy presence, O Lord, overwhelms me; it is more than I can bear: this poor earthen vessel is running over! Glory, glory, glory be unto thy name!" Just afterward, a friend coming in, he said, "You are come too late for our joys, but you are no stranger to them; the Captain of my salvation was made perfect through suffering, and blessed be his name, he leadeth me on to conquest and a crown. What should I have done now, if (after having preached to others for nearly 40 years), I had not his consolations; *he is my way, my truth, and my life,* and I am his. For years I have never feared the consequences of death, but oftentimes the pains; but, blessed be his name, he takes the pains away." Perfectly sensible of the near approach of death, about ten days before his dissolution, he expressed a desire that his family might be called around his bed, in order that he might once more address them: and on being informed that all were pre-

sent, he, with an emphasis which will never be forgotten, said, "My dear children, I charge you, in the presence of that God before whom I must shortly appear, that ye walk in the strait and narrow path; that not one of you be found at the left hand of the Judge in the great day: how can I endure the thought, that either of my dear children should be for ever under the wrath of God, or forced to dwell in everlasting burnings. I have exhorted you, and prayed often for you, but my prayers are nearly ended; you must now pray for yourselves. O strive to enter in at the strait gate, and let me entreat you to be decided for the Lord. One thing more I have to say to you; very soon you will have but one parent; I charge you with my dying breath, be kind to her; do every thing you can to make her comfortable. Attend to her counsel, for she will never advise you to any thing but what will tend to your comfort here, and your happiness hereafter." On the same evening, finding his strength rapidly failing him, he expressed a wish to see the deacons of the church: they came, and he endeavoured to address them; but his breathing was so excessively painful, that speech nearly failed him; when he said, "I am afraid you are come too late—it is all over—God will accept of the will." They remained, however, for some time, watching their beloved pastor, when, to their satisfaction, he appeared to revive a little; and then, with an energy that surprised, and a pathos which greatly affected all present, he delivered them his last charge: "Meet often together for prayer; consult with each other how to act; strive to promote the cause of Jesus Christ, and the peace of the church; and with respect to the choice of a minister, be earnest in prayer that the Lord would send you one after his own heart. Respecting yourselves, the world and the church will be looking up to you; let your conversation be as becometh the gospel of Christ; and with respect to the discipline of the church, be careful that you do not hurt the weakest mind; for the church is considered as a body, and if any member be hurt, the whole body suffers." On the Saturday preceding his death, he felt an earnest desire that he might, on the next day, begin his eternal Sabbath: this, however, was denied him, but the night was a night of rapture. A little before day, he thought God was granting him his wish, when, with transport, he cried, "*Conquest! conquest! Victory! victory! through the blood of the Lamb.*" On the Sabbath, his sufferings were very great: yet a smile of inexpressible sweetness brightened his countenance; and on being asked how he felt, he exclaimed, "Oh the presence of the Lord! the presence of the Lord! I cannot describe it. 'Eye hath not seen, ear hath not heard, neither has it entered the heart of man to conceive it.'" On the evening of the Sabbath, his pains ceased; after which he continued triumphing in Christ, until Friday, the 16th of February, 1816, when, without a struggle or a groan, he fell asleep. "Mark the perfect man, and behold the upright, for the end of that man is peace." His remains were interred on Tuesday, February 20, in the grave-yard adjoining the meeting: when addresses were delivered to an immense concourse of people attending the funeral, by the Rev. Messrs. Rees and Thomas; and on the

Sabbath following, a funeral sermon was delivered by the Rev. David Rees, from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." The loss of him will be long felt, not only by his afflicted family, and bereaved church, but by the churches of the Western Association in Wales in general. At the first missionary meeting that was held in the principality by the Baptists, he was appointed Secretary to the western district; and being a judicious divine, and possessing popular talents, he was called to preach at almost all the annual associations of the western churches, to the many thousands usually attending on those meetings. Enoch like, he walked with God, who took him to himself, and afforded him a much greater portion of the joy of salvation in dying, than what falls to the lot of dying Christians in general.

T. L.
J. H.

MEDITATIONS ON DEATH AND THE *INVISIBLE WORLD.*

The serious and enlightened mind of a good man, in the hours of retirement, loves to indulge in grave and pensive musings; and to mingle the solemn prospects and scenes of eternity, with the fleeting moments and events of time. He loves to call in his wandering thoughts, to withdraw his attachments from mortal objects, to collect all his great and elevating sentiments: with these he advances to the shades of death, and inquires, "What will be the feelings and emotions of my spirit, when it approaches, for the last time, this melancholy gloom, this important close of my earthly life?" He feels that the present is a dark and mysterious scene, on which his spirit is confined within those narrow limits that will not permit him to go forth among unseen worlds, or to visit that vast futurity that lies before him. The significant intimations of his future greatness, which he has received from the visits of heavenly spirits, and the touches of the Deity, encourage him to pierce the darkness that hangs around him, and to send his boldest thoughts on a mission of discovery into those regions where he hopes to dwell for ever, when he is called away from this narrow sphere of being and intelligence. The solemn illuminations which have been sent down from heaven, to guide him in the way to immortal happiness and liberty, extend their light over the whole range of unlimited duration; but his spirit can advance only a few stages in the broad and shining track: it is unable to approach the limits of that heavenly circle, within which the bright and eternal visions of the Deity, and the sublime felicity of his most exalted servants, are fully disclosed. The high employments that await him in this infinite and sacred circle; the fullness of that glory, some gleams of which beam on him through the shades of death; the extended revelations of the Supreme mind, which are there unveiled to created vision, he is not able to comprehend. Sometimes, indeed, he approaches so near to the celestial gates, that he can hear the sacred music within, and the harmonious tones of angelic voices celebrating the praises of the God of heaven: but he cannot enter. Hence, he consoles himself by anticipating that

much-dreaded period when all the felicities and all the secrets of that grand world, that city of the universe, will be unfolded. He knows that the solemn and mysterious hour is coming on the wings of time,—whose sounds already announce its approach—when this material frame in which the soul resides, shall pass away like the shades of night, and the spirit darting forth like a brilliant star from behind a cloud, will shine in all its brightness. As the shades of darkness recede from its view, the lights of eternity beam upon the enraptured and liberated spirit. When freed from every earthly encumbrance and pollution, it rises above the sphere of mortality, and enters on a wide celestial scene, where invisible beings crowd around to welcome its entrance into the abodes of everlasting wonders. All the invisible is now unveiled. The disembodied spirit, feeling itself surrounded with the elements of heaven, triumphs in unlimited prospects, and fixes its contemplations on the glory of him who sitteth on the throne. It gazes, with sacred and unbounded rapture, on the eternal splendours of the Divinity, and with infinite ardour joins in those sublime devotions which can only be performed by spirits whose powers are set at full liberty. It exults in the mighty thought, that the powers of sin, the spirits of darkness, the fears of death, can approach it no more. It comprehends the greatness of the divine mercy by which it has been delivered from all its degradation and misery, and by which its faded glory is restored with additional brightness, and raised to a condition of progressive felicity and perfection. It can now mingle with superior spirits, and take an unlimited range through those extended regions of glory and intelligence which will form the scene of its everlasting employments.

This is the interesting and strange transition from time to eternity which the spirit makes when it vanishes from this globe. Let me follow it in thought, and mark its progress through the airy space. Being freed from all the impediments and fetters of matter, the powerful attractions of the supreme centre of uncreated beauty and perfection impel it forward: it continues to rise with the rapidity of lightning towards the throne of the Deity; it feels the animating power and glow of the sacred fire of eternity; and, being filled with liberty in all its powers, the whole canopy of heaven, with all its suns and stars, can neither bound its prospects nor limit its flight. The angels of heaven attend it through all the wonderful regions of space. They converse in language too sublime for mortals to conceive. They continue to advance till they reach the heavenly gates, through which they enter into the abodes of light, where spirits dwell in sweet and eternal repose. In passing from its earthly residence to the mansions of peace, the spirit acquires some new and finer senses, by which it comprehends the magnificent visions of glory and felicity which are now presented to its view. In this region of spirits, this rendezvous of souls, will the new inhabitant feel no tender emotions respecting the human attachments which are broken by its flight? Will it be entirely employed in pure and elevated devotion? Will no fond remembrance of earthly affinities remain? Can the touch of death destroy those

exquisite sentiments of affection which now mingle with all the feelings and aspirations of the soul? Is its intercourse with the present scene for ever closed; and must it be parted entirely from the friends it leaves behind in this vale of mortality? This cannot be: every sentiment of pious friendship and attachment which was inspired below, will rise with it to heaven, and share its refinement and glory. The past scenes are still remembered with pleasure, and visited with the highest delight. The spirit watches with the tenderest regard over its sleeping dust, its reposing embers, which shall rise again into a grand and beautiful form, and live for ever. It feels the loss which it has sustained, and expects with pleasure the long approaching time when it will be re-united to its much-loved companion. It longs to enjoy full perfection, and to possess the triumph of heaven in a body of purity and celestial refinement. In this lofty region of sacred enjoyments, and in high intercourse and friendship with the angels of light, the spirit resides. Secured from all dangers, and inspired with exalted felicity, it waits in confidence and joyful expectation, till the loud sounds of the trumpet shall end its imperfect repose; it waits in exulting hope, till the great day of expected consummation, the day on which it shall enter into eternal union with its renovated body, and with all the inhabitants of heaven.

This great change of death is fast approaching to myself. Mortality is wasting away. Every moment destroys its atom. Those avenues are opening in my frame through which my spirit will soon ascend from its present abode. Ere long, the messenger of death will be commissioned to convey me from this globe into that mysterious region, where no earthly friend can attend to soothe my sorrows, or share my happiness. And can I, in that solemn and unknown world, entrust my spirit into the care of even a company of angels? Their protection would be insufficient. Their friendship would not secure my safety or felicity. But there is a Friend, who has the keys of death and of the invisible world, whose power is infinite and whose mercy is unfailing. May this kind and all-seeing Redeemer, who presides in high authority over the empire of heaven, when I close my eyes on the scenes of mortality, receive my spirit to his arms, and encircle it with the beams of his majesty and goodness! May he console me with his presence when languishing in the cold embrace of death, and sinking into the dust of the grave! Attended by him, I can behold the curtain which hides futurity drawn aside without dismay. Under his protection I can mingle with pure spirits, and meet the developements of eternity with confidence and joy. Possessing his friendship, and confiding in his power, I can endure all that death can inflict; I can bid adieu to this orb with all its treasures and all its enjoyments; I can go to any world where he shall be pleased to fix my abode, confident that wherever his presence is, there my felicity must also be. Yet there is something fearful and alarming in the prospect of death, in the awful solemnities of separating from the body. What can chase away the images of terror? Jesus! thou great and almighty Redeemer! thou hast passed through the

gloom of death, and trod the mysterious and aërial path that leads into the temple of eternity. Thou art now the universal Ruler and the tender Shepherd of the fold of God. Into that blessed fold no enemy can ever enter to disturb the sweet repose and harmony of thy redeemed; from it no friend will ever depart to excite feelings of distress. This heavenly inclosure, secure from the influence of change and death, is under thy protection. Thou art the Guardian of thy flock, and in thy friendship and care they enjoy unceasing delight. To this blessed company may my spirit be added when it leaves this world! They are happy, for 'the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water; and God shall wipe away all tears from their eyes.' He replenishes them with the bread of life till the full fruition of God, the perfect day of eternity shall come. This great day comes full of glory and full of wonders. The heavens are removed—the gates of death are opened—the millions of the redeemed arise clothed with celestial beauty, and stand before their Lord, the final Judge of all! He clears them from every charge, and leads them into his kingdom, where they are encircled with his glory and raised to his throne. Here the prospects and visions are too bright for mortal eye to contemplate, or mortal imagination to conceive. Thought is overwhelmed with the mighty scene: all is ineffable and transcendent!

What pensive and gloomy emotions are these contemplations suited to excite in every serious mind, respecting the far greater part of mankind! How very few of the long train of human spirits who are daily leaving this world to enter on their final condition of being, are prepared to go into that high and central region of happiness where all the truly great and good must reside, and into which none can enter without being purified and refined by the power of that religion which most neglect and despise! It is a cause for the deepest sorrow and compassion, that men are so indifferent to the fearful destiny which awaits them beyond the grave; that they can spend this short but vastly interesting season of their probation without obtaining those impressions of sacred goodness, and that friendship with the Almighty, which are the only assurance of being conducted into a happy eternity. What an awful spectacle does the world present to the mind that is accustomed to connect the present with the future! Why do not men feel anxious to avoid the impending ruin? Why will they oppose the powers of mercy, and spend their lives in opening the gates of the eternal prison in which they seem determined to dwell for ever? Why do they not feel the powerful attractions of infinite beauty and love? Oh! it is too evident, that sin has entered this province of the creation, and spread its poisonous and dire contagion around this unhappy globe. How gloomy would be the condition of all men, if the Son of God had not come into this element of misery and death! He has come, and effected a mighty revolution: he has opened a way for our return to holiness and to God; he offers to lead us from this scene of degradation and woe to the eternal paradise. Let us follow the kind and merciful directions of the

Prince of life, and he will conduct us to more than our original dignity and happiness. How great are the prospects of Christians! The sacred magnificence and splendours of the kingdom of glory will soon be unfolded to their enraptured view! They will soon be called to join the wide circle of angels and the spirits of the just; to dwell for ever in the presence of God. Φιλος.

WHY MANY CHRISTIANS *IMPROVE SO LITTLE.*

THAT it should be the aim of Christians to improve continually in those qualities that form their character and distinguish them from the world, is most evident from the sacred scriptures; it being plainly implied in many passages, and in others expressly enjoined, as a duty. The present state of Christians is compared to a race, in which the candidates always press to the goal; to a conflict, in which successive advantages are essential to final victory; to the progress of light, which from the obscurity of the morning-dawn rises to the splendour of mid-day. What is implied in these metaphors, is enjoined in such passages as the following:—*Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ—Give diligence to make your calling and election sure—As new-born babes desire the sincere milk of the word that ye may grow thereby—Let us purify ourselves from all filthiness of flesh and spirit and perfect holiness.**

Though it be thus evident that Christians ought continually to endeavour to improve their character, it is obvious to remark, that many of them, whose sincerity cannot reasonably be doubted, appear not to make any progress in knowledge, wisdom, devotion, or benevolence. They discover the same blemishes and imperfections, as when they first professed to be the disciples of Christ; and fall into the same improprieties of conduct. The lapse of time, the good and the evil of life, the intercourse of society, the instructions of scripture, and the practices of devotion, enlarge not their views, refine not their nature, and cure not their defects. It may, perhaps, be of use to inquire, why many Christians improve so little.

1. *When persons first begin to think upon their lives, and compare their conduct with the rule of duty, they discover, as well the vices and defects of their character, as their offences against God.* The light in which they appear, while it induces them highly to disapprove of themselves, awakens in their minds apprehensions of the Divine displeasure. It seems necessary to be renewed, no less than pardoned. To those in this state of feeling, the gospel is remarkably adapted to afford relief; as it exhibits the Divine Being disposed, both to grant pardon, on their penitential application to his mercy, through the great Sacrifice; and to bestow, on their earnest supplications, the renewing virtue of his Holy Spirit. Embracing this representation, their fears are banished; they are encouraged to hope, and they are led *to give themselves to the Lord.* But instead of considering this change as the point whence they start on a course of uninterrupted endeavour to improve in every Christian virtue, they allow it to reconcile themselves. Because they are changed, they are satisfied:

*2 Pet. iii. 18. i. 10. 1 Pet. ii. 2. 2 Cor. vii. 1.

they feel as if *they had attained.* Thus easily and prematurely to become satisfied with attainments, is a general and powerful obstacle to further progress. It blinds the mind to its imperfections, supersedes efforts to correct what is amiss, or acquire what is deficient, and deprives of efficacy the means designed for improvement.

2. *He who would improve, must frequently inquire into his progress.* If his aim is virtue, or benevolence, he must examine his sentiments, dispositions, and habits. It is only by frequent and impartial scrutiny, that he can expect to see himself in his true colours, discover his defects, or ascertain its progress. This salutary branch of practice, self-examination, is neglected by many Christians. As they subject not themselves to examination, they are ignorant of their own qualities. If they saw themselves in their proper light, they would be greatly surprised; so many errors, defects, and blemishes would occur to their view. As they examine not themselves, they cannot be expected to improve; since they will be insensible to their imperfections, think highly of slight attainments, and never perceive how far they are from being conformed to the great example of Christians. They will not feel any regret, when they think of their advantages and attainments; they will never be roused, by bitter reflections on the slightness of their progress, or the opportunities that they have lost, to vigorous endeavours to acquire wisdom, or to improve in devout and virtuous sentiments.

3. *The edification of those who attend upon it, is undoubtedly a principal object of public worship.* The practices of devotion withdraw the mind from secular objects, purify it from earthly adhesions, and, by calling into exercise, give strength and lustre to its better principles; while the instructions that are usually delivered, tend to elevate and enlarge the views of faith—to invigorate those sentiments that become our relation to God and our fellows, and to produce greater correctness and consistency of behaviour. That improvement is an important object of public worship, however, is forgotten by many Christians, who appear to think it is designed merely to relieve anxiety, to minister comfort, to inspire peace and hope. It is a part, indeed, of the design of religious practices, to support the mind, when pressed by the evils of the present state; to allay the fears that arise from reflections on our sinfulness and insignificance; to awaken confidence in the mercy, favour, and assistance of heaven; and, by disposing us to indulge in the prospect of immortality, to diffuse a cheering light on the path of life. But when persons suppose that the sole object of religious worship is to afford comfort, the consequences are pernicious. They frequent the worship of God, not to be enlightened or amended, but to be soothed. They are satisfied if they are encouraged, though they understand not more clearly the meaning of scripture, and are not more fitted for the duties of time, or the happiness of eternity. Those portions of instruction that are directed to their correction or improvement in righteousness, they hear with listlessness or disgust. They attend the preaching, not which is adapted to expose their defects, to make them dissatisfied with themselves, to excite them *to put off the old man, and put on the new man*, but which reconciles them to their

character and life; reprobates, as unbelief, the doubts that their blemishes create, and teaches them to expect the approbation of God, while under the condemnation of their own hearts.

4. *Another cause of the little progress of Christians in good qualities, may, perhaps, be found in the defective mode of public instruction.* The importance of Christianity, it is confessed, lies in its doctrines, in the views that it affords of God and his intentions, of the relation of man to the invisible and permanent order of existence, his present condition, and the means of securing immortality. These articles derive immense value, from their tendency to render men serious; to dissolve the charm of present objects; to generate sentiments proportionate to the human destination; to establish and perpetuate a connection between man and his Maker, and to promote a course of behaviour in harmony with the supreme law. This result, however, is not to be expected, if the articles of the Christian faith are stated crudely and jejunely; if their scope and tendency are not fully explained and illustrated. It is when the truth is unfolded, in all its bearings, on the interests and destinies of men, that it is the instrument of delivering the mind, of raising it to a higher region, and endowing it with those sentiments that may prepare it for the city of God. But a crude statement of Christian doctrine, is often combined with a meagre and general exposure of human duty. It seems to be taken for granted, that if the truth is embraced, a good life will follow. If we may judge from scripture, a great part of Christian instruction ought to consist in a minute explanation of human duty; in a full and particular illustration of the Christian character; in an exposure of the evils that prevail in certain ages, connexions, and courses of life. Men must be shown what they are, and what they ought to be. The standard should be held up; the obligations to eminence in Christian virtue should be explained and enforced: but morality is taught generally. The perpetual endeavour is to form the elements, to lay the foundation of the Christian structure: no detail is afforded of what men ought to be. Such teaching checks, rather than promotes, improvement; lulls into indifference, instead of keeping the mind awake to its imperfections, of rousing it to diligence, or inspiring it with fervent desires of perfection.

Dunstable. W. A.

LETTER OF THE REV. J. DYER *TO HIS DAUGHTERS.*

To the Editors of the Baptist Magazine.

By inserting the following letter, written many years ago by the Rev. James Dyer, late of Devises, to two of his daughters, with the design of improving the death of their sister, you will greatly oblige, yours, very sincerely. S. S.

"MY DEAR CHILDREN,

"I own it with gratitude to God, and freely confess it to you, that no small portion of my happiness arises from the place I hold in your affections. I trust that my concern for you, and my love to you, were never so ardent as at the present moment. One affecting, and, at the same time, God-glorifying evidence, that the late awful event in our family has been, and is, in some little measure, sanctified to your father, is, that it has greatly endeared the surviving branches to his soul.

Never, never did I see the importance of true religion so clearly in any providence as in the dying gasps of my dear Sarah: never was I so deeply convinced of neglect in exhorting my dear children to seek first the kingdom of God and his righteousness. I know there are no limits to the perfections of Jehovah, but I do think, had your sister died without hope, your father had died with grief. No length of time will, I trust, erase the awfully pleasing scene from my mind. No distance of place can remove you, my children, from my thoughts, as I feel, since I have been at Bristol,* an unconquerable desire to speak to your eyes by correspondence, that I might, peradventure, speak to your hearts in a way of instruction and comfort.

"Rebekah, thou art my firstborn, thou hast professed to be a Christian; I trust thou art in reality such an one: if so, thine honour, safety, pleasures, prospects, expectations, who can estimate! I beseech thee, well examine the grounds of thy hope. I pray that no delusion may blind thine eyes; that no hidden sin may lurk in thy heart; that thou mayest not fall into any error as to the nature of faith, or the operations of the passions, and that thou mayest not judge of thy state by the opinion which Christians form of thee, or the gifts which thou possessest. The Lord make thee humble, thankful, obedient, and industrious. I could wish thee to enjoy more in secret, and then if thou didst not take so many journies for public ordinances, thy benefiting would appear to all. Don't mistake me, it is not my intention to blame thee for endeavouring to enjoy public means, but I *have* seen and *do* see many professors very diligent in hearing, who, I fear, are too great strangers to closet devotion. Good Mr. Kingdon says, 'If a person seeks secrecy for the purpose of fervency, it argues that person to be a spiritual worshipper.' Do thou my child, and may thy father, who well knows that exalted man, enter into the spirit of the sentiment, and go and do likewise. I write thus, because I love thee, and wish thee happy in life and triumphant in death.

"Lucinda, dost thou think that thy share in my affections is less than any other of my children? God forbid! No, there is hardly a day but I think on thee, and the place where thou art, and the grace that God has imparted to thine ancestors that have inhabited the dwelling thou art in, the room where I hope thou bowest thy knee morning and evening, and the bed thou restest on by night. God forbid that when thy parents are taken hence to heaven, thou, my lovely child, shouldst be banished to hell. *Sin* only can ruin thee, *grace* only can save thee. Look into thy Bible, look up to God, pray for his Spirit, for his Son, and for his salvation: his Spirit to enlighten thee, his Son to espouse thee, his salvation to adorn thee. Great are the encouragements in the word of God to young people: the Lord forbid that I should stand by thy death-bed, and see thee die in stupidity or despair. My dear child, may that God who created thee embrace thee as thy covenant God and Father! Take heed of sin, of anger, lying, pride, and idleness. I shall be glad to have a letter from each of you on

* Mr. Dyer was supplying at Bristol Tabernacle.

my return,* to hear of your welfare, and whether you thank me for my faithfulness. Give my duty to your grandmother, love and esteem to Mr. Steadman, and kind remembrances to all friends. My time expires here on next Sabbath evening. I hope to be at home by the Wednesday following: my absence from my flock and family seems long; the treatment of Tabernacle friends is very kind, and the dealings of the Lord with me are very merciful. I could say much more, but time forbids, therefore accept my best wishes, and may the Lord enable us to pray for each other. Farewell, from

Your affectionate father,
JAMES DYER."

"*Bristol, Dec.* 19. 1794."

THE MUTUAL DUTIES OF *RULERS AND SUBJECTS.*

To the Editors of the Baptist Magazine.

THE high rank held by Dr. Doddridge among theological writers, will give weight to his political sentiments. And as these are precisely those which the body of Protestant Dissenters have always expressed, and which in circumstances of national difficulty have always regulated their conduct, it is presumed, that to give them more general publicity at this eventful period, when the most entire confidence should be expressed in each other, both by those who are governed, and those who govern, will not be unsuitable. The extract is made from the *Family Expositor;* and I most devoutly unite in the judicious remarks in the "Improvement" of the Doctor upon this *section* of his truly admirable work.

"While *subjects* learn reverence and obedience to their magistrates, *not only for wrath, but for conscience sake,* may *magistrates* learn a correspondent care to answer that end of their office, which the apostle makes the foundation of such precepts as these, and to be indeed *the ministers of God for good, a terror not to good but to evil works.*

"GREAT BRITAIN, while I write this, (1749,) is happy in a government to which this character may be justly applied. While we are thus happy, we shall be doubly inexcusable, if we fail in rendering just *honour,* and *tribute,* when they are so justly due."

A CONSTITUTIONAL LOYALIST.

Paraphrase, and Notes, upon Romans, xiii. 1—7.

"Among the many exhortations I am now giving you, my Christian brethren, to a life worthy of the gospel, that of obedience to magistrates must be acknowledged of distinguished importance. I know the Jews are strongly prejudiced against the thoughts of submitting to heathen governors; but let me strictly charge and enjoin it upon *every soul* among you, without exception, how holy soever his profession be, and however honourable his station in the church, that he *be in* all regular and orderly *subjection to the superior* civil *authorities* which divine Providence hath established in the places where you live. *For there is no* such legal *authority* but may, in one sense or another, be said to be *from God.* It is his will, that there should be magistrates to guard the peace of societies; and the hand of his

* Mr. Dyer's daughters were on a visit at Broughton when this letter was written.

providence, in directing to the persons of particular governors, ought to be seriously considered and revered. The *authorities that exist* under one form or another, are in their different places ranged, *disposed*, and established by God,* the original and universal governor. *He, therefore, who*, by an unjust resistance, endeavours to confound these ranks, and *sets himself*, as it were, in array *against the authority* of which magistrates are possessed,† *withstands the disposition of God* for the public peace and order: and *they who withstand* so wise and beneficial an appointment, *shall receive to themselves condemnation*, not only from the civil powers they injure, but from the supreme Sovereign, whose laws they break, and whose order they endeavour to reverse.

"And indeed the good purposes to which magistracy is subservient, make it very apparent, that God must be displeased when that is despised; *for rulers*, in their several offices, are not, on the whole, *a terror to good works*, but to such as are evil,* being intended to encourage the former, by punishing the latter. *Wouldst thou not, therefore, be afraid of the* high *authority* with which they are invested? *Do that which is good, and thou shalt*, according to the general course of administration, have not only *praise* but respect *from* it. †

* "*Disposed* and established.] So I render the word τεταγμεναι, thinking the English word *ordained* rather too strong. Divine Providence *ranges*, and, in fact, *establishes*, the various governments of the world: they are, therefore, under the character of governments, in the general to be revered. But this cannot make what is wrong and pernicious in any particular forms, sacred, divine, and immutable, any more than the hand of God in a *famine* or *pestilence*, is an argument against seeking proper means to remove it."

† "The natural and candid interpretation proposed above, frees us from the endless embarrassment of a king *de jure* [in right] and *de facto* [in fact]. I should think it unlawful to resist the most unjust power that can be imagined, if there was a probability only of doing mischief by it."

* "*Are not a terror to good works*, &c.] If circumstances arise in which this argument is not applicable, it is reasonably to be taken for granted, that the *apostle* did not intend here to pronounce concerning such cases. Nothing can be said for interpreting these passages in favour of *unlimited passive obedience*, which will not prove any resistance of a private injury unlawful, by the authority of our *Lord's* decision, Matt. v. 39, 40. And this would subvert the great foundation of *magistracy* itself, which is appointed, by force, to ward off and prevent it, or avenge such injuries. But it was very prudent in the *apostle* not to enter into any *question* relating to the right of *resistance* in some extraordinary cases; as those cases are comparitively few, and as the just decisions which he could have given on that subject might, possibly, have been misrepresented, to his own detriment, and that of the *gospel*. The general laws of benevolence to the whole, so strongly asserted in this contract, are in particular cases to determine; and all particular precepts, in whatever universal terms they are delivered, are always to give way to them."

† "In the general course of administration, &c.] As it is certain the case is often otherwise, and was with respect to Nero, under whom this *epistle* was written, it is necessary to interpret the words with this latitude. And there is just reason to conclude, *that magistrates, in general, are in fact much more beneficial than hurtful to society*, which is a good argument for a general submission; and that was, as we observed above, all the apostle could intend to enforce."

This, I say, may reasonably be expected, and will be the case, when the magistrate understands himself and his office: *for he is*, according to the original appointment, to be considered as elevated above his fellow-men, not for his own indulgence, improvement, and advantage, but that he might be to thee, and to all the rest of his subjects, as the *servant* and instrument of *God* for thine and the public good. *But if thou dost* that which is *evil*, and so makest thyself the enemy of that society of which he is the guardian, thou hast indeed reason to *be afraid, for he holdeth not the sword of justice*, which God hath put into his hand, in vain.* It was given him *for* this very purpose, that he might smite malefactors, and thereby preserve peace and order in his dominions. And in doing it, *he is* to be regarded, not as acting a severe and oppressive part, but *as the servant* and substitute *of God;* an *avenger* appointed in his name, to execute not his own personal resentment, but the *wrath* of a righteous Providence, against *him that doth evil*, in instances wherein it would be highly improper to leave that avenging power in the hands of private injured persons. *Therefore*, when this is considered, piety, as well as prudence and human virtue, will teach them that *it is necessary to be in* a regular *subjection, not only out of regard* to the dread thou mayest reasonably have of that *wrath* and punishment which man can execute, *but also for the sake of conscience*, which will be violated, and armed with reproaches against you, if you disturb the public peace, resist the kind purposes of God, by opposing governors while they act under his commission. This is, in effect, what all subjects profess to own. *As on this account you also pay tribute;* which magistrates every where receive, and is levied *for* this apparent reason, that *they are* to be considered as *the ministers* of the good providence *of God*, who give to the public the whole of their care, time, and labour, and *continually applying themselves to this one affair*, the execution of their high office, have a right to be honourably maintained out of the public revenues, on the most obvious principles of equity and justice.

"On this principle, therefore, be careful that you *render to all* what is justly *their due;* even though you may have opportunities of defrauding them of it, to your own immediate and temporal advantage. *To whom tribute is due*, for your persons or estates, render such *tribute*, or taxes; and *to whom custom* is due for any commodity exported, or imported, render that custom; and seek not clandestinely to convey such commodities away without paying it. To *whom reverence* is due on account of their worth or character, render *reverence;* and *to whom* any external form of civil *honour* and respect is due, by virtue of their office and rank of life, though it should so happen that they have no peculiar merit to recommend them to your regard, scruple not to pay them all proper marks of *honour;* and guard against that stiffness, which, under pretence of Christian simplicity, by disputing such common forms, may rather indulge pride, and occasion reproach."

* "Holdeth not the sword in vain.] This strongly intimates the lawfulness of inflicting *capital punishment*, which to deny, is subverting the chief use of *magistracy*."

Juvenile Department.

HISTORICAL ESSAYS.

No. IV.

On the Corruption of Christianity in Britain, prior to the Invasion of William the Conqueror.

The adorable Redeemer, who best understood the nature of Christianity, said, "My kingdom is not of this world;" and his whole life was a beautiful exemplification of that comprehensive declaration. His immediate disciples, inspired by the same spirit, displayed its meaning in the sanctity, simplicity, and disinterestedness of their conduct; and their example delightfully diffused itself in numberless instances around them. But men, uninfluenced by the sublime and heaven-born principles they taught, yet putting on the garb of religion, gradually departed from its purity; and, as their interests or pleasures prompted them, took step after step in the vain endeavour of uniting such heterogeneous things as the church and the world. The consequence has been as an intelligent and spiritual mind would expect, that nothing of Christianity has remained with such characters but the name; and the fruitful expedients and speculations of error, have grown into systems of corruption, delusion, and superstition, the most flagrant, dangerous, and ostentatious.

Of this description, nothing is so prominent in our history as popery, the greatest delusion, perhaps, that ever disgraced the world; and, at a period when its awful policy and strenuous exertions are reviving,* it is particularly desirable, that the attention of our young friends should be directed to its nature, and this can hardly be more effectually done than by a reference to facts: our limits will not now allow us to proceed further than the Norman invasion, but we hope to resume the subject.

Augustin, whose mission was noticed in our last paper, met with a favourable reception; and he entered upon the duties of his journey with all the zeal for which the missionaries of that faith are generally distinguished. He avoided all appearances of compulsion on the consciences of his converts, declaring, by way of policy, a very important truth, that the service of Christ must be entirely voluntary. He allured attention by his rigid manners, and the severe penances he inflicted on himself; and thus prepared the way for the belief of those *miracles* he daringly pretended to effect for their conversion. Gregory, who had now reached the pontificate, seconded his representative's ardour; and, more in the style of papal proceedings, wrote to Ethelbert, the king of Kent, informing him the end of the world was at hand, and exhorting him to exert himself for the conversion of his subjects, and *rigorously* to discountenance the worship of idols; and, by every expedient of kindness, *terror*, or *correction*, to promote the work of holiness.

Eadbald, who, at the death of his father Ethelbert, in 616, succeeded to the throne, being determined on a marriage very properly disallowed by the church of Rome, returned with his people to idolatry; and so discouraged were the bishops of London and Rochester, that they left the country hopeless. Laurentius, the successor of Augustin, before he followed their example, determined on one experiment for reclaiming the king. He appeared before that prince, and exposed his lacerated body. Eadbald surprised, inquired who could have treated

* The Inquisition was recently renewed in Spain. The order of the Jesuits has been re-established in Rome, and the Pope has issued several bulls against the benevolent and invaluable exertions of Bible Societies.

him with such indignity and cruelty? Laurentius assured him he had been thus chastised by St. Peter, who, in a vision, had severely reproved him for his intention of deserting his charge. This ingenious, but base expedient, had the desired effect; Eadbald divorced his mother-in-law, and both king and people recommenced their profession of such misnamed Christianity.

Popery soon gained the ascendancy in all the kingdoms of the Heptarchy; intermarriages in the royal families favoured the exertion of female influence, to which, at this time, the Romish church was greatly indebted. It would be easy, from each of these kingdoms, to illustrate the anti-christian nature of this profession. The kingdom of Mercia affords a striking instance, in the conduct of the infamous Offa, who began his reign A. D. 755. Though the murderer of his daughter's friend, he found it easy to obtain the countenance of the pretended head of the church. He paid great attention to the clergy, gave a tenth of his goods to the church, and enriched the cathedral of Hereford; and thus secured to himself a favourable reception, and supreme absolution of his crimes, on his arrival at Rome, whither he went on pilgrimage. As worldly riches and power were the grand objects of the Popes' ambition, worldly policy was their guide, and religion, the garb under which their multiplied proceedings were concealed, was always fashioned as their present interests required. Arrogating to themselves temporal, as well as spiritual power, kings were necessarily their inferiors, and found it advantageous to obtain their good will. Offa offered a yearly donation for the support of an English college at Rome; and, to raise it, imposed a contribution of 1*d.* on each house possessed of 30*d.* a year. Thus was laid the foundation of the tax afterwards levied on the country at large, and known by the name of Peter's pence: for the Roman Pontiff, who knew how to convert a gift into a demand, subsequently claimed it as his due. Offa completed his career of hypocrisy, by representing himself as guided by a vision from heaven, in the discovery of the relics of St. Alban the martyr, at Verulam, (now St. Alban's) where he founded a monastery.

In the kingdom of Essex, we find a king of the same name, who made the same pious journey; and lost to the interests of his subjects, and the good of mankind, ingloriously terminated his life in a cloister: and also Sigeric, another royal pilgrim, who ended his useless days in the journey.

In the annals of Wessex, we meet with Ceodwalla, who died in 689; and his successor Ina, both of whom travelled to Rome for the same delusive purpose. The latter, on his return, shut himself up in a cloister.

Nor did this rage for pilgrimage expire with the Heptarchy; the great Alfred's father, Ethelwolf, the second on the throne after the kingdoms were united, notwithstanding the perilous state of his country in consequence of the hostile visits of the Danes, could not place the protection of his subjects, and the tranquillity of his kingdom, in competition with the superlative merit of the devotional excursion, which he made about A. D. 853; nor had his *Holiness*, whose advice and reproof should certainly have extended as far as his authority, integrity enough to counsel his return. He trifled away a whole year in imaginary piety, and settled 300 mancuses* a year on the great see: 100 to light the lamps of St. Peter, 100 those of St. Paul, and 100 to the Pope himself. Had any fears concerning the safety of his kingdom crept into his mind in this year of absence, they were probably overcome by his faith in the importance of those ceremonies he had left it to perform; and those voluntary privations he had retired to undergo. He might naturally have supposed, that the blessing of heaven would be secured by him, who feigned to be God's representative, and whose favour he was so laboriously seeking. But, on his return, his son Ethelbald had assumed the government; and he was re-

* A mancus was about the weight of half a crown.

duced to the necessity of giving him the best part of his kingdom. The ardour of his zeal, however, continued, and we see him, before his death, sanctioning the new claims of the clergy, who had discovered, that, because God had appointed a tenth to be granted to the Jewish priesthood, they must have a right to the same.

No system, perhaps, could be devised, that should give to an aspiring priest such influence; nor could a king, in those days, have a more troublesome enemy. The contemptible Dunstan, though canonized by his party, affords a remarkable proof of this fact. The successive sovereigns, Edred, Edwy, Edgar, and Edward, felt his power. This man was originally a licentious character, but finding that vice obnoxious to his ambition, he rushed to the opposite extreme, secluding himself in a cell, in which he could neither stand erect, nor recline at length. Here he represented that he was violently tempted by Satan, whom he severely punished in one of his visits. By such stratagems, he recovered his character. Finding austerity of manners increase his popularity, he zealously contended for what was now talked of, the celibacy of the clergy; particularly, as the gross doctrine of transubstantiation was about this time introduced.

Edwy, the succeeding king, was so unfortunate as to displease the ecclesiastics in his marriage. The behaviour of Dunstan was insufferably insolent, and the young prince found a pretence for his banishment. But this intolerant priest left his influence behind; and so active were his votaries, that Odo, archbishop of Canterbury, actually seized the queen by a military band, and, as she was remarkably beautiful, burned her face with a red-hot iron, and sent her from her husband. The king consented to a divorce; but Elgiva having succeeded in obliterating all marks of the wound, returned to England, and was hastening to her husband, when she was arrested by direction of Odo and the monks, and hamstringed; and, after a few days of extreme torture, died at Gloucester. So sunk in superstition was the nation, that it sanctioned by rebellion, as a just judgment for Edwy's contempt of priestly power, what it ought to have abhorred. Dunstan lost no time in returning to persecute the king, who was excommunicated, and soon died, about A. D. 955.

Edgar determined to avoid the impolicy of the last reign, and seeing that attention to the priests would rather increase than diminish his opportunities of self-gratification, seconded their plans, and particularly caressed Dunstan, who, by his perseverance, had become primate. The king, to forward the favourite project of the haughty prelate—clerical celibacy, at a public meeting of ecclesiastics, inveighed against the dissolute lives of the clergy, and urged Dunstan to avail himself of the *civil power* in enforcing obedience.

So profane were the priests, and Dunstan himself, that they scrupled at nothing to gain their ends. In the reign of Edward, who ascended the throne about A. D. 975, and from his tragical death received the appellation of the Martyr, at several ecclesiastical meetings, where subjects were decided against Dunstan, he, on one occasion, informed the company, he had just received a revelation from heaven; on another, a voice was stated to proceed from a crucifix, stating God's opinion; and, on a third, it was contrived that the floor should sink on a sudden, except the part on which Dunstan sat. By such wicked artifices, blasphemously called miracles, he was enabled to mould their deliberations to his fancy.

The energetic Canute, who seized the government in 1017, was busily employed in the work of superstition, building churches, and endowing monasteries; and, probably, stung with remorse at the recollection of the many who had fallen in battle against him, appointed prayers to be made for their departed souls. He made a pilgrimage to Rome, where he tarried a considerable time, and succeeded in getting the devotees from Britain excused from the impositions and tolls extorted from them by the princes, through whose territories they passed, in their way to Rome.

Edward, the third from Canute, who terminated his reign in 1066, was so exemplary a papist, that he obtained the appellation of Confessor; and such was the popular opinion of his sanctity, that he was the first who touched for the king's evil—a practice happily discontinued on the accession of the present royal family.

The popes had now, by a steady and persevering policy, become the most powerful of potentates. They assumed the right of arbitrating in royal discussions, and of determining in cases of disputed succession; and the aggrandizement of the holy see was a sufficient criterion for the supposed infallible judgment. On this principle, William the Conqueror obtained the papal sanction to his bold expedition, and was honoured with a consecrated banner, and a ring, said to contain one of the hairs of St. Peter.

How thankful should we be, as Britons, for emancipation from the shackles of such awful and degrading superstition, and how zealous in every scriptural method of preventing its return: while, actuated by a Christian philanthropy, how importunate should we be with God, and how laborious among men, that pure and undefiled religion may prevail.

H. S. A.

The following is published as a Tract, and sold at 1s. 6d. *per hundred: We are of opinion, that it is well adapted for our juvenile readers, and shall be happy if they, and their parents and tutors, will do all in their power to promote its circulation, as a good introduction to Delaune on Nonconformity, and Towgood's Letters on Dissent.*

PROTESTANT DISSENTERS' MANUAL.

Principles of Dissent.

1. The right of private judgment and liberty of conscience, in opposition to all human authority in matters of religion.

2. The supremacy of Christ as the only Head of his church.

3. The sufficiency of the Holy Scriptures as the rule of faith and practice.

N. B. In all *civil* affairs, which are not inconsistent with the law of God, we are bound to be subject to the civil magistrate, "As the minister of God for conscience-sake," but all others ought to be disobeyed. Rom. xiii. 1, 5. 1 Pet. ii. 13, 14.

"Let Cæsar's dues be ever paid,
To Cæsar and his throne;
But consciences and souls were made
To be the Lord's alone." WATTS.

Principal things in the Church of England on which the Dissent from it is founded.

1. Its general frame and constitution as national and established.

2. The character and authority of certain officers appointed in it.

3. The imposition of a stated form of prayer, called the Liturgy, and many exceptionable things contained therein.

4. The pretended right of enjoining unscriptural ceremonies.

5. Terms on which ministers are admitted into their office.

6. The want of liberty in the people to choose their own ministers.

7. The corrupt state of its discipline.

Constitution of a Church of Christ.

Dissenters are of opinion, that it is a congregation, or voluntary society of Christians, who commonly meet together to attend gospel ordinances in the same place. Rom. xvi. 5. 1 Cor. xvi. 19. Philemon, 2. Hence they think every such society has a right to transact its own affairs according to the judgment and conscience of every member thereof, independently of any other society whatsoever, or without being accountable to any but Jesus Christ, or restrained by any laws but his.

The Church of England differs from this, in that it is not a voluntary society, the whole nation being considered as members of it, whether professedly so or not, and all persons are obliged by law (except those included in the Toleration Act), at least thrice in a year, to communi-

cate with it in the Lord's-supper. It is also incapable (as it is national) of being assembled in one place, that the members of it may give their vote in ecclesiastical affairs: and the several congregations of which it consists are equally destitute of this liberty, being all obliged to an absolute uniformity in faith, worship, and discipline. It is framed by human authority; its laws are founded on Acts of Parliament, and enforced by civil sanctions; and the chief magistrate, as such, is its supreme head.

Officers of a Church of Christ.

Dissenters think, that there are two only, *viz.* bishops and deacons, Phil. i. 1. The bishops mentioned in the New Testament were pastors of particular congregations, and are often called elders and presbyters. The deacons spoken of in the scriptures are not ministers of the gospel, but temporal officers, appointed to take care of the poor, Acts, iv.

The officers of the Church of England are two archbishops, and twenty-four bishops, besides deans, prebendaries, canons, minor canons, chancellors, vicars-general, commissaries, officials, surrogates, proctors, &c. These officers not being appointed by Christ, nor in any way sanctioned by the New Testament, are the effects of an unnatural alliance of the church with the state, and chiefly of popish original.

Ordination of Ministers.

Dissenters are of opinion, that every man who is qualified for the ministerial office, by ability and piety, has a right to exercise it in any society that calls him to it; and that ordination is by no means necessary to the useful discharge of it. But they think it right, when they are about to settle with any people as pastors, to have the approbation, the prayers, and advice of some of their brethren, who pretend to no authority to constitute them pastors; that being derived solely from Christ, and the choice of the people.

They, therefore, object to the dominion assumed by the bishops over the other ministers—to the pomp and parade observed in clerical ordination—to the pretence of conferring the Spirit by the imposition of hands, saying, "Receive the Holy Ghost."

Of Public Prayer.

Dissenters are of opinion that prayer should be free, or extempore, and therefore their ministers use no Liturgy, or prescribed form; but pray according to their own judgment and ability, without a book: on many accounts they object to the Common Prayer, because—1. They think it tends to promote indolence in ministers, so far as it prevents the exercise of their faculties. 2. The constant repetition of the same things tends to deaden the affections of the worshippers, and promotes formality. 3. Liturgies cannot be adapted to all the circumstances of different societies, and the several events which may occur, and which ought to be noticed in public prayer.

Rites of the Church of England.

Dissenters disapprove of all ceremonies in divine worship which are of human invention, because they consider that nothing is binding upon them to believe, or to observe, but what is enjoined or practised in the Holy Scriptures. They deny the authority which the Church of England assumes in her 20th Article, "to decree rites and ceremonies in divine worship," and consider themselves, therefore, bound to refuse compliance with them; because this would be *will-worship*, which is expressly forbidden, Col. ii. 20, 26. Of this description are, 1. Worshipping towards the east. 2. Bowing at the name of Jesus. 3. Signing with a cross in baptism. 4. Particular gestures in worship, especially kneeling at the Lord's-supper. They object, also, to the wearing of particular garments by the clergy—observing certain days as holy—the distinction of places said to be consecrated, &c.

In the office of Baptism, such expressions are used concerning the efficacy of that rite, as naturally lead persons to conceive that it is a saving ordinance, that the child is *regenerated*—and, therefore, made by baptism "a member of Christ, a

child of God, and an inheritor of the kingdom of heaven." A sentiment unreasonable and unscriptural; dangerous and destructive, it is feared, to the souls of thousands.

The *Burial Service* is very objectionable, because being used for all without distinction of character; it is manifestly absurd and wicked, to express on account of persons who died in hardened vice and infidelity, thankfulness to God that they are taken out of the miseries of this wicked world; and to express "a sure and certain hope of their resurrection to eternal life."

Other objections are felt to some of the services on holy-days—to the use of Apocryphal books—to sentences in the Athanasian Creed, and in some parts of the Litany.

Choice of Ministers.

Dissenters think no person whatever is empowered to impose a minister upon others, but that every congregation has a right to choose its own: they think it as reasonable that all persons should choose their own ministers, as their own lawyers and physicians. But in the Church of England the minister is imposed by some patron, who frequently presents those who are shamefully disqualified for the office, and who are often disagreeable to the people.

Discipline.

Dissenters object to the discipline of the Established Church, because it is shamefully defective and corrupt, particularly in the admission of persons to the Lord's-table; none whatever are refused who have been confirmed by the bishop, nor are any excommunicated, though they be guilty of gross immoralities; many, also, are permitted to receive the Lord's-supper, merely as a qualification for a civil office.

Conclusion.

If the principles of dissent from the national church be of any importance, surely those dissenters act a very inconsistent part who are indifferent to them; many of whom seem to forget, that their forefathers, whom they profess to venerate, left the national church, not on account of *doctrines*, but those impositions on conscience which strike at the headship of Jesus Christ, and which this church still continues to practise; and doubtless it is incumbent on those who are convinced of the truth of those principles, on which their own dissent is founded, to take care that their children be well instructed in the knowledge of them. The juvenile reader is referred for further information on this subject to the Protestant Dissenters' Catechism, by the late Rev. Samuel Palmer, of Hackney; sold by Button and Son, Paternoster-row, price 1*s*.

Obituary.

SUSANNA COULSTON.

Susanna Coulston was born January 7, 1764. Though she was brought up in a very decent manner, her education in the truth and reality of religion was altogether neglected: she therefore quickly yielded to the solicitations of gay and trifling companions. But while she regarded the present world as the only source of her happiness, she was mercifully preserved from running into many excesses. In her twelfth year she lost her mother by death, a circumstance that deeply affected her. Soon afterwards, her father having formed a new connection, she experienced some trials; which, though very painful, were, at a subsequent period of her life, regarded as preparatory to an affectionate reception of the gospel. When she was 15 years of age, she was prevailed on by a young woman to hear a Mr. Langley, who preached

at Rook-lane, Frome; and though it does not appear that she was then brought to an acquaintance with the truth, yet she was induced ever after to attend the means of grace. At length her whole attention was arrested; it pleased God to convince her of her sinfulness: she deserted her sinful companions—felt a hatred to every thing she thought sinful, and desired to be freed from every snare. Her father's situation in life obliged her frequently to remain at home; "but the more" (as she observes in her private papers) "I was prevented from attending the public means of grace, the more earnest I was to enjoy them. Often have I taken some religious book, and retired to the garden, where I thought no one could see me, and have poured out my soul to God in earnest desire, enjoying with him the most delightful intercourse. I knew not at this time from whence those desires proceeded; but the divine Spirit was graciously pleased afterwards to show me, that he was working in my heart." This spiritual inclination of her mind was nurtured and improved by a sermon that she heard from Mr. Langley on the "Prodigal," on which the following observations were found in her papers: "I saw myself in the very situation of the prodigal, at a great distance from God, without whose grace I must eternally perish; but as Mr. Langley spoke of the willingness of the Father to receive and embrace the penitent wanderer, I was enabled to believe that God was as willing to receive every sinner that comes to him. I was certain that I was earnestly seeking the Lord, and desired his favour more than life, and could truly say, 'My soul followeth hard after God.' At that time I delighted in nothing so much as private prayer: when first I saw it my duty to attend to that exercise more statedly, I was much agitated with the sense of my own unfitness for it, and my ignorance; but rather than neglect it, I chose a form of prayer, but afterwards, being more convinced of my wants, I was enabled to do without that help, and to pray, I hope, with the spirit and the understanding." In this stage of her experience, she seems to have been destitute of any friend to whom she could disclose her religious feelings, but she had learned the truth of that maxim—"The Christian is never less alone than when alone;" and though, according to her own account, she had been greatly refreshed and strengthened in hearing and reading the word of God, and attending on the public means, which she observed with as much punctuality as the nature of her situation would allow, yet her greatest delight was in private devotion.

After some time, she became a member of the chapel then in Lady Huntingdon's connection; by this union she felt herself, according to her own expression, more highly honoured than she would have done had she possessed all the honours and distinctions of the world.

All this time, however, she appears to have formed but very indistinct views of the way of salvation. She was endeavouring to derive comfort from herself, and she attended religious duties too much with the view of recommending herself to the favour of God, than as the means of glorifying and enjoying him. This discovery threw her mind into the most painful agitation, and she nearly resolved, notwithstanding the pleasure she had felt in the public ordinances of religion, to forsake the throne of grace, and abandon herself to despair. In addition to these exercises, she was much troubled about the doctrine of election: she thought it almost impossible that she should ever have been chosen to eternal life; but she soon found, from the word of God, that *that doctrine* was no sort of impediment to the salvation of any poor sinner, whose heart is inclined to come to Christ. Of this she was convinced from John, vi. 37, "All that the Father giveth me shall come to me; and him that cometh to me I will in nowise cast out." She then began to examine herself by the forty-fourth verse, "No man can come unto me, except the Father which hath sent me draw him," that she might know whether she had

experienced any drawings of the Holy Spirit—whether she possessed the evidences of those drawings, *viz.* holy desire, love, prayer, and a willing obedience to the commands of Christ: this solicitude increasing, God was pleased to manifest himself to her soul in such a way, that her doubts were quickly dissipated, and her views of salvation rendered clear and supporting. "By the eye of faith," she writes, "I contemplated the cross, and the glorious victim that bled thereon; I was constrained to cry out—'O Lord, how sinful a creature am I:' I was then immediately enabled to look to the efficacy of the precious blood of Christ, and found that it spoke peace to my soul: I then saw myself destitute of all righteousness, and cast myself wholly on Christ; in this act I felt a joy and satisfaction that I cannot describe."

After this, she began to think of devoting herself to Christ by baptism: "I was willing," she says, "to do what I thought was the will of God. I wished not only to have a name to live, but to live indeed; to live by the faith of the Son of God, and to bring forth the fruits of righteousness which are by Jesus Christ. Having perceived that it was my duty to submit to the ordinance of baptism, I signified my desire to some friends of the Baptist denomination, and the church in Badcox-lane readily received me, a poor unworthy sinner, into fellowship. I have great reason to bless God for that spiritual help and consolation I have received from the ministry of good Mr. Kingdon, and that I have frequently left public worship rejoicing in my Lord and Saviour. I bless the name of the Lord not only for the comfort I have enjoyed, but for the troubles I have endured; because those trials have taught me many useful lessons, humbled my soul, and helped me to depend on Christ for wisdom, righteousness, sanctification, and redemption. He has been pleased to provide for me a comfortable situation, by which I am able to tread the path of life with much less difficulty than many of my fellow-creatures, and am much less encumbered with the cares of this mortal state than I could have expected. I have now the enjoyment of health, friends, food, and raiment. O my soul, bless the Lord! that though thou hast many times been cast down and disquieted, yet thou art enabled to rejoice in thy Redeemer, and to live on the grace and faithfulness of a God that cannot lie: and though thou art frequently molested and disturbed by the adversary of souls, by a tempting and an alluring world, and by the depravity that still remains in thee, yet thou shalt not be finally overcome! The victory is sure—thou must still fight—thy warfare is not yet ended—thou hast probably a thousand more conflicts to pass through; but fear not, for greater is he that is for thee than all those that are against thee! Jesus is gone up on high; he has led captivity captive. O may I ever, a poor unworthy sinner, be permitted to live on the fulness of an all-sufficient Saviour, who ever liveth to intercede for the vilest that come unto God by him: may I ever be enabled to honour his dear name below, that I may dwell with him in that world of bliss, where I shall sin no more, and where God shall wipe all tears from my eyes.

'There shall I see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in.'"

This excellent woman was at length brought to that period in which a lingering consumption admonished her, that the Lord was at hand. Her long converse with heaven had, through the influences of the Holy Spirit, raised her above those tormenting fears which intimidate the heart, and darken the prospects of the sinner. Resting on the atonement of Jesus, and the promises of an unchanging God, she looked across the gulf of death with placid firmness, and waited on its brink with patience, till her heavenly Father should call her home. Her hope, as she drew near the grave, was not accompanied with that expansion and elevation of the spirits with which some dying believers have been favoured, but she

was serious, calm, and spiritual till she fell asleep in Jesus, leaving behind her a name embalmed with the richest odours of piety.

I cannot prevail on myself to finish this account, without transcribing part of a devotional exercise, which shows the interest which this amiable saint felt in the happiness of her minister, and of the church of which she was so great an ornament.

"O thou compassionate and loving Jesus, who art ever mindful of thy church, and graciously inclined to supply the wants of thy needy children; thou hearest when the young ravens cry, and feedest them; how much more, then, wilt thou supply those whom thou hast redeemed with thy precious blood! I adore thee, blessed God, that thou hast heard and answered the prayers of thy church: when thou wast pleased to take away, by death, thy dear aged servant, thou didst send us another dear pastor - - - - - - - - - - - - - - - - May the Lord make him a long and lasting blessing to thy church; pour down the choicest of thy blessings on him and his family; may he at all times feel thee near and precious to his soul; may he daily receive fresh supplies of grace, that he may stand up with all boldness, and declare the whole counsel of God, with liberty of heart and tongue; may he feed on the precious truths he delivers to others, so that we may all rejoice together, and increase with all the increase of God." S. S.

MR. WILLIAM CUBITT.

Mr. William Cubitt was born May 21, 1759, at Neatishead, in the county of Norfolk. He was brought up a strict churchman, but having a brother-in-law a dissenter, a deacon of a Baptist church, he frequently went with him the distance of seven miles to worship among dissenters. By this means the Lord was pleased to shine into his soul, and to discover to him his state as a breaker of that law which is "holy, just, and good." Thus taught of God, he could say—

"Till now I saw no danger nigh,
I liv'd at ease, nor fear'd to die:
Wrapt up in self-conceit and pride,
I shall have peace at last, I cried.

But when, great God, thy light divine,
Had shone on this dark soul of mine,
Then I beheld, with trembling awe,
The terrors of thy holy law."

Through mercy it was not long before he saw, that "Christ is the end of the law for righteousness to every one that believeth;" and in him he trusted for salvation the remnant of his days. In the year 1792 he was baptized, and joined the Baptist church at Ingham, Norfolk. Living in a dark village, he soon felt a warm desire to be useful to his neighbours, and was very earnest in prayer to God for their salvation. With a view to their good, and God's glory, he opened his school-room on Saturday evenings, and read to them Mr. Burder's Village Sermons, &c.; frequently dropping very interesting sentences as he read. Not having a talent for preaching, he invited two or three ministers, who lived in the neighbourhood, to preach in his school-room, when they had opportunity; * and much did it rejoice his heart to see several persons attend. But it was several years after, before the gospel was preached there on Lord's-days; as those ministers were engaged with their respective churches and congregations. In the year 1808, he heard of Mr. Allen, of Norwich, who was at that time disengaged: he came; and, by his preaching, a larger congregation was collected. This sight much rejoiced the heart of our friend, as he had often prayed that the Lord would raise a cause for Christ in his native village. For several years he found it difficult to support the preacher, as he had to do it chiefly himself; afterwards, it pleased the Lord to send a person of considerable property to live in the neighbourhood, who constantly attended, and was very useful; other persons

* The Rev. J. Hooke, of Ingham; J. T. Beard, of Worsted; and Charles Chamberlain, of Warwick.

also of respectability came to hear, and the school-room became too small for the congregation. Frequently did our friend solicit the advice and assistance of Christians with whom he was acquainted, relative to building a house for the Lord. To the joy of his heart, in the spring of the year 1810, a few relatives and friends were collected, who consulted on what was best to be done, in reference to the erection of a place of worship. Prayer was offered to God for his direction and blessing; a subscription of eighty-seven pounds was made, and a plan formed for building a meeting-house, by those persons, some of whom were members of a neighbouring Baptist church. A double concern for the inhabitants of that village was felt by individuals, it being their native place. And here another proof of *the love of our friend* to the Redeemer's interest was manifested, who, though he had a weak constitution, and a school to attend, took all the concerns upon himself to procure teams to convey the materials for the place of worship to the ground appointed for its erection, &c.; and much did it rejoice his heart, to find many of his neighbours very friendly in assisting to get the materials together. When the day arrived that the building was finished, great was the happiness that he experienced. A church formed; a minister (Mr. William Spingeon) ordained; and himself a deacon in the little society. For several years before his death, he had been attacked with a disorder on his lungs; and in the summer of the year 1814, he was so sharply seized, that he was obliged to give up his school, not being able to speak without injuring himself. From this attack, he a little recovered, so that he was enabled to get to the house of the Lord. On the 29th of November, 1814, early in the morning, he was suddenly seized with a pain in his chest, and could scarcely speak without a groan. He requested his pastor, and his friends, to be sent for, who came and prayed with him; but it was seldom that he could speak, except a little in the forenoon, at which time he requested his minister to preach a funeral sermon from 2 Tim. iv. 7, 8, "I have fought a good fight," &c. A friend, who visited him, was noticing his usefulness in the cause of the Saviour: to which he replied, with tears in his eyes, (which were expressive of the humility of his mind,) "I have done nothing! I have done nothing! I am an unprofitable servant; yet I bless the Lord that he gave me a heart for these things; and Oh! that many may have to bless God on this account when I am dead." At another time, when he was asked what was the state of his mind: he said, "Calm and easy." During the forenoon, he called his children around his bed, and lifted up his eyes and heart to God on their behalf; but could utter only a little. At one time, when looking at his dear wife, he said, "I wish it were over! I am dying, but am calm." After this, a friend said to him, "Though you cannot speak, you can signify that Jesus is precious to you, by squeezing my hand;" which he did, and looked very happy. And when one said to him, You will soon be with your Lord; he replied, "I hope I shall." As it respects his experience in general, though he had at all times a good hope, through grace, yet he had many fears of his interest in Christ. Frequently, during his health, he was as if tossed about upon the ocean; but when he was dying, the wind ceased, and there was a calm! After conflicting with the pangs of death from one o'clock in the morning till half-past five in the evening, he breathed his last, on Tuesday, November 29, 1814, in the fifty-sixth year of his age.

Thus died this useful servant of the Lord, whom he had raised up to aid the cause of the Saviour in a benighted village. May others, by this example, be stimulated to "go and do likewise." He was buried in the ground belonging to the meeting, according to his request; at which time his pastor preached on the occasion, from Matthew, xxiv. 44, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

Review.

The Confessions of an Arian Minister; containing a Narrative of his Conversion, and exhibiting his present Views of the principal Doctrines of the Gospel: in a Letter to his Son. By William Gellibrand. Williams & Co. Stationers'-court.

THE triumphs of the gospel are not more visible in the conversion of avowed unbelievers, by turning them from vice and profligacy, than in that of those who have arrogated to themselves the title of *rational* Christians; when their lofty looks, and high thoughts, are brought into subjection to the obedience of Christ. The advocates of evangelical truth have been lately furnished with some splendid examples of its influence in this respect. We have heard of one who desired a Socinian minister to come and reside in the place where he dwelt; who urged as a reason, alluding to the Trinitarian doctrines, "that the whole city was given to idolatry." This gentleman is now resting his hopes of eternal salvation upon these despised doctrines! and the pamphlet before us affords another instance of the enlightening, humbling, and sanctifying effects of the doctrines of grace; which we suppose will astound the late friends of the author, and lead them again to exclaim against the spread of fanaticism and madness! As, however, Mr. Gellibrand seems to us to have produced sufficient proofs of sobriety and sanity, we shall gratify our readers with giving a short sketch of these "Confessions," hoping they will not be satisfied without perusing the whole.

Mr. Gellibrand was educated at Hoxton, under the late Drs. Savage and Kippis, and the present Dr. Rees. He succeeded Dr. Price at Newington-green, where he preached two years; removed to Ringwood, where he remained several years; and in 1792 settled at Brentford, in Middlesex. Of this period of his ministry he remarks, "that he felt little, or no interest, in the services of religion; that the cold, the dry, and the uninteresting scheme he had embraced, could not keep it alive in his soul; and, therefore, in 1797, he resolved on giving up the ministry, notwithstanding the earnest entreaties of his friends to continue it." He adds, "But no entreaty could prevail upon me to continue to perform services in which my heart was not engaged. I was hastening fast to a state of irreligion and unbelief; I was immersed in the pursuits, in the pleasures, and Oh! sad to relate, in many of the vices of the world!" What an awful spectacle! and yet this gentleman was courted to continue in his office! What an idea does this give us of the state of religion in a congregation, which was satisfied with such a minister, when contrasted with the congregations of the Flavels, the Howes, or the Baxters, of a former age! "How is the gold become dim! How is the most fine gold changed!"

Two years afterwards, in the year 1805, he left the ministry, and cultivated a small farm in Hertfordshire. "Here," says the author, "I expected to find that balm which might heal the wounds of the heart; and thought that being removed from the busy haunts of men, that I should be removed from the temptations of the world: but I experienced, in retirement, the need of religion to support my virtue, and found that nothing but the grace of God could either restore the soul, or preserve it from evil. In this state of apathy and indifference to every spiritual concern, I continued till towards the latter end of the summer of 1816, at which period, I firmly believe, that the first truly Christian impression was made upon my mind."

The manner in which our author describes the means which, through a divine blessing, led to his renova-

tion of heart, and consequent alteration of sentiments, is very affecting. Restoring family prayer, which had been long laid aside, and reading Doddridge's Family Instructor on these occasions, appear to have been attended with the most blessed results.

Passing over much interesting matter, for want of room, we copy a passage which, for its beauty and simplicity, we think can hardly be excelled. In consequence of the indisposition of the minister, (Mr. Anderson, of Chalfont,) Mr. Gellibrand was called upon to take the devotional services of the Lord's-day. He says—

"I had not, for some years, prayed in public; I felt a degree of perturbation at the thought of standing between God and his people. The request was unexpected—the time pressing. I began the solemn service of the morning; as I proceeded, I recovered my composure—I became warm and interested—I approached the throne of God—I laid my hand upon the altar of the covenant—and lo! the angel of the Lord took, as it were, a live coal from the altar, and applied it not only to my lips, but to my conscience, to my heart, and to my understanding. To my understanding, for it became enlightened; to my heart, for it was made willing to receive the truth; to my conscience, for it was delivered from the burden of guilt; and to my lips, for from that hour have I had utterance given me to declare what God has done for my soul. Thus I was lost, and am found—I was dead, and am alive—I was blind, but now I see. From a state of nature, I have been brought into a state of grace—from a state of open hostility, to the truths of the gospel, to a state of peace and love—from a state of darkness and delusion, to a state of life and confidence."

With such feelings, we can easily account for the anxiety expressed by the author for the welfare of his son; who, it seems, has been led in a great measure, through the influence of the example and instructions of his father, to embrace the Arian scheme. We hope this young gentleman will seriously consider the admonitions of his father, and be speedily convinced, that the Arian and Socinian schemes of religion are only suited to an unregenerate heart, and a worldly spirit. The following extract upon this subject, will exhibit the heart of a Christian father:

"It is not, nor can it be, as many imagine, a matter of small moment what you believe, whether you are well grounded or not in the faith once delivered to the saints; and surely it is of awful concern whether you build your hopes of final acceptance with God on a just or a mistaken hypothesis—whether you erect your house upon the sand or upon a rock."

Sketches of Human Nature; or, Hints, chiefly relating to the duties and difficulties that occur in the intercourse of Christians with one another, and with the world. By William Innes, Minister of the Gospel. Second edit. considerably enlarged.

The Lord of heaven and earth is stiled in the sacred oracles, the God of Peace, and all his children are assured of his approbation and felicitating presence if they live in peace among themselves. When the Son of God came into our world, the Roman arms had generally triumphed, and her soldiers rested from their toils; the temple of Janus was shut, and peace dwelt among the nations. The Redeemer visited our world, having assumed our nature, to bear our sins in his own body on the tree, so making peace, we have peace with God through our Lord Jesus Christ. And there never was an instructor who exhibited a more impressive or unceasing example of a peaceful conduct, nor one who more earnestly inculcated its necessity on all who heard him, and emphatically on his disciples. The Christian religion is one of mercy and peace; and, at the birth of Christ, the holy, enraptured spirits of heaven, addressing the attentive pastors of Judea, said, "Glory to God in the highest, and on earth peace, good will towards men." "As much as in you lies, live peaceably with all men," were the words of the Lord, and they exactly express the spirit of that dispensation of truth and grace which he introduced.

Mr. Innes is a minister of him who was meek and lowly in heart, and has acted quite in character in giving to the public the work now before us. The first edition of it was highly valued by the late Mr. Fuller, of Kettering, whose piety, discernment, and integrity, have been but rarely equalled. He esteemed it for its healing tendency, a quality, it must be admitted, of great worth in a world of sin, of ignorance, and of frequent dissention.

As our author has written with brevity, perspicuity, tenderness, manifestly in the fear of God, and with much good sense, on the several subjects he has discussed, it will convey some idea of the value of his book, if we give the heads of the sections under which the particular articles are placed:

"1. Of the discipline of a church, offences, &c. 2. Of the pernicious effects of tale-bearing, of judging and speaking rashly, &c. 3. Respecting pastors and teachers. 4. Remarks on miscellaneous subjects, such as the duty of embracing every opportunity of doing good—the evil of party spirit—a few questions, fitted to promote among Christians a spirit of mutual forbearance," &c.

So much are we pleased with this performance, that we should be destitute of every degree of benevolent feeling if we did not strongly recommend it. Let it be read by every Christian pastor, and by the members of Christian churches of every denomination. Let the poor have it given, or lent to them, so that no one may be without the benefit of its instructions. The venerable Fuller handed about his copy of the first edition till it was quite worn. This volume should be a part of the furniture, at least, of every vestry in the kingdom—a number should be purchased and deposited there for general circulation through the church; and it would be well if every member perused it, with deep attention and fervent prayer, once a year.

The Life and Memoir of the late Rev. John Hirst, forty-two years Pastor of the Baptist Church at Bacup: containing also a short account of several Ministers, particularly Messrs. Bamford, Hindle, Dickinson, &c. By James Hargreaves.

This Christian pastor, whose life is here presented to the public, appears to have been a venerable and highly respected man, whose faith and holiness greatly merit general regard and imitation. Our author informs us what his motives for writing this account of his departed brother were, and among them we find the following: "to comply with the wishes of his friends who earnestly requested it; and to exhibit another pattern of the Redeemer's free, rich, and sovereign mercy, as displayed in the real conversion, sweet experience, holy life, useful labours, and happy death, of Mr. Hirst." In the work before us, to use the writer's words, "no attempt has been made to form a creed, and to define and paint a character, such as would ensure approbation and applause, and then to ascribe that creed, and that character to Mr. Hirst; but honestly to relate both, as they really were, or as they appeared to be, to the view of his biographer." The internal evidence of the truth of this is such, as to leave no room for doubting concerning it. With great artlessness, without any apparent attempt at arrangement, every thing is related as it occurred. We think there is far too much of minute detail, and we wish there were generally fewer instances of the exposure of horrible temptations and occurrences in the lives of good men, or of improper conduct manifested toward them by others: there are many things which it is of little use to any one to have published; and, to the far greater part, such revelations are injurious. Temptations to self-destruction, painful disputes among brethren, and the evil conduct of those who belong to other denominations, can rarely, if ever, be publicly communicated with preponderating advantage. Mr. Hargreaves writes like an affectionate and pious man: his intentions are evidently of the best kind, and the general tendency of his work is good.

A short Sketch of the Rise and History of the Baptist Church at Bacup: containing some account of the Churches at Clough-fold, Rodhillend, Rawden, Salendine Nook, Accrington, Blackburn, Cowling-Hill, Goodshaw, &c. Also, a short Account of several Ministers, particularly Messrs. Mitchel, Crosley, Moore, Piccop, Lord, Turner, Holden, Nuttall, Ashworth, &c. By James Hargreaves.

We cannot recommend this pamphlet as eminently adapted for general usefulness. As a private document, for the use of those pious people who reside within the circle in which the events it records transpired, it may have its importance.

The Young Child's Catechism; or, a plain Catechism for the lower classes of Scholars in Sunday Schools. By James Hargreaves. Third edition.

Recollecting that this tract is for the use of, not only children, but very young ones, and that our author proposes to teach them sense as well as sound, and to avoid long and uncommon words, such as immensity, omnipresence, &c. we cannot, with regard to every part of his catechism say, that he has fulfilled his expressed intentions. Without explanation, the children are informed, that God is a spirit, that he is holy, and that he is the benefactor and lawgiver of mankind. Adam is represented as having offended Jehovah, defiled our nature, and, as our representative, incurred the curse of the law; in consequence of which, we are all shapen in iniquity, &c. All mankind are said to be dead in sin. The question, Will all the sinners of mankind be saved by Christ is asked, and to this it is replied, No, only those will be saved by Christ, who are made willing, &c. In the twelfth page, the question of moral inability is introduced. Now, we ask, are these the subjects for little children? are they taught sense, or sound, when they learn them? We think the latter. We believe the general doctrines contained in this tract, but it is not adapted to the capacities of those for whom it was expressly written.

LITERARY INTELLIGENCE.

Just published,

The first and second Number of a series of Tracts, entitled, The Protestant's Warning, have been lately published, price 1*d.* or 7*s.* per 100, containing extracts from Fox's Book of Martyrs, &c. intending to show the danger of setting up the Catholic superstition in this land.

Periodical Accounts, No. XXXII. of the Baptist Mission.

Pædobaptismal Regeneration examined; by the Rev. William Giles.

Our Juvenile Readers are requested to attend to the following information:

Astronomy rendered familiar to the capacity of youth, by a method both entertaining and instructive. Dedicated by permission, to Deane Walker, Esq. Elton's Transparent Orrery, comprising eight coloured scenes, descriptive of the Planetary System, which are put in motion at pleasure; *viz.* 1. The Earth, with its Atmosphere. 2. The two-fold motion of the Earth. 3. The signs of the Zodiac. 4. The Constellation Orion. 5. The Moon, her various Phases and Appearances. 6. Solar Eclipse. 7. Lunar Eclipse. 8. Solar System.

The Transparent Orrery can be used by day-light, or in the evening, by placing a candle behind, thus affording to the domestic circle, or a company of juvenile associates, the most useful and instructive amusement. It is fixed in a neat mahogany case, nine and a half inches by seven and a half, forming an appropriate piece of furniture, as a companion to the Globes; with a descriptive pamphlet.——The public having manifested their decided approbation of this interesting article, the publishers have endeavoured to render it as acceptable as possible, and have added an eighth scene. The constellation Orion, by which the constellations are further explained. This additional scene may be had separate by the former purchasers.

In the Press.

A Six Weeks Course of Prayers for the use of Families; By the Rev. William Smith, author of a System of Prayer.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Extract of a Letter from the Rev. Mr. Ward, dated Serampore, November 18, 1816.

"My Dear Brother,

"Yours, of May last year, is now before me. Remember me very affectionately to the good Quaker. I feel a great regard for that society on many accounts; and, particularly, when I remember what my dear mother used to tell me, that she owed her first awakenings to the labours of a Quaker in the town-hall at Derby. For all the good news of Bible Associations in yours, accept my thanks.

"I resumed this on the 13th of December, 1816. Since I begun it, in November, brother Carey has been on the verge of the grave, according to our apprehensions; but in the Divine counsels, I hope he was never more sure of life: he is not yet well. In the present week he has had a slight return of an intermittent fever; but, I trust, these are only the relics of that which was so formidable; and that the medicinal course he has adopted, will remove the present symptoms, and give him opportunity of complete recovery.

"I rejoice, my brother, to see you so well employed for Ireland, &c. This is the most blessed life—a life of *doing* good. The useful, or active vigorous services, in enlightening, converting, and making men holy, was that which distinguished the primitive days, and this is the glorious feature of the present day; setting the shoulders steadily to the work of heaving the mountain from an oppressed and miserable world. The Lord himself give you all the strength of giants herein.

"We have much comfort in brother and sister Randall; I hope we shall now make good paper.

"Remember me very affectionately to all whom I know in London. Pray for us. Oh! for some cooling, refreshing, and life-giving streams in this land of sterility. I have had a good deal of conversation lately with a Bramhun, who has been reading the gospel for years, and who begs to be baptized next Lord's day. He says, when he was at Loadiana, in Hindoostan, an English doctor saw him with the Bengalee Testament in his hand, and threatened to beat him for reading the book. The Bramhun stared at this "worse for mending," and asked him, why he was to be beat for loving and reading this book.

"Ever, my dear brother, yours,
W. WARD."

LONDON MISSIONARY SOCIETY.

Extract of a Letter from Mr. John Davis, one of the Missionaries at Eimeo, to the Rev. W. Cowper, New South Wales, dated March 30, 1816.

"In the beginning of November (1815) peace was apparently restored between the contending parties: and Pomare returned to Tahiete, to reinstate the fugitives in their different lands. He was accompanied not only by them, but by almost all the men who had renounced heathenism. At first, all things appeared to go on well; but suddenly hostilities recommenced, and the Atahuruans attempted, by a desperate effort, to support their tottering cause; their prophet assuring them of success. They came upon the king and his people on the Sabbath day, November 12, at the time of morning-prayer, expecting that being so engaged, they would easily be thrown into confusion. This we had anticipated as a probable occurrence, and had, therefore, warned our people against it; in consequence of which, they carried their arms with them wherever they went. Notwithstanding which, however, the sudden approach, and immediate attack of the Atahuruans, and others, threw them into considerable confusion, and some gave way; but they soon rallied again, as the Raistians, and the people of Eimeo, had kept their ground. Several fell on both sides; but on the side of the Atahuruans, Upufara, a principal chief, was killed. This event, as soon as it was known, turned the scale, and Pomare's party gained a complete victory. But he treated the vanquished with great lenity and moderation, which had the happiest effect; for all exclaimed that the new religion must needs be good, because it produced such good effects: they declared, also, that their

gods were cruel and false, had deceived them, and sought their ruin; and, therefore, they were resolved to trust them no longer.

"On the evening of the day, when the confusion of the battle was over, the king and his people, with many of the idolaters, united in one large assembly to worship the God of heaven and earth, and returned him thanks for the events of the day.

"After this, Pomare, by universal consent, was re-established in his government of the whole of Tahieta, and its dependencies; which he had lost by the general rebellion in November, 1808.

"Since this affair, Pomare had continued in Tahieta, making arrangements respecting the several districts—overthrowing all the vestiges of idolatry—destroying the gods, morais, &c. the chiefs zealously assisting in their destruction: and they are now employed in erecting places of worship for the true God, in every district all around the island, the whole of which is now professedly Christian, and so is Eimeo; and, in great measure, the leeward islands also, the chiefs of which entreat us, by every opportunity, to come over and help them."

PAPAL OPPOSITION

TO THE

READING OF THE SCRIPTURES.

(From Tracts entitled "Antibiblion," &c.)

NUREMBERG.—We learn with grief and horror, that the *Bible Institution* here, by the influence of the Pope's Bull, is "now *totally annihilated*; the oldest of all, and among the most efficient societies on the Continent, after having existed thirteen years!" No. ii. page 28.

The ANTIBIBLION, or PAPAL TOCSIN, of which three Nos. have reached us, appears to be a highly respectable work, and claims the attention of all who are concerned to have our beloved country preserved from Popery and arbitrary power.

No. I. informs us, that the Jesuits have prevailed so far in *Bavaria*, as to obtain an express prohibition, and even a *total suppression*, of all Bible Associations: whether connected with foreign countries, or otherwise! The learned editor has given also a Latin copy, and translation of the first bull against Bible Societies, issued from Rome, June 29, 1816, by Pope Pius VII. to the Archbishop of Gnesn, Primate of Poland. We recommend to our readers particularly, an extract from a speech by the late Speaker of the House of Commons, May 14, 1813, respecting Roman Catholic oaths, from which it appears, that the Sovereign Pontiff, so lately as in the year 1809, "has declared, that *all oaths taken to the prejudice of the church are null and void.*"

No. II. exhibits a free exposure of the sophistry by which the Pope's first bull is defended, with further proofs of papal intolerance.

No. III. contains another bull, or papal brief, against Bible Societies, dated September, 1816.

If it be said, "Why does not his Holiness send a bull to Dublin, or to London?" the editor will reply, that "his Holiness is too wise for that, knowing full well how much better it is to give *private* instructions to the *Murrays*, *Milners*, *Gandolphys*, and *Poynters* visiting him at Rome, than to disturb the repose of Protestants in this empire, who seem at this moment half willing to invest the determined foes of Protestantism with political power and legislative authority." page 26.

Why should not the simple and the unlearned read the scriptures? The Pope gives many reasons: we extract one only, as a curiosity—because *the beast was not allowed to touch the mountain*. His words are, "Unde recte fuit olim in lege divina statutum, (Exod. xix. 12.) ut bestia quæ montem tetigerit lapidetur; ne videlicet simplex aliquis et indortus præsumat ad sublimitatem scripturæ sacræ perlingere, vel etiam aliis prædicure, &c. Whence it was rightly ordained of old in the divine law, (Exod. xix. 12.) that the beast which shall touch the mountain should be stoned; lest, truly, any simple and unlearned person should presume to reach after the height of sacred scripture, or even proclaim it to others," &c. (page 35.) A comment full of the most impious hypocrisy, and the most ridiculous absurdity—insulting to the poor and the unlearned, and, in short, in every view worthy of the daring blasphemer by whose authority it has been published.

"Another bull, addressed to the metropolitan bishop of St. Petersburg, is likely soon to make its appearance."

We subjoin *an Address to Protestants*, which is circulated by the author of the Antibiblion:

"*London, June*, 1817.

"The apparent indifference, and even apathy of Protestants to the rapid increase of Popery throughout Europe, but especially within the United Kingdom, gave occasion to the present publication; in which the views of the sovereign pontiff, since his power has been restored by Protestant arms, are clearly developed. It is impossible to stifle the evidence contained in this work, of a design on the part of the Papal Hierarchy, to spread its unscriptural doctrines, and enforce its unchristian restraints, in all countries where Roman Catholic agents are found. Two pontifical bulls against Bible Societies, (the first directed to the archbishop of Gnezn, the second to the archbishop of Mogileff,) are given in the Nos. already published.

"The erection in our own country of many hundred new chapels for popish worship during the last twenty-five years, might have roused the attention of British Protestants, if no additional proof had been given of the progress of that religion: but when the existence, in the very heart of the kingdom, of an extensive College of Jesuits has been proved, which Order was avowedly revived for the purpose of extirpating the Protestant faith;—when the Jesuits in general, and this establishment in particular, have been openly defended and applauded by the English Roman Catholics, who have thus made common cause with those agents of error and crime, and identified the interests of the Jesuits with their own; when the Romish priesthood, both in England and Ireland, have shown unusual activity in making converts to their creed, and in opposing the progress of Education and the circulation of the Scriptures, the evidence of increased hostility on the part of Popery becomes irresistible; furnishing a powerful incentive to those Protestants who value their own privileges, whether civil or religious, to employ the sober and legitimate means of argument and information for the purpose of enlightening the public mind, and of awakening an adequate degree of feeling upon a question of vital importance to our Protestant Church and State.

"When, in addition to these evils of a more domestic character, we observe the same incurable spirit of hostility manifested over the whole continent;—when we find the sanguinary tribunal of the Inquisition again obtruded upon the Christian world, and see its prisons opened for the reception of all who dare to think or act for themselves, and its power exerted in directing what works shall be printed, or what shall be read;—when we find the present Pope fulminating one bull after another against *all* translations of the Bible in the vulgar tongue (without which the world at large can neither read nor understand it), and anathematizing those societies and individuals who have committed the unpardonable crime of dispersing the Scriptures of truth;—when we hear the same authority declaring in the nineteenth century, that all Protestants are '*heretics*,' out of the pale of salvation, and that it is absolutely contrary both to the principles and practice of Roman Catholics to afford toleration to them, or to their church; we must be still further convinced of the duty of rallying round the citadel of Biblical truth and British liberty, and are obliged to conclude that the present advocates of such a cause as Popery, and of its unexplained and inexplicable claims, are almost without excuse.

"Under these circumstances it can hardly be doubted, that they who retain any sense of the value of that religious and political freedom for which the best blood of our martyrs and warriors has flowed; and especially, that all who feel the importance of a free circulation of the Scriptures both at home and abroad, will endeavour to assist in extending the means of authentic information afforded by publications on this subject, while they are conducted with moderation and charity, and betray no unchristian or vindictive spirit. Of this nature the ANTIBIBLION is intended to be:—how far it has answered that character, the reader may judge; and it is hoped, that Protestants of every denomination will continue to promote the work, by contributing to its matter and encouraging its sale.

"If the rapid and progressive encroachments of Popery, within these few years, do not excite some feeling of alarm, yet, at least, they may tend to enliven the zeal of Protestants, or awaken them from that lethargic state into which too many have unhappily fallen. It is time, surely, to arise and shake off the careless habits of the age; lest our feet, accustomed to walk with indifference over the treacherous surface of a Papal volcano, should, in a moment of unconcern, sink down to rise no more! If the noxious smoke and exhalations of the labouring mountain do not now disturb our repose, it may be too late hereafter to escape from the fatal eruption, when it suddenly bursts upon the Christian world!"

Domestic Religious Intelligence.

ANNUAL GENERAL MEETINGS.

The return of this interesting season, and the assembling together of so many of the ministers and followers of our Lord Jesus, to promote the extension of his kingdom, both at home and abroad, have again produced pleasure and gratification to the churches in the metropolis: and, we doubt not, but these annual meetings will be productive of the most solid advantages, not only in promoting a union of the most desirable kind—a union of knowledge and affection between those who having the same "Lord," the same "faith," and the same "baptism," would not otherwise have had opportunity of uniting for the purpose of diffusing the influence of the "common salvation." We congratulate, therefore, our churches in town and country, on the gratifying prospect which now opens before them; and confidently anticipate, that by these means the peace and prosperity of the Baptist denomination will be greatly promoted. In the East and West Indies, new churches, founded upon the principles on which the English Baptist churches are established, are rising up; in Ireland, several similar societies are already collected; and in our own country, they are annually increasing. May it be said of them, in reference to the purity of their faith and discipline, "They look forth as the morning, fair as the moon, clear as the sun, and (to the enemies of truth and righteousness,) terrible as an army with banners." We proceed to give some short account of these meetings, in the order in which they were held.

On Tuesday evening, June 24, the Rev. Dr. Ryland preached an affecting and instructive sermon at Carter-lane, from John, xi. 26, "Jesus wept." Messrs. Tomlin of Chesham, and Hinton, of Oxford, conducted the devotional services.

BAPTIST ITINERANT SOCIETY.

A meeting of the friends of this society was held at the City of London Tavern, on Wednesday morning, the 25th June, James Pritt, Esq. the Treasurer, in the chair. Dr. Steadman having engaged in prayer, the Report of the Committee proceedings, for the past year, was read: after which, the following Resolutions were adopted unanimously:

It was moved by Mr. Edwards, and seconded by Mr. Upton,

1. That, in the opinion of this meeting, the Report now read, affords evidence of the excellence and utility of this society, and the necessity of increased exertions in promoting itinerant and village preaching.

It was moved by Mr. Shirley, of Sevenoaks, and seconded by Mr. Giles, of Lymington,

2. That the thanks of this meeting are due to the ministers who are engaged under the patronage of this society, for their laborious exertions in diffusing the knowledge of divine truth in villages and other benighted parts of our own country.

It was moved by Mr. Weare, of Ipswich, and seconded by Dr. Steadman, of Bradford,

3. That the Treasurer, Secretary, and Committee of the society are entitled to the cordial thanks of this meeting, for their attention to the concerns of this society during the past year.

It was moved by Mr. Chin, of Walworth, and seconded by Mr. Welch, of Newbury,

4. That this meeting observe with pleasure the continued and increasing exertions and success of the Walworth Auxiliary Society, and request the supporters of that institution to accept their cordial thanks for their liberal contributions.

It was moved by Mr. Humphrey, of Collumpton, Devonshire, and seconded by Mr. Jones, of Wolston, near Coventry,

5. That the thanks of this meeting be given to Mr. John Deakin, of Hockley, near Birmingham, for his very liberal contributions to the funds of this society in the past year.*

It was moved by Thomas Thompson, Esq., of Brixton, and seconded by Lieut. Buck, of the Bengal Artillery,

* 20*l.* and 40*l.* since Christmas last.

6. That this meeting, while they cordially congratulate the Committee of the Baptist Itinerant Society on the happy effects which, through the Divine blessing, have resulted from their past exertions, cannot help expressing their regret at the inadequacy of its funds to pursue its benevolent plans with spirit, and being satisfied that nothing further is wanted to ensure the support so much needed, than the direction of the more general attention of the friends of Christianity in Britain to these important objects; they therefore recommend to ministers, and others, the immediate formation of auxiliary societies in town and country.

The Report read on this occasion is of an encouraging nature, and will furnish gratifying extracts for a future No. of the Magazine. We are happy to find, that the constitution of the society is *enlarged*, and that the sphere of its operations now extends to the islands of Guernsey, Jersey, Man, Alderney, Sark, and Scilly; and that it will encourage, in addition to the preaching of the gospel, the establishment of Sunday schools, and the more general dispersion of the sacred scriptures and religious tracts. There is still a small balance in the hands of the Treasurer; and we are persuaded, that when the Committee are inclined to "attempt great things," they may "expect great things." The enlargement of its plan, if it be actively and suitably carried into effect, will increase both the *friends* and the *funds* of the institution.

BAPTIST MISSIONARY SOCIETY.

On the same day, at eleven o'clock, the friends of this great cause met at Spa-fields, and the Rev. J. Kingborn, of Norwich, preached from Psalm xcvi. 3, "Declare his glory among the heathen, his wonders among all nations." The devotional services were conducted by Messrs. Griffin, Dr. Rippon, Rees, of Rodborough, and Ivimey.

In the evening, at six, met again at Sion-chapel, when the Rev. W. Winterbotham, of Horsley, preached from Mal. i. 11, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." The devotional services were conducted by Messrs. Shirley, of Sevenoaks, and Cox, and Shenston, of London.

We expect to be able to furnish our readers with a compendium of these sermons in future Nos. of our work. The meetings were as well attended as at any former period, and the collections, though not equal to former years, were good. Much happiness appeared to be felt by those who on these occasions were praying—"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

GENERAL MEETING.

The General Meeting was held at Dr. Rippon's, Carter-lane, on Thursday, at eight o'clock in the morning, and was very numerously attended. The ministers from different counties gave very gratifying reports of the state of religion, which we shall give in our next. Dr. Rippon was in the chair. Messrs. Hutchings and Dyer engaged in prayer.

The Stepney Academical Institution met at Salters'-hall, at twelve o'clock, when Mr. Hinton preached, from Gal. ii. 15, 16. and Mr. Hoby, and Dr. Winter engaged in prayer.—Forty-five pounds were collected for the Institution. Mr. Hinton was requested to print his sermon.

In the evening, at Salters'-hall, at half-past six, Messrs. Hutchings, Morgan, and Dr. Ryland engaged in prayer. A very interesting Report was read by Mr. Dyer, of Reading. The sums collected for the mission amounted to about £260.

BAPTIST IRISH SOCIETY.

The third annual meeting was held at the City of London Tavern, Bishopsgate-street, on Friday the 27th, Joseph Butterworth, Esq. M. P. in the chair. The limits of our work absolutely preclude our giving any thing like a tolerable sketch of the speeches delivered on this occasion: the following is an imperfect account hastily taken, but a more extended one may be expected from a short-hand writer employed on the occasion through the medium of the Philanthropic Gazette.

After singing the 117th Psalm, and prayer by Mr. William Shenston, the Secretary read the Report, and,

The Rev. *F. A. Cox*, in rising to propose the approval of the Report, said it had been intimated that expectation would be disappointed; this, however, had appeared to be excessive modesty in the Committee, which all must have discovered who had heard that Report. He had felt strongly when reading the history of the Reformation in the sixteenth century, but he thought the nineteenth century would exceed that period: that was the first reformation, but this is the second;—that under the auspices of Henry VIII. this under a much more exalted monarch, George III. He had often wished that the mantle of Luther had descended upon genuine descendants of that great man; but though it had been three centuries in falling, it had at length rested, and a double portion of the same spirit was now discovered. He remembered Brydone standing on the top of Etna, comprehending a circumference of 1000 miles; but we stand upon a higher eminence, and he beheld the Sun of Righteousness, which was now illuminating an apostatized world. The light which had tinged the dark clouds of India with its beams, had increased till its extended rays had begun to illumine the whole of Ireland. Great Britain, so eminent for its military prowess, he congratulated more for moral and spiritual exploits. Her geographers had visited foreign lands from motives of curiosity; but now their object would be to cut a channel for the waters of the sanctuary to flow throughout all the earth.

Mr. Cox congratulated those persons who had originated this society, especially for teaching the Irish language. Suppose this kingdom was to become subject to the Chinese empire, and our conquerors were to determine to communicate nothing for our use but through their own language: however much we may thank them for their benevolent intentions, we should thank them more for imparting the designed benefits in our native language. He congratulated the ladies, who had raised the last year upwards of 70*l.* for the society. He congratulated the worthy Chairman, who, if he could have his wish, should not only have M. P. Member of Parliament, affixed to his name; but M. B. Minister of Benevolence.

Dr. *Steadman* felt a considerable degree of diffidence, not because disappointed in the Report, nor from the number who now attended, but from two causes.—Two years since, this meeting wished him to make some more direct efforts, and last year the Chairman expressed his desire that he should visit Ireland; with which request he would gladly have complied. This arose from want of *ability*, not of inclination. He was sure he could say nothing interesting after the Report, and after the eloquent address just delivered. He had no claims to eloquence; if he had, he had no need on this occasion of employing it. Every Christian present, and in the British empire, must feel this society has a claim on his efforts. Efforts to do good, ought to employ, and have very extensively employed British Christians. To teach illiterate men to read the scriptures, is an object nearly allied to his, who put that book in our hands; and to lead to a *further* acquaintance with it, still more perfectly accords with his design.

It has been observed, that this period is a second reformation; and it is delightful to observe in how admirable a way Providence brings about its designs by degrees. The reformation was but partial, though as great as could then be expected: it has ever since been gradually increasing, but vastly accelerating within our own recollection.

When I compare what I remember, I congratulate my country on its improvement. Could such a society have been convened together twenty-five or twenty-six years ago? Perhaps, if all the societies then existing had been condensed in one, it would not have been more numerous than that now assembled. If I were to go to Ireland, I would congratulate the Irish people—the children of the schools—in those parts especially in which the Irish language is taught. He was ready to ask, Why was this plan not resorted to before? He would congratulate them on the fetters of Popery being much relaxed, and trusted they would be more and more loosened, till they were utterly shaken off. The revelation of the scriptures will effect this. What effected the Reformation? Preaching the word was very efficient, but especially circulating the scriptures. To them they appealed: they saw written—"Accomplished by the finger of God." You know the happy effects. Britain threw off the yoke: Ireland will do the same, only give time and scope for the operation. No force is applied—no comments employed; and can we hesitate when the God of the Bible speaks intelligibly? The Bible asks no comment to support its authority, any more than it requires the aid of the sun to emblazon its lustre. I anticipate the triumphs of truth. Were the society to stop where it is, very important services have already been rendered,

Souls have been converted—instruction communicated. Go on, ladies: go on friends. If motives are pure, and God forbid we should suspect them, we may be certain of success. Achievements have been referred to, but what expense have they cost? What lives of our fellow-creatures? But these have been unstained by blood: all is advantage here. Not only blood has been spared, but the *life of the soul* promoted. Not only temporal good—but spiritual good have been communicated in the highest degree. The Dr. added a sentiment of Doddridge, on the worth of one soul. Many souls have been put in possession of this salvation by the exertions of this society. Yes: rising superior to all difficulties, and humbly imitating the example of Christ our Redeemer, let us imitate his example: the more we are like him, the more felicity now and for ever!

Go on, and prosper. Increasing assistance will come in. The list of supporters will strengthen your faith, and be a stimulus to farther exertions.

The Rev. *Edmond Rogers* (one of the society's missionaries.) "When you consider," said he, "that I am just come from the wilds of Connaught, you may conceive mine an awkward situation. Some may expect a fine speech, but those who know me, know that I am no great speechifier. All I can do, is to state a few facts, or rather confirm the facts already mentioned in the Report. You have *heard* of the horrors of Popery and superstition; but I have *seen* them. A woman, with a little child, ascended Crogh Patrick to perform penance; a shower of snow fell, and she and her infant fell victims to superstition. You are pointed to another mountain—to Calvary, where a stream flows which cleanseth from all sin. You may think this story incredible: but why should you do so? Consider what was formerly our condition in England, when there were no scriptures. Ireland had been shamefully neglected; she had been for years crying in the language of Esau, when hearing of attentions to the Hindoos and Africans, 'Hast thou but one blessing, Oh my father!' You have heard of one girl, fifteen years of age, who had committed to memory 72 chapters; another of seven years, who committed six chapters in six days! It will be vain for priests to expect confession or penances from them if they know the scriptures; as a priest confessed to me, with pain. I agreed with him. *We never quarrel.* He thought the children would know as much of the scriptures as their priests. We were quite of one mind on that subject. The Pope's bull has lately declared, that if the scriptures are circulated, their *holy religion* will be destroyed. Several priests have opposed the schools, and have cursed families from the altar with *eternal damnation*, because they had the heretics' book. Not long before I left Connaught, a priest expressed to his large congregation his expectation, that the earth would swallow their cabins, and all they contained, because Testaments were in them. A poor man, to avoid this danger, tied two to a stick stuck in the ground in his garden, to see if the earth would swallow them up! Finding it did not, he has since used them without fear. When I collected in Wales last summer, a poor woman wished she could purchase a New Testament, but had but two-pence; she said, however, she would give it, which was her all, to have that verse printed—'In that day there shall be a fountain opened for sin and uncleanness.' The Captain of our salvation was now in Ireland, entering it in his chariot; and Satan was trembling at the sound of his chariot wheels." Mr. Rogers said, he had thought of leaving Ireland: the best place he ever had to preach in was an Irish cabin; he would, therefore, go back with double vigour, if the society would send him. There was a great spirit of inquiry; some were now so bold as to answer the priest without hesitation; several parents had left mass, in consequence of the children going to school. A priest called upon them to know why? 'Oh,' said they, 'we have read the word of God, and find not a word of penances in it, and we will never go to chapel again; if we die to-morrow, we shall not want the anointing from you, as we have a better priest, the High-priest of our profession!' A school-master, (all of whom are employed by the society, seem enlightened to discern the absurdities of Popery,) spoke very boldly to a bishop lately, in presence of 1,000 persons. 'Do you know your Catechism?' said the bishop. 'Yes: better than those *boobies* of priests you send here, my lord.' 'How many commandments are there?' 'Ten of God's, and seven of man, added by yourselves; for what reasons you know best.' Every thing shows that we ought to go on with this work.

Dr. *Ryland.* I shall not take up your time in testifying my approbation of the society. The measure of teaching to read in Irish was dictated by the soundest wisdom, and resulting in the best

effects. He would mention one or two instances. A few years back he conversed with a minister who had travelled in popish countries: when in Spain, he lost no opportunity of hearing the monks, as there was no preaching by archbishops, bishops, or parish priests. No sermon but in praise of some saint or ceremony. He had read a printed sermon which stated, that a man was sent to purgatory, and that the Virgin Mary scolded her Son, who sent orders to release him! Cotton Mather mentions the absurdities taught by Jesuits in Canada. A famous warrior of the Indians had been taken prisoner: who, when visited by a Protestant minister, desired to know the difference between the religion of priests and theirs: Cotton Mather took a tankard of beer which stood on the table, with a lid to it, and said, "The doctrine of Christ is like good drink, but Papists put poison into it: hence you run mad and fight; but we open the cup and show you the liquor—they shut down the lid, and expect you to drink it blindfold!" These priests had insinuated, to serve a political purpose, that Christ was a Frenchman, and that the English had crucified him. When they came to confession, they told them to bring a number of skins to the priest; but, on the contrary, the scripture represents salvation as without money and without price. This statement had such an effect upon the Indian's mind, that he exclaimed, "You shall be my father and teacher—I will spit out the French poison, all of it." Hence the Doctor inferred, that to give the scriptures in their own tongue was the best method.

Rev. *J. Saffery* had felt much pleasure in former years, and now still more, in seeing the company larger than ever. I have, said he, seen their cabins—conversed with them; but our worthy friend Rogers has done more. He has given you this morning proof that the society may expect much from him. I will tell you something of him, though he would not of himself. He has preached in the cabins, and notwithstanding all the privations he has endured, I am glad to hear his resolution to go back again. Mr. Rogers is not a native of Ireland but of Wales—he might have looked for a better situation, but had denied himself. Mr. Saffery congratulated Dr. Newman and his colleagues who had educated Mr. Rogers at Stepney. He hoped, if any of the students were there, they would imitate the example. Individuals may do much, but in this society is an example of the benefits of combination.

Benjamin Shaw, Esq. M. P.—After the impressive speeches and facts already delivered, I feel it would be of advantage if left to their own operation, rather than for me to intrude my opinion. But a motion being put into my hand, I will take an opportunity of bearing my testimony to the benefits not only conferred on Ireland, but on the empire at large. The motion put into my hands, refers to gentlemen who have left their pulpits, and employed their efforts for increasing the funds. I cannot ask you to consent to the motion without asking sanction to the object and mode of conducting this society. None who heard the Report but must feel satisfied; but while I look to the purpose and management, I also think of the success which has attended it. It is not in mortals to command success; though Paul may plant, and Apollos may water, God must give the increase. But in the regulations of providence, God is pleased to employ means, and surely these do not derogate from his sovereignty. One of the means has been already referred to, circulating the scriptures. It was worthy of the denomination of which the Christianizers of India is an ornament, to aim at the Christianisation of Ireland also.

Rev. Mr. *Wilkinson*.—After what had been said, it would appear presumptuous in him to enlarge, but was urged to second a resolution. I cannot be satisfied without expressing the glow of heart I feel. Always proud of the name of *Briton*, but never so much as in the last hour. Mr. Rogers is a true Briton. Not long since I heard Mal. i. 11, discussed, but now I hear and see, and know it to be in actual operation. When the devil finds any good work going on, he will always oppose; but stronger is he that is for us, than all that are against us. Difficult as the work is, when I look on this company I will not despair—I look on the Chairman and mover and will not despair—I look upwards to the eternal throne and will not despair—when I think of the prayers daily offered I will not despair.

— *Smith, Esq.* an Irish barrister.—I shall not apologize for expressing my feelings. The impressive spectacle this morning rejoices a heart alive to the faintest hope of mental emancipation. Some time since, benevolent and indignant passions contended over Africa, till at length benevolence triumphed completely. You have led the forlorn hope of philanthropy, and planted the standard of divine truth on the batteries of superstition.

— *Grierson, Esq.* a native of Ireland, began by saying, I tell you your system

is not good. Pardon me if I do not flatter you. Every man for his own country, and I love my country. Your project of promoting the benefit of Ireland, by cultivating the language, has at least a romantic appearance. But Wales and Ireland are not similar—Wales had a prejudice against the language; this was wisely consulted: but this is not the case with Ireland; her population has no jealousy of you and your language! Establish English schools! send English Bibles! let them learn to speak the language of the senate and the throne. Learning is a material object of ambition. It is a grand and romantic plan, but I do not think it just. Make not Wales your example: check not the spirit of a rising nation.

J. Taylor, Esq an Irish barrister.—Two years ago I addressed you; then no interruption took place from dissent as to the propriety of the means employed by this society. I have now a painful duty to perform, but before I proceed to answer my countryman, let me make some remarks on the general subject—Why is Ireland different from this country? Is it not the same constitution which protects us, and the same sovereign to whom we swear allegiance? The gentleman who spoke last, has not been in the south and west as I have;—had he been there instead of the east and north, he would have thought differently.—He knew it was the privilege of an Irishman to speak *twice* in England, and he had no doubt, if his friends permitted, he would retract all he had said.

[This eloquent speech, which fully answered all objections, must be deferred.]

Mr. *Burls* returned thanks, accepted the nomination of Treasurer, and hoped the company would give him employment. Had received 25*l.* annual interest of a bequest of 500*l.*; Edinburgh Bible Society, 50*l.*; Irvine, 5*l.*; West Linton, 10*l.* and many other sums. Letter from Dr. Rippon, stating he could not attend, but said, "allow me to congratulate you, and receive 5*l.* 5*s.*"

Mr. *Shenston* communicated a letter from Sunday-school children, with a donation.

Rev. Dr. *Newman* moved that the thanks of the society be given to the Secretary, and requested him to continue his services for the next year. A very few words shall suffice. When I think of Popish superstition, I think of the Augean stable; thirty-nine years, they said, it would take to cleanse it. The fabled Hercules did it by turning a river through it. Let us turn a river through Ireland—a pure river of water of life! I congratulate you on what God hath wrought. At one time, a clergyman could not read. If a Bible was found in an archbishop's palace, he could not read it. The archbishop of Mentz found a Bible; "I confess," said he, "I do not know what book it is, but it is all against us." Now it is found in the cabins of the Irish. I advert to the great object the society has in view. In the reign of Edward VI. [1549,] a great rebellion in Devonshire—they were longing for abbey religion again; 10,000 of them went into the fields with priests and a crucifix. "We will have the Bible in English called in again," said they, "otherwise the priests will not long confound the heretics." In his late bull, Pope Pius VII. flatly contradicts Pius VI. who recommended the scriptures to be read by the people. These cannot both be infallible!!

The Rev. Mr. *Ivimey* was quite willing to accept the office for another year. He said, whenever the Society could find another to do better, he would resign his commission, and let another man take his office.

Rev. Mr. *Uppadine* had hearkened to the reason, argument, and eloquence recited, till almost paralized; but hoped that faith and love and patience would yet hold out. How different the prospect of this society from that of which our Lord was the centre, when he looked down, and said, "Oh, Jerusalem, Jerusalem, how often," &c.

Rev. Mr. *Finch*, of Lynn, seconded a motion, in a very animating and serious manner.

The Rev. Mr. *Winterbotham* was too much exhausted by felicity to go on long, but begged to be allowed to express his feelings. He never expected much till women were raised to their proper rank, and came forward in works of benevolence. Go on, lovely woman, in the career which nature has marked out for you. He said, he had never assisted the cause, but now presented a donation of 5*l.*

J. Gutteridge, Esq. would not detain them long at so late an hour. He would just read a motion—thanks to the chairman. With great propriety he might expatiate on the virtues of the worthy chairman. It was unnecessary to remind the company of his benevolence and sincere piety. We are honoured when members of the British legislature lay aside more public duties, and exemplify the text —"My kingdom is not of this world." A Christian is the highest style of man. In the Report we find "lions and beasts of savage name, put on the nature of

the Lamb." This, and similar societies, are leading to the glorious consummation, when the kingdoms of the Lord shall become the kingdoms of our Lord and of his Christ.

Dr. *Moore*, an Irish physician, seconded the motion, and expressed his hope that the glory of God would be the great object of this meeting, and this evinced by liberal donations.

J. Butterworth, Esq. in returning thanks, related an anecdote of a priest; who, in order to get a collection from his flock, told them the bridge out of purgatory was broken down. "Father," said they, "what must be done?" To which he replied, "A good collection must be made to repair it." Mr. B. intimated, how much more beneficial the subscription would be employed by this society.

The meeting concluded by singing,

"Praise God from whom all," &c.

The sum collected for the Irish mission during the week amounted to about £308 7*s.* 5*d.* Upwards of 500 took breakfast, and about 1000 attended. The meeting continued for nearly five hours, but the attention was maintained with vigour till the end.

CHURCH MISSIONARY SOCIETY.

The annual sermon was preached at St. Bride's-church, by the Rev. Daniel Wilson, on May the 6th. After which, the Society assembled at Freemasons'-hall, Lord Gambier in the chair. This was the seventeenth anniversary; and the Report stated, amongst other interesting particulars, that the income of the Society had this year increased 3000*l.* Their receipts amounting to 18,000*l.*; of which 15,000*l.* had been received from Auxiliary Societies: but that in consequence of the great calls on the Society from abroad, they had this year exceeded the last year's expenditure 2,000*l.*—a third of which had been expended on Western Africa.

The Bishop of Gloucester, the Rev. Messrs. Patterson, Thorpe, Bickersteth, Cunningham, Burn, and others, addressed the meeting. An anecdote of Mr. Bickersteth, who has visited the Society's schools and missions in Africa, is worth recording. He was disposed to try what effect the objection made by some to send the gospel to uncivilized barbarians would produce on the mind of a native; and therefore walking one night with a man named Richard, he said—"Richard, people in England say, it is no use to send the gospel to such as you;" to which he replied, "O yes, massa, me walk here in the dark—me fall down—me break my arm—missionary come, put a candle in my hand, me walk down, and get home safely."

ASSOCIATION.

OXFORDSHIRE.

This Association was held at Burford, May 27 and 28, 1817. The meetings took place in the following order:

Tuesday Evening, half-past five o'clock.—Mr. S. Taylor read the scriptures, and prayed. Mr. Coles made some observations, introductory to the reading of the letters to the Association. Their contents were such as powerfully to excite emotions both of sympathy and gratitude, in every friend to Zion. Several of the churches have received pleasing accessions to their numbers; and in most of those which have not been so favoured, during the past year, expectations are entertained that, ere long, the desirable blessing will be afforded. The general tenor of these communications strongly enforces frequent and fervent prayer for the revival of religion in the hearts of its professors, and for the conversion of sinners. It is the earnest wish of the representatives of the churches, that all their brethren would keep these objects in view, in a more special manner, in all their secret and social prayers, as well as in the more public services of the sanctuary.

Mr. Hinton, after impressively urging some considerations derived from the letters, and from the present state of the church of Christ, in the increasing efforts employed for the extension of the Redeemer's kingdom, and for the circulation of the Holy Scriptures, both at home and abroad, closed the interesting service by prayer.

Half-past eight.—Ministers and messengers met in the vestry. Application was made from the Baptist church at Cheltenham, for admission into the Association, and it was agreed to comply with the request.

Messrs. Coles and Gray made a report relative to the better regulation of the business of the Association, on which some Resolutions were passed, which were ordered to be inserted in the minutes of the Association.

Wednesday morning, half-past six.—Messrs. Herbert, of Boddicot; Wheeler, of Ensham; G. M. Smith, of Chipping-

Norton; and Bradley, engaged in prayer.

Eight o'clock.—Ministers and messengers met in the vestry; audited the accounts of the Association fund, and voted several sums, amounting to 68*l.* 19*s.* 4*d.*

Half-past ten.—Mr. Cook began the service by reading and prayer. Mr. Hinton offered the general prayer. Mr. Price preached from 1 Kings, xx. 11. Mr. Gray preached from Psalm cxxii. 9. Mr. Bicheno, of Coate, concluded in prayer.

After dinner.—Mr. Hinton called the attention of the company to the state of the Association fund, the collections of the present year having fallen short of the usual amount, and more numerous applications calling for renewed exertions on its behalf. The deficiencies were partly made up by liberal contributions, so as to permit nearly the usual sums to be sent to the most necessitous cases.

Evening, five o'clock.—Mr. H. H. Williams, of Cheltenham, prayed. Mr. J. Thomas, of Oxford, preached from Hebrews, ii. 10. Mr. Hinton communicated the most recent intelligence from our brethren in India, and closed in prayer.

Thursday morning, nine o'clock.—The circular letter, written by Mr. Bradley, was read, approved, and ordered to be printed: after which, the brethren who were able to stay, spent an hour in conversation and prayer.

The next circular letter to be drawn up by Mr. Price: subject, "The obligation and practical uses of Baptism and the Lord's-supper."

The Auxiliary Missionary Society will be held at Fairford, in September next, of which due notice will be given; and the Double Lecture will be at Eatington, on Easter Tuesday, 1818.

The next Association will be held at Alcester, on Tuesday and Wednesday in the Whitsun week, 1818. Messrs. Taylor and Hinton to preach. or, in case of failure, Mr. Howlett. Put up at the Angel.

STATE OF THE CHURCHES.

Received on a profession of faith.....	51	Dismissed.....	6
—— by letter	3	Dead	12
		Excluded	9
	54		27

Increase 27.

We have received some of the Association Letters, and request that all of them may be sent us.

NOTICES.

The annual meeting of the York and Lancaster assistant Baptist Missionary Society, which was intended to be held at Leeds, on the first Wednesday in August, is postponed till Thursday the 28th of that month.

The annual meeting of the Baptist mission will be held at Oxford on Wednesday, October 1. The Committee will meet at three o'clock the preceding day.

The quarterly meeting of the Hants and Wilts Association will be held at Romsey, on the 16th of July, instead of the 23d, as first appointed.

LIBERAL PROPOSALS.

Agreeably to the "Liberal Proposals" of the "Mission House Correspondent," in the Magazine for the present month, two ladies have put into my hands "*ten pounds*" each, to be handed over to the Treasurer of the Baptist Missionary Society, as soon as it shall appear probable that *forty-seven* others have followed, or will follow, the worthy example set before them, for accomplishing the object proposed.

To be able to add to the above, either *singly*, or by several sums *jointly*, and that others may be encouraged to *do likewise*, will be no small gratification to Timothy Thomas.

Islington, June 24, 1817.

N. B. Another person has presented 10*l.* for this object, since the above date.

IMPOSTOR!

Mr. Pryce, of Falmouth, wishes us to say, that a man begging about the country, with his name to attest his case, is an impostor. This man has also been in London, and among other names we remember that of the Rev. Mr. Dyer, of Reading.

TO OUR READERS.

The Proprietors of the Magazine regret having to state, that, notwithstanding the increase of their readers, they find it necessary to discontinue the gift of a Portrait *every* month. They had hoped that the profits would have equalled the advanced expense; but as this has not been realized, they trust that their numerous readers will confide in the discretion of the Proprietors, to give a Portrait so often as they can do it without injury to the widows for whom the funds are exclusively provided. They intend to present them with a Portrait of the Rev. Mr, Ward, of Serampore, in the Magazine for September next, engraved by Branwhite, from an original painting.

THE

Baptist Magazine.

AUGUST, 1817.

SPEECH OF THE REV. DR. CHALMERS

OF GLASGOW,

AT THE INSTITUTION OF THE

FIFE AND KILROSS BIBLE SOCIETY.

I DEPRECATE the idea of the home supply of Bibles, as a great or prominent object of this institution. If the home supply be the main object of our Society, I contend, that in a country like Scotland, it may do incalculable mischief. I may say of Scotland that with the great mass of its population, the habit of purchasing Bibles for themselves is already established. Shall we do any thing to unsettle this habit, and to substitute in its place the officious and misplaced bounty of a society? Every society has an obvious interest in giving itself as important and as business like an air as possible. It must give importance to its own principle —It must do justice to its own peculiar style of proceeding—It must prove that the devious track into which it has entered, leads to an object worthy of the deviation it has made. Let us accumulate funds. Let us assume the title, and give ourselves all the wealth and consequence of a great and useful society. Let us show the world that it was not for nothing that this object was proposed. Collect all for this object, and spend all, or as much as we can, upon it. Give to the people at home, and prove by the extent of our distribution, and the multitude of Bibles dispersed among them, that we have not been idle. I maintain, that in a country like ours, where the people have got into the habit of purchasing Bibles for themselves, the operation of a society like this is most mischievous. The people of Scotland look upon the Bible as a necessary of life. They count it worth the sacrifice of the money paid for it. Our security that the Bible is possessed and valued by our people is, that it is bought by them; and shall this security be transferred from the deeply seated principle of their own hearts, to the exertions of a society, irregular in its movement, and uncertain in its duration? If I take a survey of my parish, with the view of ascertaining the number of Bibles, and find there is not a single house or a single family without one, to what am I to ascribe this cheering phenomenon? To the fact, that the value of the Bible is a principle rooted in the hearts of my people, and that they count it worthy of its price. This forms a strong

and perpetual security, and must be left to its own undisturbed operation. It is not enough that they count the Bible worthy of a sacrifice. The sacrifice they should be left to make. It is too fine a principle for us to repress or to extinguish; and if in the spirit of an injudicious charity, I were to come forward with a fingering interference of my own, and teach them to look no longer to themselves, but to a public repository, I would destroy a habit which forms the glory and the security of our country. Teach them to look to such a repository as this for a Bible, and not to their own individual sentiment of its worth and its importance to them; let this habit be persisted in for years, and substituted in the place of that respectable habit of purchasing for themselves, which is now completely established among them:—do this, and you place the religion of our people at the mercy of every capricious element in the human character. A breath of wind may blow this repository into atoms. The vote of one of our meetings may annihilate it. The faith and religious knowledge of our people, instead of depending on habits which are now in full operation amongst them, are made to depend upon us and our fluctuating majorities. In the course of years the repository is voted down, and the habit of purchasing is extinguished, and this Society of ours, like the institution of the poor rates, leaves the people of the land in greater want, and poverty, and nakedness than ever.

Leave a well educated people, like the peasantry of Scotland, to themselves. There may be cases of aged poor, who stand in need of a larger copy, or of poor in large and manufacturing towns, who are genuine objects of such a charity. These cases can be provided for as they occur. But the great objection to home supplies forming a main or systematic part of our proceedings, is, that the limit which bounds this species of charity is so narrow and so hazardous, that the moment you transgress it, you are sure to do mischief. People must see the injurious tendency of overdoing these home supplies. If they subscribe at all, they will be very sparing and very moderate in their subscriptions. A languor and a heartlessness are sure to hang over the operations of a society, the object of which is so very ticklish and so very questionable. It may go through all the liveless forms of a public body, but it is quite impossible there can be that enthusiasm in its members, and that cordiality in its supporters, which you see exemplified to such an animating degree in the British and Foreign Society. Connect yourself with the great and sublime objects of the parent institution, and you lift off the dead weight which fettered and restrained you. You see that in their magnificent designs there is an extent which gives you room to expatiate. You cannot push your liberality to extravagance. You feel no limit on the amount of your subscriptions. The considerations which make you hesitate as to the peasantry of Scotland, do not apply to England and Ireland, and the mass of their uneducated populations. There you interfere with no habit: the habit is yet to form. Bibles are not bought; and the experiment which the Society in London is making at this moment is—where Bibles are not bought, let Bibles be given. Give them the book,

and at the very time, when a sister Society is giving them the capacity of reading it. Let the habit of reading the Bible be first introduced among them. This must be done by the external application of a society at the outset. The habit of reading it, will induce a value for the Bible, and this value for it will induce a habit of purchasing. After this habit is fairly established, we shall leave it to its own undisturbed operation. The fostering care of our Society may be necessary in the first instance; but after it has wrought its object, this care shall be withdrawn, and give its undivided strength to other countries, and other populations.

There is nothing chimerical in this experiment, or in this anticipation. It is the result of an experiment already tried. The peasantry of Scotland may be considered as a fair example, when a great many years ago they were presented with the Bible; and they were presented, by the institution of schools, with the capacity of reading it. What is the consequence? The habit of purchasing for themselves has been formed. Education transmits itself from father to son; and when a Scottish boy leaves the home of his parents, though small be the equipment with which their poverty can furnish him, you are sure to find that a Bible forms a part of it. This they make over to him as his guardian and companion, through the adventures of an untried world. So beautiful a picture to the moral eye as this, would only be tarnished and defaced by the interference of a society. Give none of your repositories, none of your institutions to us—and leave to its own undisturbed operation the religion of our people, and the humble piety of our cottages.

The experiment has been more recently tried in Wales. The protecting arm of a society was necessary in the first instance. They threw in Bibles amongst them, and they have given education to their peasantry. What is the consequence? Wales, instead of being the recipient, is now the dispenser of that gift to other countries. The peasantry of Wales not only buy the Bible for themselves, but they subscribe, with unexampled liberality, for the Bible to others. The impulse is given, and the motion communicated by that influence is persevered in. The good that is done perpetuates itself. The habit is formed, and if not tampered with by some fingering society, will be persisted in to the end of time.

Now what has been done for Scotland and Wales is still to do for England and Ireland. They are bringing the same engines to bear upon the population of those countries, which have borne with such undeniable success upon the peasantry of Scotland, —schools and Bibles; and if both in the press and in the Parliament, the praises of the Scottish peasantry are lifted up, as being the most moral, the most religious, the most classically interesting people in Europe, does not the danger of tampering with such a people as this, form a most decisive argument against home supplies being carried too far? and does not the duty of extending their knowledge and civilization to other people, and carrying our exertions to those countries where the ground is still unbroken, and where some external application is necessary for the

commencement of the work, form an equally decisive argument in favour of those foreign objects, which in number and in magnitude, call for the united contributions of the whole empire?

The British and Foreign Bible Society does not stop at home. It looks abroad, and carries its exertions to other countries; and if we admit the identity of human nature in all climes, and under all latitudes, the transition is not a very violent one, to pass from England and Ireland to those countries which are situated without the limits of our empire. If there be wisdom and liberal philosophy in the attempt of enlightening the peasantry of our island, by what unaccountable delusion is it that these denominations are changed, and the terms fanaticism and folly applied to the attempt of enlightening the peasantry of the countries that lie beyond it? We have too much hardihood, I trust, to be frightened away from a deed of glory by the bugbear of a name! We have too much liberality to let the sound of another country and another language freeze the noble principle of benevolence within us! And too much science to think that the men of these countries are essentially different from our own. They occupy the same place in the classifications of natural history. They have all the essential characteristics of the species. The same moral sentiment is applicable to both: and if schools and Bibles have been found, in fact, to be the engines of civilization in Britain, it is altogether a fair and direct exercise of induction, when these schools and Bibles are counted upon, in speculation, as equally powerful engines of civilization to the people of other countries. If the free circulation of the Bible here overthrew the reign of Popery amongst us, it will achieve an equally certain victory there over its delusions: What Sheridan says of the freedom of the press, is eminently true of the fairest of her productions. "Give to ministry" says that eloquent orator, "a corrupt house of Lords—give them a pliant and a servile house of Commons—give them the keys of the treasury, and the patronage of the Crown—and give me the liberty of the press, and with this mighty engine I will overthrow the edifice of corruption, and establish on its ruins the rights and the privileges of the people." I go back to Ireland, and I transfer this language to the leading question in the politics of that country. Give the Catholics of Ireland their emancipation—give them a seat in the Parliament of their country—give them an equal and free participation in the politics of the realm—give them a place at the right ear of Majesty, and a voice in his councils—and give me the circulation of the Bible, and with this mighty engine I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.

The Bible Society is the forerunner to the operation of an enlightened politics in this country; and she is at this moment reclaiming her thousands and tens of thousands on the continent of Europe. The communications from the continent give us every reason to believe, that Popery is at this moment withering into a name. Impressions of the Bible are multiplying among them. They are circulating in the very heart of Popery, and through the highest places of her dominion.

God is consuming his enemies by the breath of his mouth, or subduing the corruptions of human ignorance and iniquity, by the silent operation of his Bible. The Bible Society of London has given an impulse to the whole population of Christendom; and the general cry is for the law and for the testimony. Every eye is withdrawing from the paltry modifications of sect and of system, and pointing to that light with beams pure and unvitiated from the original sources of inspiration. These are noble doings, and constitute to my eye one of the finest and most inspiring spectacles in the moral history of the species. Yet people are to be found who talk of fanaticism, and look upon the London Society as one of the wildest of her ebullitions. This Society enrols among her children, the purest, the most enlightened, the most venerable names in our sister establishment. She is drawing around her all that is great in the politics, and all that is liberal in the theology of England. The nobles of the land are throwing in their splendid donations, and the poor widow is throwing in her mite into this treasury of Christian beneficence. We may give it the humble appellation of fanaticism; but transport yourself to England, and you see all the charm and all the dignity of the most enlightened philanthropy annexed to it. The University of Cambridge, headed by a Prince of the blood, has come nobly forward with her testimony. She has espoused the cause of fanaticism. The spirit and the science of Sir Isaac Newton still reside within her walls; nor does she think that she lets herself down from the high eminence which his illustrious name has conferred upon her, when she forms her Bible Society, and consigns the work of its translations to the profoundest of her scholars.

In the mouths of some people you will hear the cause degraded by the appellation of fanaticism. But do the question ordinary justice: apply to it the established maxims of candour and liberality. Do not pronounce upon it till you have read the documents, and repaired to the authentic sources of information. Fall not under the condemnation of all that ignorance and bigotry, and unenlightened zeal, which has been so rashly and so unknowingly imputed to the Society. You will scarcely proceed a single inch in your inquiries, before the cause rises in your estimation as the most magnificent scheme that ever was instituted for bettering the moral condition of the species; *most simple in its object:* the introduction of Bibles into places where Bibles are not, and that in the respective languages of the different countries; *most unsectarian in its spirit;* it is not sectarianism that it wants to circulate, it is the pure Christianity of the original record; *most efficacious in its operation;* it is not an untried experiment. One would think, from the objections of some, that these translations were thrown away upon cannibal islands, and set up as a spectacle for savages to stare at. The languages of Asia are written languages. Can there be a language written without being read? Wherever there is a written language there are readers. But, what is more, there is at this moment a population in India, natives, and the descendants of natives, who have been employed for more than half a century in reading. What? the Bible in

their vernacular tongue. The experiment has been tried in one instance, and it is found to be successful. A Christian population has been formed out of the original natives. The translation of the Bible into their language has perpetuated Christianity among them. This, in natural science, would be looked upon as a sufficient foundation for repeating the experiment. When you have the same elements, you anticipate with confidence the same results. Now you have the same elements in the present instance, the same idolatry to begin with, and the same agent, the history and the doctrines of Jesus Christ, for transforming that idolatry into the service of the living God. We hear contempt poured upon the translations in India; but it should be known and understood, that, so far from being a precarious experiment, one of these translations is throwing off at this moment, not as a speculation upon an untried people, but to satisfy the actual demand of a native Christian population, who have worn out an old impression with their own fingers, and are looking forward to a new one with delight and eagerness.

But I have to record an achievement still more illustrious. Translations have been made into languages which were never before written, and in behalf of people among whom a few years ago there was not a single reader in existence. This is the point at which the enemies of the cause are most outrageous in their cry of fanaticism; and at this very point have her friends accomplished the most decisive and interesting step in the great work of civilizing mankind. They had no written language before; but they have given them a written language. They have put into their hands this mighty instrument, and they have taught them how to use it. They have formed an orthography for wandering and untutored savages. They have given a shape and a name to their barbarous articulations, and have supplied the painter with a finer subject than all the imagery of the wilderness can afford—the wild man of the woods at his spelling-book! It is not true, that these translations will be a piece of useless lumber in the hands of ignorant and unskilful occupiers, or be appealed to in future years as a monument of blind precipitating zeal on the part of those who have wasted their strength upon them. Parts of the New Testament are read at this moment by the Mohawks of Upper Canada. The gospel of St. John is read and understood by the Esquimaux, a people whom the poet Thomson would call the last of men, because they live on the farthest outskirts of the habitable world. They hunt for furs in summer, and through the winter they live in caverns under ground. I am quite in readiness for any smile that may be excited by the idea of throwing in Christianity among such savages as these. I do not need to waste my argument upon probabilities. It is no longer a speculation: it is a certainty. The thing is done. I can appeal to the fact. They read the gospel of John. They believe it. They understand it. They have all the elements of faith and of piety, which exist among our own peasantry. They may be laughed at; but a wise and liberal philosophy will tell you that they are men, and that they have all the feelings, all the percep-

tions, all the faculties of the species. It will listen to an Esquimaux when he reads; and it will perceive every mark of his reading with intelligence; that when he meets with pathos he weeps; when he meets with comfort he rejoices; when he meets with denunciation he reveres and trembles. Fanaticism! I am not to be frightened from my argument by any odious or disgusting appellation. I make my confident appeal to the most enlightened moralist in the country. I should like if our General Assembly were to send him out a voyage of observation on this interesting question: I shall suppose them to fix upon him, because he is so great a proficient in the philosophy of mind, and so well cultivated in the contemplation of its habitudes and phases. I think I could almost guess the terms of his deliverance. He would feel that he was addressing an assembly of Christian ministers, and that the truth of this said gospel was not a question which he was called to pronounce upon. I have no doubt that it would be a very well-bred, and a very gentlemanly report, and conceived in terms of the most respectful accommodation to the presumed principles of his employers. He would therefore proceed upon this said gospel being "the power of God unto salvation to every one that believeth," and he would pass on to the examination of the instrument, and of the subject upon which this said instrument was made to operate. Under the first head of examination, he would assure you, that the gospel in the Esquimaux language, was an instrument of precisely the same kind of operation on the other side the Atlantic, that the gospel in the English language is upon the side on which we are now standing. He would, perhaps, give us, as it is very natural, a few of the technicals of his profession. He would tell us that the language was a mere circumstance; that it appeared to him to be an adjunct and not an essential; that it was enough for the first question if the spirit and substantial meaning of the original were fairly transfused into the document under examination, and he would therefore pass on to the second question, the subject on which this instrument was made to operate. I am widely mistaken, if the result of his examination on this head would not be equally encouraging. He would assure us that an Esquimaux was a man—that he had all the points and properties of a man about him—and that he was fairly entitled to the place he had hitherto occupied in the classifications of natural history. He would then wind up his report to a conclusion, by telling us that the same result may be anticipated from the same instrument operating on the same materials; that if the Bible be a good to the people here, it will be a good to the people yonder—that the scene of the experiment does not affect the result of it—that its place in geography is nothing—that in both cases you have the same word of God, operating on the same human soul as the recipient of its influences—and if this word be what ministers preach, and people taught to regard it, "the power of God to salvation to every soul that believeth," then the gift you have administered to these wanderers of the desert, is great as the favour of God, and lasting as eternity.

THE HUMILIATION OF CHRIST.

WHEN the Son of God "took upon him the form of a servant,"* it filled the heavenly world with profound astonishment, and excited an intense desire to comprehend the mystery of unparalleled event.

The phraseology adopted by the inspired apostle relative to the *assumed* character of the Saviour, most certainly implies a state of *previous* exaltation, or we must despair of attaining to precision of language. It is not intended in this paper to expatiate on the *design* and gracious results of this stupendous act of humiliation and condescension, but to observe that the service was *specific*, and is defined by the sacred writer as a "mediation" between God and transgressors. "Jesus the mediator of the new covenant was in all things made like unto his brethren, that he might be a merciful and faithful High Priest in all things pertaining to God, to make reconciliation for the sins of the people."†

The Redeemer, says the apostle, "emptied" (κενοω) himself, and "took upon him the character of a servant;" and from this consummate example of humility, he enforces on the Philippians, and all believers, an imitation of this lovely grace.

But is it not a display of *unequalled ingratitude* if we refuse the "Son of God" the dignity and glory which he possessed antecedently to his humiliated condition—because he took upon him the form of a servant "for our sakes," to open an honourable way of access, for the guilty, to the Father, by "his obedience unto death, even the death of the cross."

"O for this love, let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak."

It is confessed that no transaction merely human will adequately illustrate the proceedings of infinite wisdom and benevolence; but the following instance of voluntary self-denial in a celebrated sovereign of Russia may deserve notice. It is recorded of Peter I. that he came over into England, and "took upon him the form of a servant," and actually wrought in the dock-yard at Deptford, to qualify himself for directing the formation of a navy to elevate his empire in the scale of maritime importance.* Surely such an act of condescension and apparently disinterested liberality, entitled him to the highest degree of esteem and gratitude of his nation, for the interest of which, he "emptied" himself of his regal honours for a season; and would it not have been justly deemed a crime of great magnitude in any of his subjects to have taken advantage of his humiliated condition, and urged it as a *reason* for depreciating and refusing him their homage as sovereign? How infinitely great must be the *crime* of ingratitude, and of "how much sorer punishment shall they be thought worthy" who trample under foot the Son of God, and count his blood as "common," depreciating his person, and denying his intrinsic glory as the "blessed and only potentate—God over all," BECAUSE he was found in fashion as a man, in the "form of a ser-

* Phil. ii. 7.
† Heb. xii. 24, and ii. 27.

* *Vide* Anderson's History of the House of Romanof.

vant," to qualify himself for the office of High Priest to his people, to effect their salvation, and elevate them to glory by the death of himself!

"Nothing brought him from *above*,
Nothing but redeeming love."

J.

THE PROPRIETY OF WORSHIPPING *WITH UNBELIEVERS*, &c. CONSIDERED, *In a Letter to a Military Officer.*

As our Work is read in Ireland, we think it right to give this Article a place, though it is not extensively required in England.

My Dear Sir,

You mentioned to me that a friend had argued, that it was wrong for believers to pray with unbelievers; and that the Lord's-supper should be administered every Sabbath. If the following observations should be of any use to settle your mind upon the subject, I shall be happy; because I feel a particular interest in your spiritual welfare; and therefore am anxious that you should know "the mind of the Spirit" upon this and every other subject. Keep close to the unerring oracles, in *their evident design*; and, "comparing spiritual things with spiritual," that you may "*do the will of God*;" and humbly imploring the *promised aids* of his good Spirit, you will doubtless be led into all truth.

That it is the duty of all men to pray to God would appear, *even though the scriptures had been silent about it*; for it is a natural duty for the creature to look up to its Creator, and especially when it requires his continued support and care. Hence it is asked, Should not a people seek unto their God? Isa. viii. 19. And restraining prayer before him is represented as *a great sin!* Job, xv. 4. But our Lord also "spake a parable to this end, that *men* should always pray, and not faint," Luke, xviii. 1; he used a general expression, *men*, because it is a general duty. And Paul says, in like manner, "I will that *men* pray every where," &c. 1 Tim. ii. 8. And that wicked men, even the vilest, should pray to God, is certain; for Peter commanded even Simon Magus to "pray God, *if perhaps* the thought of his heart might be forgiven him," Acts, viii. 22. And God, by Isaiah, thus addresses the wicked—"Seek ye the Lord while he may be found," &c. lv. 6.

And as it is the duty of all to seek the Lord "with their whole heart," so God of old appointed a particular place for all the people to come to pray before him, *viz.* the temple at Jerusalem, which is repeatedly called "the house of prayer," Matt. xxi. 13; and that "for all people," Isaiah, lvi. 7, because "to him shall all flesh come," Psalm lxv. 2: and prayer was offered there, and answered too, *in the presence of the great body of the people*, though they "were not all Israel that were of Israel;" Rom. ix. 6: for Solomon prayed his intercessory prayer, when the house was filled with smoke (the symbol of the Divine presence) *before all the people*, 1 Kings, viii. 22. Nor did *even the Pharisee* refuse to pray, on account of the Publican's presence; though he made a most odious comparison between himself and this Publican. Luke, xviii. 11. The man of God who came to Jeroboam, ap-

pears to have prayed before that wicked king. 1 Kings, xiii. 6. And Elisha prayed, not only with his servant present, but in the presence of the Syrian host. 2 Kings, vi. 17, 18. Nehemiah prayed in the presence of Artaxerxes. Neh. ii. 4. Our Lord also himself *regularly attended the temple service,* Luke, iv. 16; and he surely knew the characters of the people he worshipped with, and the ministers too! yet this did not prevent his constant regard to the divine ordinances; nor did he scruple to pray for a blessing, or make any mental reservation (so far as appears) when he fed the multitudes. Matt. xiv. 19, xv. 36. And Paul did the same in the ship, Acts, xxvii. 35; he also prayed in the temple, and had a vision there, Acts, xxii. 17; and Peter and John went to the temple at the hour of prayer. Acts, iii. 1. Nor does it appear that they prayed by themselves, or declined to unite with any that were there. And it was Paul's regular custom (as well as his Lord's) to be at the public worship, Acts, xvii. 2; and, without doubt, they were serious in their devotions, whatever others were. We are told, also, that the apostles continued with one accord in prayer, &c. with Mary, the mother of Jesus, and his brethren! though, for aught that appears, his brethren were not converted characters, John, vii. 5; but, very probably, continued with their mother for society, and to comfort her, they being also known to the eleven. And it is particularly noticed, that the brethren at Tyre brought Paul and his company "on our way, with wives and children, till out of the city; and we kneeled down on the shore and prayed." Acts, xxi. 5. And at the barbarous island of Melita we are told, that the father of the chief man "lay sick of a fever, &c. to whom Paul entered in, and prayed; and laid his hands on him, and healed him." Acts, xxviii. 8. What a reproof does this conduct convey to those who cannot pray with even their own children, or with sick people, unless they believe them to be converted! And besides, Paul continued for many days to go to prayer with those who assembled at the oratory, or place for prayer, by the sea-side, though "a damsel possessed with a spirit of divination repeatedly met with them." Acts, xvi. 13—18.

These cases seem to me to form a body of evidence sufficient to satisfy any, that really desire "to do the will of God," of their duty in this respect. We cannot surely do better than to follow Christ and his saints; nor may we expect to please him, unless we walk "as he walked:" to be more scrupulous than he was, savours of Phariseeism; and should lead us to suspect that all cannot be right within.

It is objected, that there is a difference between praying before unbelievers, and praying with them; and that we should not say at the commencement "Let us pray." I think this objection would never have been heard of, but to serve a turn; and that it is rather subtle than solid, for the persons present are only called upon to engage in what is their duty, whether regarded or not; and it can hardly be wrong to invite people to engage in their duty. Besides, the psalms of invitation that were used in the public assemblies, (as the 95th, 96th, and 100th,) show that our practice is decidedly scriptural; and so do the patterns of praise, which all the people were encou-

raged to sing, as the song of Moses, Exodus, xv.

It is true, that "the sacrifice of the wicked is an abomination to the Lord," Prov. xv. 8; and it would be wonderful indeed if it were not so: for if the individual be a wicked character, his sacrifice, or prayer, must be insincere; and God requires truth in the inward parts. But what have we to do to judge the hearts of our neighbours in coming to God's sanctuary? Religion is a personal thing, and our concern should be to be engaged ourselves with God; and if we are so, the known irreligion of our fellow-worshippers will not prevent God's blessing to us, (as thousands can testify,) nor will their devotion benefit us, if our hearts are disengaged, and if the weakness (not to say pride) of our minds is such, that we cannot join with the assembly: it is surely much better to keep away altogether, than to disturb the devotions of others (as some have done) by their unbecoming conduct during the worship.

Besides, if we are not at liberty to pray with unbelievers, what authority have we to pray with any persons at any time whatsoever? Can we be sure of any individual living, that he or she is really a believer? Can we search the heart? We may, and ought to hope the best of all; but we cannot look within, and therefore may be mistaken: and, in fact, we may even deceive ourselves, and think we are believers, when God, who "searches the heart," knows that we are not. Nor will any call this in question who know "the plague of their own hearts;" so that it is impossible, in the very nature of things, that this separating conduct should be according to the will of God; for it would destroy all the public and social worship he has enjoined: and I make no doubt, that this unscriptural scrupulosity is the fruit of Satan's devices (who seeks to set all men above or below the standard) to injure the souls of such, and hinder their usefulness. They are kept by it themselves from the "breasts of consolation," while others "suck and are satisfied" (though many unbelievers may be present); nor can they edify the body of Christ, as they might do, by their serious and regular attendance upon divine ordinances, their prayers, their praises, or their exhortations. I am, however, happy to say, that wherein such are contentious, "we have no such custom, nor the churches of Christ" that I am in connection with; and I am satisfied that this persuasion "cometh not of him that calleth us," or it would have the sanction of his word; and the conduct of those persons, in God's worship, would not be so grieving as it is to humble worshippers, if they were taught of God.

With respect to the Lord's-supper, that appears to have been administered by our Lord to the apostles by themselves, and after Judas was "gone out;" though Luke's account would seem to place it before he had left: but a comparison of various circumstances (particularly the disputing of the disciples, mentioned chap. xxii. 44, in which both Matthew and Mark place before his arrival at Jerusalem, Matt. xx. 17, Mark, ix. 33,) shows, that Luke's gospel is by no means in exact order of time, (as Dr. Gregory, in his excellent Letters, shows; from Sir Isaac Newton, vol. i. p. 100, and Dr. Paley also, vol. ii. p. 38.) And

the supper appears to be one of those things which persons, who have been instructed in the principles of the Christian religion, and have given evidence of embracing it, *by being baptized*, are to be *taught to observe*, according to the commission, as given by Matthew and Mark, which should be compared; and *only such* appear to have been admitted to it by the apostles: see Acts, ii. 41—46, and v. 13.

It was and should be celebrated frequently; for the apostle says, "*as oft*," and "*as often* as ye eat this bread," &c. 1 Cor. xi. 25, 26; but *how often is not said;* nor does our Lord direct us in this particular; which he would have done, most assuredly, if this had been of any importance in his view; (as God commanded all the males among the Israelites to appear before him at Jerusalem three times in the year:) and though it *seems probable*, from Acts, xx. 7, that it was then attended to every first day of the week, yet it is by no means certain, for that is the only passage which seems to intimate it; and it is so far from proving the point, that I am not clear that the words mean any thing more than, that they came together at that time, to break bread, *because Paul happened to be present to break it to them;* and especially as he was about to leave them *the very next day:* and taking all circumstances into account, and comparing all the passages together, I think that the celebration of the supper was intended *to be regulated by circumstances;* and should be as often as it can be made convenient, or is judged proper. *Every week*, if it may be so, and is desirable; *or monthly*, as with us; and which has been found, by long experience, to be not too unfrequently, to lead to its neglect, or its superstitious reverence, as is the case in certain communities; or too frequently, to lead to its abuse; as was the case among the Corinthians. *Where Christ has laid no bonds, and the necessity of the case is not such as to require it, neither should we.* All, however, that I think particularly objectionable in this case is, the making a weekly celebration *an indispensable term of communion;* which I think no religious society has any authority to do. There are several other things in *the system*, to which the sentiments here opposed are allied, as general exhortation; the kiss of charity; love feasts; and, *above all*, the nature of faith and repentance, (from which *every thing holy* is excluded!) But my paper is too full to enter upon them; and as you are going to England, and from thence to the East Indies so soon, I am happy to think, that in all probability, you will seldom, if ever, find occasion to trouble yourself with these erroneous principles: for Sandemanianism has taken little or no root there.

It must grieve you, and every good man, to see so much difference subsisting between the professors of religion; but *there is no occasion for surprise*, for Jesus himself hath taught us "it *must needs be* that offences come;" and he has said, "Woe to the world *because of offences!*" and, "Woe to that man *by whom* the offence cometh," Matt. xviii. 7; and the apostle has told us why they are permitted, and "must needs come:" "There must be also heresies (the margin reads sects,) among you; *that they which are approved may be made manifest.*" 1 Cor. xi. 19. Would you be approved, and pre-

served from error? The way is plain: "Call no man master upon earth" in religious matters; but, "search the scriptures," and "ask for the Spirit;" and "if any man *will do his will*, he shall know of the doctrine, whether it be of God or not." That you may enjoy the Divine teachings, guidance, and preservation, is the earnest prayer of your affectionate friend in the gospel,

S. D.

Clonmel, County Tipperary, May 10, 1817.

SIN AND SORROW
INSEPARABLY CONNECTED;
OR,
SPIRITUAL DARKNESS
For the most Part produced by Religious Declension.

THE mind of the writer has often been alleviated by the declaration of the patriarch, who, when enveloped in the thickest gloom that providential circumstances could shed, exclaimed, with a holy reverence, "I have sinned; what shall I do unto thee, O thou preserver of men," &c.; and while reflecting upon this devout and penitential acknowledgment, I have been ready to inquire, that if strains so melting were excited by the frowns of Providence alone, from one who had the testimony of Jehovah clearly expressed, as to his integrity of heart, what ought the acknowledgments of such to be, who, by their want of watchfulness and prayer, have not only to weep over the adverse dispensations of Providence, but also to lament, with bitterness of soul, the hidings of his face, whose favour is better than life, with all its vain embellishments, or most substantial joys? Such, however, is the condition of the writer; and, from an experimental conviction of the truth of the above title, he cannot forbear requesting your indulgence, to give place to a few plain remarks on the subject, by way of caution, for the benefit of others. And, surely, if there is a mixture of awful beauty, and of solemn anguish, in the request of Dives in the gloomy regions of despair, I may take encouragement to say to readers in general, and the youthful part of them in particular, beware "lest *you* also *come* into this place of *torment*." 1st, Beware of temptation: the world we inhabit is full of it, it meets us in every shape and in every place, at home and abroad; and unless our hearts are savingly renewed by Divine grace, and living beneath its daily and powerful influence, we shall but too easily yield to the fatal charm, make shipwreck of the profession of our faith, be called to walk in darkness the most gloomy and distressing, and, in addition to the dishonour of God, we shall incur his divine displeasure, if not the risk and ruin of our immortal souls. Let your faces, therefore, be set as a flint against the works of darkness, and be anxiously concerned to watch against the first appearances of evil, in all its various and alluring forms, lest in departing from God, you should hear him exclaim, "Ephraim is joined to idols—let him alone;" and have to mourn over the loss of his favour, and the withdrawment of those consolations which, while living near to God, filled you with joy and peace in believing.

Beware, secondly, of neglecting social duties.—Ah! my friends, when the closet, the Bible, and the sanctuary, testify

against us, it is indeed high time to awake out of sleep, lest we sleep the sleep of death, and awake to feel our misery in a future state. Let me entreat you, therefore, as you value that peace which passeth understanding, and which it is the happy privilege of those to enjoy who are found in the diligent and faithful discharge of Christian duty, to pause when you are tempted to such neglect, and inquire, what will be the effect on your future peace and religious progress; and from the experience you have of the past, let a holy dread of the future excite you to the fulfilment of every good word and work, perfecting holiness in the fear of the Lord. Suffer me to add, Beware of indulging vain hopes: Satan no doubt will suggest that there are future pardons for present sins, and a sincere repentance in future will cover all the past. But is he not a liar from the beginning; and have not his deceitful wiles beguiled infatuated thousands down to those dismal abodes, where "hell and horror reign?" Beware, then, I beseech you, of presuming upon future penitence and grief; when conscience even now struggles for the mastery, and suffers an unholy martyrdom in the violation of its dictates. Sin has no countenance in all the word of God, and presumption is a daring sin indeed; let me, therefore, entreat you, to ponder these things in your hearts, and continually resort to the fountain of wisdom, the altar of mercy, and the God of *all* grace, that you may be enabled to quit yourselves like men—to stand in the evil day, and having done all to stand.

Of these three things, my youthful friends beware,
Vain hopes, temptation, and neglect of prayer.

London. E. D.

REFLECTIONS

ON JOB, xxvi. 11.

"The pillars of heaven tremble, and are astonished at his reproof."

GREAT injury arises to men from the low thoughts they have of God. Their mean ideas of him, their little apprehension of his amazing grandeur, sink them very low, and tends to degrade and deprave the human mind.

The majesty of Jehovah is incomprehensible and undescribable. "With him is terrible majesty;" — "He is a great King;"—"Who, by searching, can find out the Almighty?" &c.

His reproofs—the words of his wrath are more terrible than peals of thunder! Who, among the mighty, can stand before his indignation? The wicked shall be dashed in pieces as a potter's vessel. Ah! miserable men, ungrateful mortals, who provoke the anger of an almighty Being! One who can lay a universe prostrate by the stroke of his hand, or consume it to ashes by the flash of his eye, the terror of his frown! What resistance can miserable mortals make, or whither can they flee, when he shall rise up in his wrath? How precious is the name of Jesus, when we reflect on these things!

Let us oft reflect on the greatness of God; how high and how holy is this Being! Heaven is his throne, earth is his footstool, and blessed is the man who trembleth at his word. Philosophers, in their vanity and pride, may dispute about the Deity, as the silly moths flit about the candle, till they are suddenly scorched and consumed. Presumption is dangerous; unhumbled wisdom is perfect folly. However, I remember to have read of one philosopher, who

seems to have been wise, at least, herein, for he actually gave up his researches touching the nature of God, with a professed acknowledgment that the more he considered the subject, the more he found himself overwhelmed with its immense magnitude!

The passage now selected, tends to show us, in a strong light, the uncommon terror of the divine Majesty, and how confounding are the tokens of his awful anger. Some passages of sacred writ may with safety be treated in a way we call accommodation; we may accommodate the words to particular and sacred ends which we may have in view. I confess, if this be done, it ought to be done with much judgment, and not very frequently. The word of sacred truth is not to be worked into froth by the mere play of a fertile imagination. Holy ground must be trodden with holy care. The sense and meaning of the word must not be suffered to evaporate through the fumes of a sportive fancy, or a daring transformation. In venturing to treat this subject in a way of accommodation, I observe,

1. *By heaven we may understand the church of God.*—I will assign my reasons. The church is a faint resemblance of heaven, and is sometimes in scripture denominated heaven, and "the kingdom of heaven." Does the high, immortal, omnipresent God, dwell in heaven, *i. e.* by a more illustrious display of his perfections? So he dwells in the church, and manifests himself to his disciples in a manner he does not unto the world. His own words accord with this statement: "I will dwell in them, and walk in them, and will be their God, and they shall be my people." Is heaven a glorious place? Is it a blessed state? So is the church; a relation to it, and a connection with it is heaven begun below. In the church are glorious truths, glorious ordinances, glorious promises, glorious privileges, and glorious company. Do the high praises of God resound in heaven, and delight all the holy and blissful inhabitants? So is it in his church, for he is the head over all things, and the creator of the human voice; and all the affecting melody which the harmony of instruments can produce. Hallelujahs and hosannas are to be heard the Sabbath through in every consecrated temple, in every spot of earth devoted to his praise, whom angels praise on harps of gold. In the church the smiles of heaven prevail, and the love of God is shed abroad in the heart. Acts, xx.

"I have been there, and still would go,
'Tis like a little heav'n below."

2. *Taken in this view, the pillars of Heaven may refer to its prime ministers and chief supporters.*—You will observe, that St. Paul had this exact view of James, Cephas, and John, "who seemed to be pillars," no doubt on account of their abilities and zeal. Pillars in an edifice answer two ends, they are designed for ornament and use. When Samson bowed the main pillars of the Philistian temple and theatre, the whole erection fell to the ground, occasioned the destruction of 3,000 lives, and became one hideous mass of ruins! The failing of pillars produces wretchedness, ruin, and terror. God upholds the pillars of the universe. I remember to have read of a pillared colonnade in the city of Palmyra, (built by Solomon,) more than a mile in length. What

numerous pillars must have been arranged here! But the church of God will reach farther in length than from Palestine to the frozen shores of Lapland! And Almighty grace and power goes forward in the work now, and new pillars are seen. Are you a pillar, the workmanship of God, and a monument of his love? Where do you stand, and what graces do you exhibit?

3. *The reproofs of God must be next considered.*—"The pillars of heaven tremble, and are astonished at his reproofs." Yes, in the moral view, to which I accommodate the words of the text, do but look at Moses; how did this pillar tremble! "Moses said, I exceedingly fear and quake!" Look at Elijah; see! he felt to the very centre of his soul; he wrapped and hid his face in his mantle. Look at Job, hear his words (in chapter ix.) "How should man be just with God! He removeth the mountains, and overturneth them in his anger. He shaketh the earth, and the pillars thereof tremble; the proud helpers do stoop under him: if I speak of strength, lo! he is strong, I am afraid. Let him take his rod away from me, and let not his fear terrify me."

Look at David, mark his expressions in the 51st Psalm. How wet with the dew of his penitential tears, is every syllable in that bleeding psalm. See another pillar, Isaiah; do but mark the tremor of that holy man! When awed by the Divine presence he cried out, "Woe is me, for I am undone, because I am a man of unclean lips!" "The pillars," &c. Look at Hezekiah, see in him another pillar trembling; look at Peter, another; "He went out and wept bitterly." Mark the nature of his reproofs, and their awful variety. When he hath a controversy with the nations, he unlocks a thousand magazines, and war, famine, pestilence, and storms, break forth upon a guilty world, and the pillars of heaven tremble! Did not righteous Lot tremble, when the fire of God's wrath fell upon Sodom, and the forked lightning ran along the ground! Sometimes he reproves in words of anger, which penetrate the soul as burning oil; as when he reproved Hezekiah, Pashur, Herod, Felix, Nebuchadnezzar, Belshazzar, and that generation of vipers, the proud Pharisees. The very hiding of God's countenance makes his children feel.

IMPROVEMENT. 1. *God oft-times speaks in a figurative, parabolical way;* he has his "dark sayings." Perhaps his design herein is to nonplus the self-conceited, to confound the worldly-wise and the wicked. (See Matt. xiii. 11, Prov. iii. 32.)

2. *Pillars should be strong, well-jointed, well polished, and uniform.* God's pillars are his gifted servants, officers in his church, and those of leading influence. There are many stones which are useful in different parts of a building, they are good and proper in their places, but they will not do for pillars, they are not strong enough, will admit of no polish, are but ill-jointed, and shapeless. In the church of God many are ornamental and useful in a private capacity, which yet, if placed in public functions, would weaken and disgrace the whole superstructure. "The way to betray the truth is to procure it a weak defender." Things look well as they are well suited and uniform. For important work a good preparation is necessary.

3. *Wicked men are reproved in wrath, in God's anger; but good men in love, and for their benefit.* "The wicked is driven away in his wickedness. God is angry with the wicked every day." If they pray in their distress, their forced prayers are not like to be heard. "The Lord abhorreth the covetous;"—"On the wicked he will pour out fire and brimstone, and a horrible tempest;"—"The wicked will be turned into hell," &c.—"The wicked shall be destroyed by the breath of his mouth, and shall be consumed by the brightness of his coming." Then where will your swearers, your drunkards, your fornicators, and adulterers, appear; and with what suffused eyes will they weep in vain at his appearing!!!

But the Lord loveth the righteous; he will bless his people, he will feed them, and lift them up for ever. He corrects them in mercy, and reproves them in love. L. L.

CHRISTIANS STEWARDS FOR GOD.

NOTHING can be plainer than the scriptural representation that men are stewards for God: a truth that should be welcomed as affording a high privilege and an honour, but which is slighted, being repugnant to our pride, our self interest, and gratification; or overlooked, almost from habit, being seldom the subject of our contemplation, our inquiry, or discourse. We assume an awful empire over the talents we are entrusted with, particularly our *wealth*. If we thoroughly believed the Divine testimony, and unreservedly surrendered ourselves to God, we must reason thus: I have now so much of my Master's treasure, what are the objects, if he were personally present, on which he would be most likely to employ it? Not in personal indulgence, not in domestic splendour, not in worldly glory; all of which are transient as the dew, and worthless as the dross; nor in hoarding it in accumulating heaps till it could be grasped and counted no longer. What was the great feature of his life? this line of beautiful simplicity expresses it, "he went about doing good."

If our stewardship was of an inferior nature, we should not revolt at the command, "Occupy till I come;" nor should we think of appropriating to ourselves our employer's due. Under the Jewish dispensation, this spirit was checked, a tenth was required by God: and it were better with some, to think the command still imperative, than to abuse the liberty of the gospel, and live to ourselves. "As God hath prospered you," seems to be the rule of benevolence to the Christian church: it was the direction of St. Paul to the Corinthians.

Of all the periods of the world, the present affords least excuse for a life of inactivity, and the fostering of a covetous disposition. Appeals to our philanthropy are perpetually made, as various as our diversified dispositions. The kingdom of Christ is coming, and the question is, what will *you* do for its advancement? Can you dare to bury one talent, knowing your approaching accountability? Say you, I have none? In your present concerns you would not make this excuse; you would be offended with him who should pronounce you so useless. Z.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XIII.

THE PLANETS.

"First Mercury completes his transient year,
Glowing refulgent, with reflected glare;
Bright Venus occupies a wider way,
The early harbinger of night and day;
More distant still our globe terraqueous turns,
Nor chills intense, nor fiercely heated burns:
Around her rolls the lunar orb of light,
Trailing her silver glories through the night:
Beyond our globe the sanguine Mars displays
A strong reflection of primeval rays;
Next belted Jupiter far distant gleams,
Scarcely enlighten'd with the solar beams;
With four unfix'd receptacles of light
He tow'rs majestic through the spacious height;
But further yet the tardy Saturn lags,
And seven attendant luminaries drags;
Investing with a double ring his pace,
He circles through immensity of space."

CHATTERTON.

HAVING directed the attention of our young friends to the phenomena of the Earth, they will be prepared for reflections on similar bodies, which, though we are less interested in and far less acquainted with, deserve our serious and grateful regard.

The planets, or wandering stars, are so called in distinction from other stars that appear comparatively fixed; of the latter, a far greater number is visible to us.

We are not to conclude from the appellation that distinguishes them, that their motions are ill-directed and wild: the greatest regularity characterizes their revolutions, and, in proportion as we become acquainted with them, shall we allow with Addison,

"In reason's ear, they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
The hand that made us is divine."

To identify these stars, and render intelligible the observations of different astronomers concerning them, it became necessary that they should receive names. These have generally been borrowed from the mythology of the ancients; and though it is probable were they now to be thus distinguished, other names would be found for them, these answer all the purposes for which they were given.

Proceeding from the Sun, we first meet with Mercury, the nearest planet to that great source of illumination which astronomers have yet been able to discover. Its diameter is about 3224 miles; its distance from the sun about 37 millions of miles, around which it occupies but about 84 days in revolving, travelling at the rate of more than 100,000 miles in an hour. This rapidity of motion induced the ancients to name it after the nimble messenger of their pretended gods. The vicinage of this planet to the sun must cause a much hotter climate than our summers afford, and indeed than the earth itself could endure; and being lost in the solar brightness, it is seldom seen by us. Astronomers have therefore had but few opportunities of accurate observation, and the time of its rotation on its axis, the inclination of its axis to its orbit, &c. are unknown. When it is seen on the sun's disc, it is called its transit.

Venus, the next in the system, is the brightest and largest *to appearance* of all the planets. It is usually called the morning or evening star according as it precedes or follows the apparent course of the sun. Its diameter is about 7867 miles. Some have thought they could observe spots on its disc, and have supposed its rotation on its axis to be performed in 23 hours and 21 minutes. Its light and heat received from the sun must be double those of the earth. It is 68 millions of miles from the great luminary, and performs its annual journey round him in 224 days, 16 hours, and 49 minutes, advancing at the rate of 80,995 miles in an hour. When viewed through a telescope, being an inferior planet, she is

rarely seen full, but waxing or waning like the moon.

The Earth follows Venus, as we had occasion to notice in No. XI. of these Reflections. Next to the Earth we find Mars, which, with those that follow, are denominated *superior* planets, their orbits inclosing that of the Earth. This planet is of a reddish colour. Its distance from the sun is about 144 millions of miles. It occupies 687 of our days in making its annual journey, and, consequently, proceeds at the rate of 55 thousand miles in an hour. Its diurnal rotation on its axis is in 24 hours and 39 minutes; its diameter 4189 miles. The analogy between it and our planet is considerable; their diurnal motions are nearly the same; the obliquities of their ecliptics not very different. The Earth is thought to appear to the inhabitants of Mars about the size of Venus, and never above 48 degrees from the sun, and is to them by turns a morning and evening star.

Proceeding still further from the sun, we meet with Ceres, Pallas, Juno, and Vesta, which have been discovered during the present century, and have been called asteroids, being much smaller than any of the planets.

Jupiter succeeds, the largest planet yet seen, being nearly a thousand times larger than the Earth. It is situated at the distance of about 490 millions of miles from the sun. Its diameter 89,170 miles. Its annual circuit round the sun is performed in 11 of our years, 314 days, and 12 hours, moving at the rate of 29,000 miles in an hour. It has also a daily rotation on its axis in nearly 10 hours, so that its year contains 10,470 days. Turning thus swiftly on its axis, its figure is more oblate than that of the earth, being more than six thousand miles longer in its equatorial than in its polar diameter; this rapidity of motion also draws its clouds and vapours into lines over its equatorial parts, forming what we call its zones, or belts. Four satellites revolve about it in different times, some of which are nearly as large as the earth.

At the great distance of 900 millions of miles from the sun, Saturn shines with a pale light; till lately deemed the most remote planet in our system. It pursues its orbit at the rate of 22,000 miles an hour, which it completes in 29½ of our years. Its diameter is found to be 79,000 miles. It revolves on its axis in about ten hours and a quarter, which is perpendicular to the plane of its ring, and its body is surrounded with belts, like those of Jupiter. This ring surrounds it circularly, but has an elliptical appearance being viewed obliquely. It casts a shadow on the planet, and is divided into two parts by a line in the middle of its breadth. It is moreover thin and luminous, the breadth of the inner ring is considered to be about 20,000, and that of the outer 7,200 miles. In addition to these rings, which give it a most unique appearance, and doubtless contribute to reflect luminous rays on its surface, it is blessed with seven satellites, which, considering its distance from the source of light, attest the mindfulness of God.

On the 13th of March, 1781, was discovered a still more remote planet, called by the discoverer Georgium Sidus, in honour of our beloved King, but by astronomers in general after its observer's name, Herschel. The distance of this planet from the sun has been estimated at 1800 millions of miles. The time of its annual revolution about 82 of our years, travelling at the rate of 16,000 miles in an hour. Should it be hastily thought, that its immense distance from the sun must, from its want of light, render it a dreary abode, let it be remembered, although the light and heat received by its inhabitants must be 361 times less than we derive, yet it enjoys a proportion of light equal to 249 of our full moons; besides which, it is attended by six satellites, performing their revolutions in differently directed periods.

But our limits admonish us to stop. The youthful reader is invited, at his leisure, to pursue the interesting inquiry. It is worthy of a deathless mind. Let him think of the simple principles of attraction and repulsion by which these stupendous bodies describe their orbits.

Let him endeavour to contemplate them as the seats of endlessly diffused life, and the theatres of untold Divine beneficence, by analogy forming some faint idea of their population by the little he knows of that world in which he is appointed for a little time to dwell, from man to the minutest animalcula he has been able to perceive. Let him read the instructive and captivating pages of the eloquent Chalmers, and carry his thoughts beyond the contracted span of time. Let him bow gratefully before his Maker for the rank condescendingly granted him among terrestrial beings; and lastly, let him glow with a holy earnestness to become, through Jesus Christ, an inhabitant of that upper and better world, where he shall have an eternity in which to contemplate the sublimity, the extent, and the perfection of the Almighty's works, in the company of blessed associates of every age, and kindred, and tongue.

N. N.

Obituary.

Mrs. REBEKAH SIMMS.

Mrs. Rebekah Simms, the daughter of Mr. C. Dodwell, sen. of Long Crendon, Bucks, was born in August, 1793. By hearing the gospel preached at the Particular Baptist meeting-house, and by the conversation of her brothers, who were members of that church, she obtained a knowledge of the doctrines of truth in early life. About the thirteenth year of her age (1806), she was deeply affected by reading Campbell's History of Joseph and Jonah, especially by the passage, pages 29—31, "one word spoken by Joseph went to their hearts like a dagger; his saying he feared God," &c. In reading the Life of Jonah, she was powerfully impressed by the view there given of the judgments of God upon his own people when they rebel against him. She was naturally quick of apprehension, and seriously reflected, "what then must be the still heavier vengeance awaiting those who prove *finally impenitent!*" Unhappily, however, the world and its vanities attracted her regard, and these pleasing prospects were soon obscured: but as she did not omit attention to public means, conscience often spoke loudly, but ineffectually. She continued thus in a state too lukewarm to feel the quickening influence of truth, but not so cold as to lose all feeling of regard for the gospel. In 1813, the Rev. J. Howlett, late pastor of the church at Crendon, being unable to perform the regular services of the Sabbath, a relative, and son in the faith, just then recovering from a long affliction, with pleasure went regularly for a few months to assist him in preaching the word of life: at this time it pleased God to rekindle the dying spark of religion in the soul of our dear friend; she now "looked to Jesus," fled to him as her refuge, and run "the race set before her," with holy joy, and fainted not, "leaning upon her beloved." To the very great gratification of her pious relatives and friends, they observed that much of her time was, from that period, constantly devoted to God. In social prayer and praise, and in holy communion of saints with each other, she peculiarly delighted; rejoicing in the evident blessing resulting from such interviews, to one or two near relatives, and others. But social religion never interfered with her attention to the duties of the Sabbath, and the house of God publicly. Above all, she most eminently delighted in retiring in secret to commune with her God, to adore her Redeemer, and contemplate his glory: there she doubtless feasted upon the richest food, and gained near access to

the throne of grace; well comprehending the lines—

"The more thy glories strike mine eyes,
The humbler I shall lie;
Thus while I sink, my joys shall rise
Unmeasurably high."

She often remarked, that without the communion of the soul in secret with God, all other services were lifeless and useless. She put on Jesus by open profession, April 29, 1814, being baptized by the Rev. P. Tyler, at Haddenham, Bucks, with her youngest brother: her pastor, being very weak, only preached on the occasion from Mark, xvi. 15, 16. Few have been so happy as she was on that memorable occasion, her joys then were only exceeded by those of her dying moments, which were great indeed. From this time she generally enjoyed great happiness in the ways of Jesus; and when clouds overcast her sky, she would say, cheerfully, "At eventide it will be light," and it was so: the 316th hymn, Rippon's selection, was her favourite song in these hours of sadness. She was zealous for the practice of godliness, because she felt the influence of gratitude arising from a salvation freely bestowed by grace; her life showed that *gospel faith* and *holiness* are inseparable.

June 26, 1815, her personal happiness was much increased by a union to her bereaved partner, Mr. T. Simms, then of Wycombe, Bucks; they served the Lord with one heart and one mind, though they deplored the declining state of religion in that town. Providence reconducted them to their native village, (Crendon,) September 30, 1816: our deceased friend rejoiced greatly from her affectionate attachments to her friends; she exulted in her prospects of spiritual pleasures with them, and in the house of God, but his infinite wisdom had purposed other things than she or her friends expected. She had declined very gradually from May 7, when she became the parent of a son, who only "opened his eyes upon the world, looked on the light, and then withdrew into the regions of undisturbed repose." An internal delay was proceeding almost unobserved by her friends or herself. She visited her mother on October 31, and her spirit was disembodied, and in eternity, in about a week after! We now turn to the most interesting period of her existence, and shall see, as we proceed, that

The chamber where the Christian meets with death,
Is privileged beyond the sweetest walks of life,
Quite on the verge of heaven.

Friday, November 1. She was unable to leave her room: expecting it was the summons of death, she repeatedly begged her husband to intreat for her a willingness to live or die: and was very solicitous for his comfort in the event of her decease. She thought the Lord, about midnight, said to her, "I'll provide," and relied on the promises to that import, and slept peacefully.

2d. Perplexed about worldly concerns, but cheerfully expecting death.

3d. Occasionally delirious. Desired earnestly to see the minister supplying the destitute church. He came, conversed and prayed, at her request, especially craving resignation; her mind evidently cheered. At night her partner anxiously asked the state of her mind: she answered, "I have all the promises laid up by me, and am quite happy and satisfied." She afterwards awoke, very uneasy, crying out, "The devil came in my sleep and took all my comfort from me, and robbed me of all those promises which were heaped up before me."

4th. She still was harassed by the enemy; but, in the evening, after the conversation of her brothers, and prayer by a friend, was more calm.

5th. Dozed most of the day. In the evening she said, among many other things to her friends, "I am satisfied the Lord has brought us to C., as my only aim in it was, that I might worship him with my friends." She then slept a few minutes, and awoke, singing, with evident pleasure, but unintelligibly: she awoke afterwards from sleep, mourning, "I have lost my evidence."

6th. In the evening she cried out joyfully, "I have not lost my hope

yet! I have not lost my hope!" She rejoiced the more because of her past distress: she then slept two hours undisturbed. In conversing with her husband, she still expressed her opinion of the approach of death, tenderly begging him to pray that his mind might be prepared to resign her up, and encouraging him to hope for supporting grace.

7th. She awoke in great distress of mind, lamenting that the promises which were heaped up before her a few hours since, were gone; and through carelessness in the night she had lost her seal, and her consolations were departed. One present observed, "Though you have lost your comfort, the love of God is unchangeable." She compared herself to the church in Canticles, v. 2, 3, &c. No minister was in the village, so that her wish to see them was in vain. Her mother entering, she cried out, lifting up her hands, "Ah! my dear mother!" and wept bitterly. The affectionate parent soothed her, saying, "Be reconciled, my dear, the Lord is all-sufficient." Thus she continued till about two o'clock, and then she gradually became composed. Some slight recovering symptoms were observed; her eyes were fixed upward, apparently absorbed in reflection: but her pains soon returned with increasing violence, though her composure continued, telling her surrounding friends, "I have recovered my seal, and shall lose it no more;" and, according to her faith, it was so. The rapid approach of death was now perceptible; but her inward strength and joy were great, more than equal to her pains: the tenement of clay was about to fall—to be taken down, gloriously to be rebuilt at the resurrection morn. About midnight, in extreme anguish, struggling with pangs of death, she got out of bed; the friend waiting on her, in great alarm, called her husband, who came and entreated her to return and lie down: he assisted her—she embraced him, exclaiming, "Ah, my dear! I shall not be here long, but I hope you will pray for me." To the friend present, she added, "I wish you would now kneel down and pray that my way may be made plain, and that I may have a clear and easy passage:" she replied, "My dear friend, I cannot do so, for I don't think you are dying;" yet she kneeled and prayed. The dying woman, for such she was *then*, listened attentively: she, after this, said to her husband, "Call mother, and Mary (her mother's servant from her birth, or earlier), for I am going to heaven!" then to her nurse, "Oh! it is very trying to flesh and blood, but I have glory in my soul," and then sang, "I've glory, glory in my soul, sing glory, glory, glory!" These lines she sang again and again with a distinct voice. To her mourning husband she again addressed herself, "Ah, my dear! I am going to heaven! I am going to heaven! Come, Lord Jesus, come quickly!" After a short silence, "Ah, I thought I was going, but I am not gone: I shall not be long!" Inquiring again for her sorrowing mother, and her faithful friend Mary, she again sang, but inarticulately, except these lines—

> "A mortal paleness on my cheek,
> But *glory* in my soul."

Saying, "Ah! my heart-strings won't break, or else I should be gone: but they won't break!" Solemn indeed, and yet glorious, was the scene of dying triumph "through the Lamb's redeeming blood:" with an almost insupportable burden of grief, mingled with grateful joy, her friends listened to her dying voice. Without intermission for some minutes, she audibly, and with melody of voice, in full transports of holy joy, continued singing, "glory! glory! glory!" till about half-past five o'clock on Friday morning, November 8, 1816, when death *only* closed her songs *for a moment*—her dying lips quivering out "glory! glory! glory!" Thus, in the twenty-fourth year of her age, she departed, with joy unspeakable and truly full of glory, into the presence of him who had manifestly "meetened her for the inheritance of the saints in light;" while, as one present observed, her friends hung round her dying bed, speechless and overwhelmed with grief for their loss, and astonishment

at her rapturous departure. Her remains were deposited, on Wednesday, November 13, in the Baptist burying-ground at Crendon: the Rev. James Crook supplying there, preached from 1 Cor. xv. 57; and the Rev. W. Hopcraft, pastor of the church at Aylesbury, addressed the spectators at the grave, who were very numerous, and generally deeply affected by the solemn scene.

We may learn from the above,

1. The blessing of youthful piety —the deceased soon ripened for glory, and God greatly honoured her in death: "they that seek me early shall find me."

2. The necessity of remembering our Creator in our youth—she was one Sabbath ill, the next in eternity; and only spent twenty-three years and a little more below: let her youthful companions and readers remember this!

3. The utility of religious tracts, and of sacred history particularly.—We hope the esteemed author of Joseph and Jonah will know and take courage when he reads of this fruit of his labours.

4. The benefit of habituating children to read and hear the word of God—she was saved from many evils by hearing and reading at thirteen years of age.

5 The advantages of social religious exercises among young people —she in heaven, and more than one of her nearest relatives on earth, and many more, can testify how these, and private instruction and prayer, are blessed of God.

6. The uncertainty of all human plans for happiness—in about three years brought to God, baptized, united in marriage about two years, removed from, returned to, and departed from her friends by death!

7. Let her sorrowing partner set his affections on things above, where his dearest, earthly, and best heavenly friend, is gone: Jesus will bring her with him, let him rejoice, and prepare to meet her spirit there! Let her brothers dry their tears, learn to take off their expectations of happiness from creatures, and fix them on God alone. Finally, let her beloved mother rejoice in the clear evidence of the eternal felicity of her departed child, and be willing to live a little to pray for those who remain: let her aged father look to the God of his dear daughter, to bless his latter days, and lead him to her in glory by Jesus' atoning blood: let all her friends learn to prize the company of saints, and to imitate the holy conduct and glowing zeal of those who sleep in Jesus. O Lord, let me die the death of the righteous, and let my latter end be like theirs!

June 24, 1817. B. H. B.

MRS. GOFFE.

MRS. GOFFE, of Birmingham, was brought up at Hook Norton, a village in Oxfordshire, and, early in life, manifested much love to the sanctuary. She joined the church, in her native place, in the year 1808. Being removed by the providence of God to Birmingham, she received an honourable dismission to the church-meeting in Cannon-street, in that town. She was a person of great cheerfulness, affection, and piety, and much respected by her fellow Christians. Her regular attendance at the house of God before the worship commenced, and the kind encouragement she was accustomed to give the pious young people of her acquaintance, were often noticed. The evening before her death, (May 1,) she said to her family, "We will all go and hear Mr. Birt to-night, he is going a journey for his health—and who can tell, perhaps some of us may never hear him any more." Mr. Birt's subject was Heb. ix. 27, "It is appointed to men once to die, but after this the judgment." She paid particular attention to the sermon, and said much respecting it when she returned to the bosom of her family. The next evening, (May 2,) having read several psalms, and charged her daughters to be up early the next morning, that they might have leisure to prepare for the approaching Sabbath, and might be ready to hail its first dawning beams, she retired, as well as usual, to rest. She had scarcely, however, entered her chamber, before

she was struck for death. She shortly departed, without a struggle or a groan, to the "rest that remaineth for the people of God." How solemn, and how needful the admonition of our Lord, "Be ye also ready, for in an hour when ye think not, the Son of man cometh."

In the absence of her pastor Mr. Birt, a neighbouring minister, who had known her many years, endeavoured to improve the affecting dispensation, at Cannon-street, among a very numerous auditory, from Job, xiv. 1, 2. May the whole of her bereaved family seek and find her in glory.

Coseley. B. H. D.

Mrs. ANN MANN.

Mrs. Ann Mann was born at Hunmanby, ten miles south of Scarborough, December 11, 1747. Her parents were of the middle class in society, and most entirely devoted to the communion of the church of England. At an early age she lost her mother, and leaving home, engaged herself as a servant in a farm-house. Whatever she might have heard of divine things in her father's house, or in the parish church, she appears to have lived in entire neglect of the things which concern the immortal soul, till after she was married: indeed, there is reason to fear also, every thing serious was treated with entire neglect. After it pleased God to bring her wandering soul to himself, she very seldom spoke of those days of vanity; but if ever she adverted to them, it was with humiliation for the follies then committed. In the year 1769, she was a servant with Mr. D. Wilson; and on May the 7th of that year, was married to Mr. Joseph Mann. She now began to apply herself to her family affairs with the most laudable diligence and concern. Whatever the husband could earn was used with care; and a family, which rapidly increased, was most sedulously watched over. If her neighbours had time for idle visits, and useless conversation, she had no inclination for either. Perhaps, under a divine blessing, this was one of the chief means of the family afterwards arising to comfortable circumstances. When the good man left his work, he was not driven to an ale-house, by finding his own house a scene of confusion and dirt, but had a comfortable welcome to his own fire-side. Yet, however amiable these traits of character were, one thing was wanting in the sight of God—vital godliness. It pleased him, however, in the year 1780, to enlighten her mind by his Spirit, and to renew the heart by his grace. The year following, Mrs. Mann united with the Wesleyan Methodists, and continued connected with that body for some time. During the same year, Mr. Mann had also been received a member of the same community, but seceded the next, and united with the Baptist church at Bridlington. But Mrs. Mann was not so soon convinced of the errors of that system which, under her first serious impressions, she had embraced, and hence held it fast for some time after her husband had changed his theological views. That divine volume which she had most cordially embraced, was her constant companion when the concerns of a large family allowed opportunity to converse with its sacred contents; and from a perusal of it, and occasionally hearing the Rev. Joseph Gawkrodger, then the Baptist minister at Bridlington, she at length joyfully acceded to the truth of the doctrines of sovereign grace, and became a member of the Baptist church at Bridlington, July 4, 1790, having been baptized the same day by Mr. Gawkrodger. After this period, her conduct was agreeable to her profession of faith in Jesus, and her communion with the church truly grateful to her soul. Little is furnished in these years of her life sufficiently interesting to detail; it may not, however, be deemed impertinent to say a word on her spirit and temper in her own family. The writer of this article has frequently remarked her peculiar tenderness of her husband's reputation. If at any time he had manifested an improper temper before his family, and its

elder branches had afterwards animadverted upon it, the affectionate and tender wife would always offer an apology for such inadvertency: and if at any time there had been any warmth of temper apparent between herself and Mr. Mann, she endeavoured, by all proper means, to conceal it. No society ever bore witness of Mrs. Mann's reproaching her husband, or telling of her family difficulties; a practice most detestable, and yet by no means uncommon. As a mother, her affectionate concern for her children's welfare was truly great—for them she cared, she wept, she prayed, with every lively emotion. However, it pleased God to shake her tabernacle, and give her notice of its approaching fall. During the summer of 1814, she was affected with a slight paralytic stroke, the effects of which were never wholly removed. Yet her children fondly hoped that a beloved mother would long have been spared; and thus she was spared in tolerable health, till September, 1816; then it was death seized her mortal frame, nor relinquished his hold till he had brought the mortal part to the grave. Through this affliction, which was most severe and incessant, till death terminated the struggle, faith and patience reigned triumphant. Mr. Mann remarks, in a letter to his son, "Your mother is a little better at present—the Lord has supported her under her affliction—she appears strong in faith, entirely depending on the Lord Jesus: this has much alleviated the affliction." And in another letter, after her removal, he adds, "I have now to mourn the loss of a beloved wife—we took sweet counsel together, and shared the toils of life together more than forty-seven years. She has been an industrious partner, a tender mother, and an affectionate wife. For nine weeks she has been afflicted, during seven of which she was confined to her bed, only helped up once a day to lighten the bed a little. But her sickness was borne with exemplary patience: her pains were often very great, but I do not remember to have heard her utter a murmuring word. As far as I could learn, she was enabled to trust in the Lord at all times. She was particularly encouraged by a view of Christ as 'the Rock of ages;' also, by that scripture, 'The name of the Lord is a strong tower, the righteous runneth into it, and is safe;' and, 'Jesus Christ, the same yesterday, to-day, and for ever:' also, 'In my Father's house are many mansions.' A little before she breathed her last, she pronounced the name of Jesus, but her voice failed, and her spirit fled to his arms. Thus died a believer in Jesus, December 10, 1816. Her mortal remains were committed to the dust, December 12; and her funeral sermon preached, December 15, by her beloved pastor, the Rev. Robert Harnies, from Isaiah, li. 11."

Shipley. J. M.

Review.

A Series of Discourses on the Christian Revelation, viewed in connection with the modern Astronomy. By Thomas Chalmers, D.D.

DR. CHALMERS had observed, that the astronomical objection against the truth of the gospel does not occupy a very prominent place in any of our treatises of infidelity: but, that it is often, however, met with in conversation; and, that it is known to have been the cause of serious perplexity and alarm in minds anxious for the solid establishment of their religious faith. The infidel argument, our author observes, "involves in it an assertion and an inference. The assertion is, that Christianity is a religion which professes to be designed for

the single benefit of our world; and the inference is, that God cannot be the author of this religion, for he would not lavish on so insignificant a field, such peculiar and such distinguishing attentions as are ascribed to him in the Old and New Testaments." Of the truth of this assertion, and of the justness of the inference, the work before us is intended to supply a solid refutation.

The first discourse gives a sketch of the modern astronomy; the text is, Psalm viii. 3, 4. The second discourse treats on the modesty of true science; the text is, 1 Cor. viii. 2. The third discourse represents the extent of the Divine condescension; the text is, Psalm cxiii. 5, 6. The fourth discourse respects the knowledge of man's moral history in the distant places of creation; the text is, 1 Pet. i. 12. The fifth discourse is on the sympathy that is felt for man in the distant places of creation; grounded on Luke, xv. 7. The sixth discourse describes the contest for an ascendency over man, amongst the higher orders of intelligence; the text is, Col. ii. 18. The last discourse illustrates the slender influence of mere taste and sensibility in matters of religion; the text is, Ezek. xxxiii. 32. The volume concludes with an appendix, containing a compilation of passages from scripture, as serving to illustrate, or to confirm, the leading arguments which have been employed in each separate division of the general subject.

A minute reference to the principles, or a general representation of the beauties of these eloquent sermons, the limits of our work will not permit; but, to every one it must be obvious, that discourses embracing such interesting general topics, written by a faithful minister of Jesus Christ, of acknowledged ability, cannot be less than highly interesting and important. This is, certainly, their general character, whatever may be thought of particular parts. One will say, the rays of this luminary would have consumed the infidel objection more entirely if they had not been cast on extended a surface: the thoughts do not stand close enough together, there is too much amplification. Another might complain of the great length of some of the sentences; and it would not be very marvellous if it were thought, that our author had not avoided so perfectly as might have been wished, "the speculative daring" which he has so justly condemned in certain adventurous philosophers, who reject revelation. We have, also, heard it hinted, that there are representations in the volume before us, which favour the idea, that the redemption of our race is not the greatest work of God; a sentiment not accordant with the general intimations of the sacred pages. However, with every deduction that may be justly made, these are very interesting discourses, and they shall now speak for themselves.

Speaking of the modern astronomy, Dr. Chalmers observes:

"The planetary system has its boundary, but space has none; and if we wing our fancy there, do we only travel through dark and unoccupied regions? There are only five, or at most six, of the planetary orbs visible to the naked eye. What, then, is that multitude of other lights which sparkle in our firmament, and fill the whole concave of heaven with innumerable splendours? The planets are all attached to the sun; and, in circling around him, they do homage to that influence which binds them to perpetual attendance on this great luminary. But the other stars do not own his dominion: they do not circle around him: to all common observation, they remain immoveable; and each, like the independent sovereign of his own territory, appears to occupy the same inflexible position in the region of immensity. What can we make of them? Shall we take our adventurous flight to explore these dark and untravelled dominions? What mean these innumerable fires lighted up in distant parts of the universe? Are they only made to shed a feeble glimmering over this little spot in the kingdom of nature? or do they serve a purpose worthier of themselves, to light up other worlds, and give animation to other systems?"

The comparative insignificance of our world, in the universe of God, is thus illustrated:

"The universe at large would suffer as little, in its splendour and variety,

by the destruction of our planet, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf.—The leaf quivers on the branch which supports it—it lies at the mercy of the slightest accident—a breath of wind tears it from its stem, and it lights on the stream of water which passes underneath: in a moment of time, the life, which we know, by the microscope, it teems with, is extinguished; and, an occurrence so insignificant in the eye of man, and on the scale of his observation, carries in it, to the myriads which people this little leaf, an event as terrible and as decisive as the destruction of a world. Now, on the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and the systems that astronomy has unfolded, we may feel the same littleness, and the same insecurity."

The omnipresence of God is described in the following manner:

"Only grant us, that God never loses sight of any one thing he has created, and that no created thing can continue either to be, or to act independently of him; and then, even upon the face of this world, humble as it is on the great scale of astronomy, how widely diversified, and how multiplied into many thousand distinct exercises, is the attention of God! His eye is upon every hour of my existence! His spirit is intimately present with every thought of my heart! His inspiration gives birth to every purpose within me! His hand impresses a direction on every footstep of my goings! Every breath I inhale is drawn by an energy which God deals out to me! This body, which, upon the slightest derangement, would become the prey of death, or of woful suffering, is now at ease, because he at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery! His presiding influence keeps by me through the whole current of my restless and ever-changing history! When I walk by the way-side he is along with me! When I enter into company, amid all my forgetfulness of him, he never forgets me! In the silent watches of the night, when my eyelids have closed, and my spirit has sunk into unconsciousness, the observant eye of him who never slumbers is upon me! I cannot fly from his presence! Go where I will, he tends me, and watches me, and cares for me; and the same Being, who is now at work in the remotest domains of nature and of providence, is also at my right hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings, and of all my faculties!"

The Consolations of Gospel Truth, exhibited in various interesting Anecdotes, &c. By John Pike, Minister of the Gospel, Derby. 12mo. pp. 191. 3*s.* 6*d.*

This little volume contains more than forty accounts, chiefly respecting the dying hours of good men and women; "to which are added, some affecting narratives, describing the horrors of unpardoned sin when death and eternity approach." A well-written Preface introduces them; and the concluding address is powerful and pathetic in a high degree. We agree with Mr. Pike, that "a dying, but immortal being on the verge of eternity, is as solemn a spectacle as the world can furnish." In the next edition, the compiler, we hope, will give his authority in every case. In our Sunday-schools and charity-schools, and schools of a higher order, these narratives will be read with great interest; and the book may be given as a reward, or prize book, to those who merit distinction by their diligence.

Serious Warnings, addressed to various Classes of Persons. By J. Thornton. 1817. 12mo. pp. 143. 2*s.* 6*d.*

These warnings are addressed to the lovers of vain pleasure—the profane and profligate—the worldly-minded — the self-righteous — the negligent and dilatory — apostates and backsliders.

Mr. Thornton is already well known to the Christian public, as the author of several sensible, serious, and affectionate discourses, which are well adapted to promote the benefit of all who read them. We earnestly wish success to all his well-meant endeavours; and, we trust, these warnings will not be read in vain. We are glad to learn from the Preface, that "they can be had in the cheap form of single tracts."

Nothing but the truth of God can be expected to purify the human heart, or convert the sinner from the error of his way. There are many gay writers of tracts, religious, moral, and entertaining, who are ambitious of *pleasing*, whom we would gladly place at the feet of Mr. Thornton, that they may learn how they may *profit* their readers.

A Treatise, touching the Libertie of a Christian, written in Latin by Dr. Martyne Luther, &c. &c. edited by Dr. Collyer, and dedicated (by permission) to His Royal Highness the Duke of Sussex. 1817. 12mo. pp. 89.

We are much obliged to Dr. Collyer for republishing this valuable tract, in which the celebrated Reformer discusses, with great warmth and unction, the important doctrine of free justification by faith, particularly as explained and defended by the Apostle Paul in his Epistle to the Galatians. "Notwithstanding the march of ages, the increased light of knowledge, and the liberal temper of the times since [Luther] wrote, *Popery is always the same.*" In this remark we entirely agree with the editor.

Many readers will be surprised to see an epistle with this inscription, "To Leo the Tenth, Bishop of Rome, Martyne Luther sendeth greeting in Christ Jesus our Lord." It is indeed a very great curiosity. It is dated "at Wittenberge, the sixt of September, 1520," in which year Luther was excommunicated.

He writes to Leo with great politeness, with reverence, and even with affection, while every part of the letter shows that stern integrity, and that vehement ardour in the cause of reformation which so strikingly characterized him. "How shall salt season (he exclaims) if it be not savoury? What availeth the edge of a sword if it cannot cut?" He most urgently intreats Leo to interpose his authority for the promotion of peace—but it is peace, with truth and righteousness, which he seeks, "But to wish me to revoke that which I have written, most holy father, it booteth not for any man to hope for, unless he be desirous rather to have the matter to be more largely blown abroad." The concluding part is exquisitely tender: we can extract only a few lines. "Inasmuch as I know that your holiness is troubled and tossed at Rome, that is to say, in the main sea, of all sides environed about with infinite dangers, and that you swim now in succourless waves miserably, as that you stand in need of the meanest help of any your poorest brethren; I judged it a point of no great absurdity, if I did lay aside the remembrance of your majesty for a time, until I had executed the duty of love."

Fourth Report of the London Society for the Improvement and Encouragement of Female Servants, by Annual and other Rewards, &c.

While we are seeking the welfare of strangers on the other side of the globe, we cannot consistently neglect those "who nurse our own children—have the care of our own property — dress our own food — kindle our own fires—sweep our own floors—and are with us, more or less, every day and all day long." We rejoice to hear of the growing prosperity of this institution. The last general meeting was held at the City of London Tavern, April 28, 1817. This Report gives the names of fifteen female servants who received two guineas each, having lived four years in the same service; seventeen servants who received one guinea and a half each, having lived three years in the same service; forty-two servants who received one guinea each, having lived two years in the same service. "A servant lately applied for a situation to the registry, and brought with her, as a proof of character, a silver milk jug, having a neat inscription expressive of the satisfaction of her master and mistress with her service of *fourteen* years! A service which she lost only through a diminution of the number of the family." *Report*, p. 7. The *Registry* is at No. 10, Hatton-garden.

LITERARY INTELLIGENCE.

In the Press.

Sermons on the Doctrines and Duties of the Christian Life, by M'Lean; to which will be prefixed, a Memoir of his Life, Ministry, and Writings, by W. Jones, author of the History of the Waldenses. In 1 vol. 8vo. 500 pages, with a portrait.

A Practical Treatise on the Laws of Toleration and Religious Liberty, as they affect every class of Dissenters from the Church of England; intended to form a compendium of the civil, political, and religious rights of all his Majesty's subjects as are, at present, affected by the profession of religious opinions; with an Appendix, containing the most important Statutes on the subject of Toleration, and forms of proceedings by Indictment and before Magistrates for infractions of the Acts protecting worship, and other offences relating to religion: by T. N. Talfourd, of the Middle Temple; 1 vol. 8vo.

The Journal of a Voyage to New Zealand in company with the Rev. Samuel Marsden; with an account of the state of that country and its productions, the character of its inhabitants, their manners, &c. by Mr. Nicholas, 2 vols 8vo.

Philanthropy, and other poems; by the Rev. Ingram Cobbin, A. M. author of the French Preacher lately published. 1 vol. 12mo.

The Memoirs of the late Miss Emma Humphries, of Frome, Somersetshire; with a series of Letters to Young Ladies, on the influence of religion in the formation of their moral and intellectual character, and to parents, on the religious education and the bereavement of their children; by T. East. Published by subscription; 12mo. 5s.

Mr. Jacob Snelgar, of Hampstead, is printing a neat impression of four Discourses on the Divinity of Christ; by the late Rev. James Hervey, M. A. of Weston Favell.

The fourth edition of Miss Neulis' Sacred History, in two vols, with four maps. Also, a fourth edition of Brittannus and Africus, by the same author.

An Abridged Memoir of the Rev. A. Fuller, by Dr. Ryland, is in contemplation, and may be expected to appear shortly.

The fifth edition of the Young Christian's Guide; or, suitable Directions, Cautions, and Encouragements to the Believer on his first entrance into the divine life; by the late Rev. C. Buck.

An additional volume of "Studies in History," by the Rev. Thomas Morell; which will contain the History of England from its earliest period to the death of Elizabeth, and which, like the preceding histories of Greece and Rome, will be published both in 8vo. and 12mo. The concluding volume of the series, in which the History of England will be brought down to the present period, will follow as quickly as possible.

Part II. of Milton's Paradise Lost, with notes, by the Rev. R. Hawker, D.D.

Just published,

A Sermon delivered at Salters'-hall, June 5, 1817, at a Monthly Association of Ministers and Churches. By George Burder, author of Village Sermons, &c.

The Second Volume of M'Lean's Commentary on the Hebrews.

Directions and Encouragements for Travellers to Zion, by John Freeston, 8vo.

Rowland Hill's Village Dialogues—No. 1 to 9 of a new edition of this admirable work are now published. The whole work is enlarged and considerably improved by the author; each Number is embellished with an appropriate design.

An Attempt to support the Diversity of future Rewards.

All the Elect children of God contemplated as Members of one body, &c. in a few familiar thoughts, by R. H. Carne, A. B.

The Dissenter's Reasons for separating from the Church of England, by John Gill, D. D. fifth edition.

A new edition, being the fifteenth, of the Protestant Dissenter's Catechism, by the late Rev. S. Palmer.

The Domestic Altar, a Six Weeks Course of Morning and Evening Prayers, by the Rev. W. Smith.

Vindication of a Review of the Bampton Lectures for the year 1815, inserted in the British Critic, by the Rev. F. Nolan.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

We stated in our last, that a Report of the present state of the missions in the East Indies was read at the prayer meeting, held in White's-row, Spitalfields. We understand that that Report is now in the press; meanwhile, we are enabled to present our readers with the following extracts from it.

CUTWA.

"From *Cutwa*, the intelligence, though presenting no features of peculiar novelty, is highly satisfactory. Mr. Carey has had several additions from the natives around him, and expected shortly to baptize a person of some note, which created a great stir; hundreds had attempted to dissuade the new convert from his purpose, but in vain. A brother, who lately visited this station, remarks, 'Never was my faith in the mission raised so much as since I have been at Cutwa. All I see, and all I hear, tends to confirm me in the idea that Satan's kingdom in this country will soon be much diminished.' The inhabitants of this populous and extensive district are eager to obtain gospels and tracts; and from various quarters, Mr. Carey has received pressing applications for the establishment of new schools. His efforts in this department have, however, been unavoidably restricted by a want of the necessary funds."

SERAMPORE AND CALCUTTA.

"In consequence of political arrangements, the settlement of *Serampore* has reverted to the *Danish* government. This alteration, however, has not affected in the slightest degree the comfort or security of our brethren there. Towards the close of the year 1815, they were honoured with a visit from the Right Hon. Earl Moira, Lady Loudoun, the Bishop of Calcutta, Mrs. Middleton, with several other persons of distinction. The noble visitors inspected the whole establishment, and appeared particularly pleased when they entered the room appropriated to the learned natives employed in the translation of the holy scriptures. The sight of learned Hindoos, from almost every province of India, employed in the work of preparing translations of this blessed book for all these countries, appeared greatly to interest his Lordship, Lady Loudoun, and the learned Bishop. When the Afghan pundit was recognized, he was immediately pronounced a Jew; and his own declaration that he was Beni Israel, confirmed the decision.

"Brethren Lawson and Eustace Carey having been ordained co-pastors of the church at Calcutta, which required more personal attention than our senior brethren could possibly devote to it, appear to have entered on their work with right views of its importance, and of the means suitable to carry on their great design. To improve the *minds* of their younger members, they have instituted a select religious library; and to train them up in the practice of Christian benevolence, they have formed a society for visiting and relieving the poor, to be called the Juvenile Charitable Institution. Several additions have been made to their number, both of Europeans and natives, and the same system of incessant labour in publishing the word of life in various directions, principally by means of the brethren raised up in the country, appears to be continued.

"Of the effect of these exertions, in gradually leading the natives to discern the folly of idol-worship, our brethren mention one very remarkable instance. A very rich brahman, resident in Calcutta, named Ram-Mehun-Raya, who is well versed in the Sungskrit, Persian, and English languages, has lately published, in the Bengalee, one or two philosophical works from the Sungskrit, in the hope of leading his countrymen to renounce idolatry. He has paid us, say our brethren, a visit at Serampore, and at a late interview, after relating an anecdote of Krishna, relative to a petty theft by this god, he added, The sweeper of my house would not do such an act, and can I worship a god sunk lower than my menial servant—the man who washes my water-closet? He is at present a simple theist, admires Jesus Christ, but is ignorant of his need of the atonement. He has not renounced his cast, and this enables him to visit the richest families of Hindoos. Since the publication of his translation of the Vidanta, several very respectable inha-

brance of Calcutta have declared themselves pure Menotheists, and united in a society, with a view to mutual assistance in adopting a system of worship conformable to their faith. Surely it is not presumptious to hope, that as they have been led thus far in the paths of understanding, they will be guided into the knowledge of the true God, and Jesus Christ whom he hath sent. The language used by the brahman already mentioned in a late letter to brother Ward, will encourage such a hope, and deeply interest every pious heart. 'In the discovery of truth, our faculties are of course to be used; but at the same time we should look up to God as our best guide, as it is God that leads us on to his true way. We, poor insignificant beings, feel very often our dependence upon the supreme Regulator, even in trifling affairs; this sense of deficiency will, I hope, relieve me entirely from self-sufficiency, and induce me to call on God with all my heart for his assistance.'

"To attempt particularizing the exertions which have been made by Mr. Smith, and other itinerant brethren, would be inconsistent with the bounds of a Report. These will appear in course, in the Periodical Accounts: suffice it to say generally, that the word is sounding forth in many directions; and instances not unfrequently occur, in which the impressions made on the minds of the hearers appear to be such as answer to its sublime and holy nature.

"So evident, indeed, have been the effects of the gospel, and so visible and striking the change produced, as to excite the notice and admiration of the heathens themselves. A hardened idolater lately remarked, when conversing with one of the missionaries, 'You had certainly, Sir, some of the worst materials to work upon, that men could have; but it is very plain that you have not bestowed upon them labour in vain; they are much changed for the better.'"

VANS-VARIYU.

"At *Vans-Variya*, it is pleasing to learn that the affectionate zeal of Tarachund appears to suffer no diminution: some brethren, who had lately paid him a visit, reported, that he had almost every evening visitors of all casts, with whom he read and conversed on the things of the kingdom of God. It was vain, they said, to expect time for sleep, as almost all the night is spent in reading, singing, and religious conversation. This brother spends nearly all his salary in promoting the gospel; reserving scarcely any part for himself. He has composed a number of Bengalee hymns, which have been printed at Serampore, and which have excited considerable attention among the natives.

"Very encouraging accounts have been received of the progress of the gospel among the Mug nation in the vicinity of *Chittagong*. Not less than fifty of these people appear to have made a profession of their love to Christ; and that under circumstances very painful and trying. Considerable persecution has been excited against them, but hitherto they have stood firm. One among them, named Khepoo, who had suffered very considerably, being asked, what he had gotten by becoming a Christian? replied by describing the great sufferings of Christ for him, and said that Christ would give him a hundred fold more than he had lost. Opposition, however, seems to have created additional interest in the gospel: one of the head-priests among this people had declared his belief in the scriptures, and that he would be guided by them. As one proof of his sincerity, he has cut down the sacred trees he formerly worshipped, and made seats of them for people to sit upon and hear the word of the living and true God!"

JAVA.

"The mention of *Java* will bring to the recollection of many the loss which the society has sustained in the course of the last year by the lamented decease of our brother Trowt, at Samarang. This ardent zeal which he felt for the souls of millions of heathens around him, impelled him to an assiduity and intenseness of application, which, in a climate so adverse to exertion, undermined his health, and brought him to an early grave. Though he had resided on the island but two years, and had been much of that time disabled by sickness, he had attained sufficient fluency in the Malay to address the natives in that language; and had also made such progress in the Javanese, as to justify the hope that, had his life been prolonged, he would have been permitted to gratify the dearest wish of his heart, in giving that interesting people the scriptures in their own tongue. But though the all-wise Disposer of events has seen fit to remove this brother, there is reason to hope that others may derive such assistance from his manuscripts, as to proceed in the same path with far greater ease

and rapidity. The station at Samarang will, for the present, be maintained by our brethren Bruckner and Phillips; the former of whom had united himself to brother Trowt shortly before his decease, and the latter sailed from England with the intention of joining him there. Brother Robinson has met with various difficulties at Batavia, but continued to preach, as opportunity offered, to the native Christians, and had made some progress in translating the New Testament into Malay. Part of this version has been received in this country, and is highly spoken of by competent judges."

After noticing the various stations in their order, the Report proceeds to describe the progress made in the translations of the holy scriptures, as follows:

I. "The whole Old and New Testaments is translated, printed, and extensively circulated, in the languages of Bengal and Orissa; the population of which two provinces, on a moderate estimate, exceeds 30 millions.

II. "The New Testament is printed and circulating in five other languages—the Sungskrit, Hindee, Mahratta, Punjabee, and Chinese; in the two former, one half of the Old Testament is printed also; and in the remaining three considerable progress is made.

III. "In 16 languages a commencement has been made in *printing* the New Testament. In some of them considerable progress has been made, though we are not enabled to state how far each distinct translation is advanced.

IV. "Preparations for translation and printing, in a greater or less degree of forwardness, are made in 14 additional languages.

V. "To these may be added the seven languages in which the New Testament has been printed, or is printing, at Serampore, on account of the Calcutta Auxiliary Bible Society; which will make the whole number amount to 44.

"We have great satisfaction in stating, that by accounts very recently received, Dr. Marshman has been enabled to complete the translation of the whole Bible into the Chinese language. Thus, by the blessing of a gracious God, the persevering labours of eleven years are brought to a happy conclusion, and upwards of 300 millions of our fellow-immortals have a version of the holy scriptures prepared for them in their own tongue."

The receipts of the past year are stated to be about 10,000*l.* and the expenditure 11,500*l.*; eight persons have been sent out this year, and others are preparing to follow.

"Every circumstance, in fact, connected with the mission, calls upon us to enlarge our operations to the utmost possible extent. We most earnestly entreat you, say our brethren, in a recent communication, to turn your thoughts to sending out more missionaries. The Lord will no doubt bless you in proportion to your exertions: in the great work of spreading the gospel it is, that the words of the prophet are fully verified, 'the liberal devise liberal things, and by thus devising liberal things they really stand.' In pointing out to you opportunities for thus extending the mission, we cannot be remiss, while the necessities of the heathen are so pressing, and so full in your view. Every kingdom and province, into the language of which we are translating the sacred word, ought to have one missionary brother at least: nor ought you to rest satisfied till this be accomplished.

"In conformity with these just and comprehensive views, a letter of still more recent date contains an enumeration of no less than *nine* stations of great importance, to which our attention is directed, and for which assistance is earnestly implored. Hitherto, we own with thankfulness, we have not appealed to the Christian public of Britain in vain; nor do we anticipate it now. Still the necessities of Pagan millions are as pressing as ever; the value of the soul is as great, and the encouragements to hold forth the word of life as many and as glorious. The promise of the Father, to give the heathen to Christ for his inheritance, has not been recalled; the blood of the Redeemer has not lost its efficacy; nor have the influences of the Spirit become weak and powerless. You are come hither to day to testify your cheerful belief of this, and that your hearts' desire and prayer to God for the inhabitants of India is, that they might be saved. Our great Lord still occupies a station over against the treasury, and marks the donations which are made for the support of his cause. May your offerings this day be acceptable in his sight, and abound by many thanksgivings to his glory. Amen! amen!"

Extract of a letter from Mr. W. H. Pearce, dated ship Ganges, Friday morning, six o'clock, May 16, 1817, opposite Lisbon, lat. 39° 15′ long. 15° 45′.

"HAVING escaped the dangers of the Irish Sea, St. George's Channel, the Bay

of Biscay, and proceeded to our present situation with a degree of celerity very seldom known, here we raise our Ebenezer, and acknowledge that 'hitherto God hath helped us.' In the Irish Channel we were exposed to considerable danger, the wind almost amounting to a gale; but since that, the wind has been moderate, and the weather inexpressibly beautiful. The inconveniences arising from sea-sickness having been overcome, our attendance at family prayer increases, and several of the gentlemen on board are usually present. Last Lord's-day we were unable to have any worship, the motion of the ship being very great, but we hope to have a little congregation next Sabbath-day. The captain is exceedingly obliging, and we are very happy in our companions, especially Mrs. Ward, from whom we receive every kindness.

"Assure our friends that we feel for them an affection which distance cannot obliterate."

Extract of a Letter from Mr. Culliver, the Teacher sent over by the British and Foreign School Society, to Cape Henry, St. Domingo.

"*April 22*, 1817.

"The new school, of which I spoke in my last letter, was opened at the Cape the 8th of this month; it is a fine commodious room, capable of containing nearly 300 scholars. Through the zeal of his Majesty, and of the Government, to promote education, nothing has been left deficient respecting this establishment. In order to give a more correct idea of the school, I have sent a plan of it, which you will receive along with a book or two, and some papers, which will be gratifying to all persons interested in the cause of the Haytians, and zealous in spreading the blessings of education.

Those gentlemen who have visited the school, have been much pleased with the order and improvement of the scholars. Some Americans lamented the want of such a system of education in America. From what I learn from them, the few schools they have in America are in rather an imperfect state, considering the time they were established; they must certainly be inferior to the schools more recently opened in England.

"I find my scholars possess great abilities; they make rapid progress in the English language. It is now six months since I commenced to qualify some monitors, and at present they are capable of teaching a class of 30 to 40 boys. They, of course, render me great assistance; they have advanced in six months to the sixth and seventh classes, and go through the first four rules of arithmetic, *in English*, with facility. His Majesty sees the advantages of the system, and being ever anxious for the welfare of his people, is going to have schools of the kind established throughout the kingdom; considering that the only way to insure the happiness of his subjects is by giving them education. Mr. Saunders is gone to Port-de-Paix, distant about 40 miles from Cape Henry, where he is employed also in the instruction of a number of young men."

Domestic Religious Intelligence.

BAPTIST DENOMINATION.

20, *Harpur-street.*

At the General Meeting of the Baptist Denomination, held at Carter-lane, June 26, 1817, the Rev. Dr. Rippon in the chair; a letter having been read, addressed to the chairman, recommending the formation of a fund for assisting in the repairing and building meeting-houses, it was resolved: "That the subject recommended in the said letter, be referred to the consideration of a Committee, consisting of Messrs. Barber, Penny, Napier, and Marshall, with power to add to their number, and to take such steps as they may think proper to forward the object proposed."

Joseph Ivimey, Sec.

Address of the Loan Fund Committee, to all who are concerned for the extension of the Redeemer's kingdom, in the churches and congregations of the Baptist Denomination throughout the United Kingdom.

Dear Brethren and Friends,

Feeling, as we do, the importance of the subject referred to us, we anxiously

embrace the earliest opportunity of bringing it before you; in doing so, it may be proper to present some extracts from the letter above mentioned:

"We have been cheered and animated by every year's Report of the success of village preaching, and other exertions of our dear ministers and friends, in all directions: the consequences have been, that many rooms and houses for worship have been, and still are, wanting in various situations: while in others, enlargements became necessary to accommodate the accession of hearers. But to provide for these requires *pecuniary means not yet resorted to.*" The writer then proposes, "That a Loan Fund be raised for the purpose of assisting any congregation to build, enlarge, or repair places of worship, who can comply with the conditions which will be indispensable: these are presumed to be, that 5 per cent. per annum interest be paid by the borrowers, and that 10 per cent. of the capital be returned annually; that security be given by the borrowers to the trustees of the fund, and that all expenses attending giving such security be paid by the borrowers.

"Should this plan be well received by our ministers, by our congregations, and by opulent individuals among us, this fund would soon become a stream, that, necessarily widening in its course, would cheer and invigorate the denomination throughout the country. There can be no difficulty in raising the fund, if it is entered into with zeal: a comparatively small sum would make a good commencement; *for instance*, 1,200*l.* would afford an immediate supply for three cases wanting 400*l.* each; and supposing (what we will not suppose but for illustration,) that no additions were made to this original sum, the second year would put the trustees in a condition to attend to another case of 300*l.* and so on progressively. It is not necessary to point out the operation of the fund more minutely, as all will see at a glance, that fourteen years would thus double the fund, on the *above inadmissible supposition*; but when it shall be constantly increasing by other means than its own operation, what must be the result! But that by kind and seasonable assistance our churches will be enabled to help themselves, and that thus *religious mendicity* (indispensable at present) will be gradually superseded." The writer subsequently proceeds, to show the practicability of the measure, as it respects our different communities:

"Every congregation, containing one hundred persons, who will pay three pence per week to this object, is competent to *receive*, because to *repay*, a loan of 400*l.* and so on, more or less."

Such is the simplicity of the design, that it will not be necessary to attempt any farther elucidation of it, and we trust that its importance will be also manifest; perhaps it may become more so to some persons, when they are informed that the Committee in London, for recommending cases, have seen it necessary to admit one every month; that besides these cases, there are very many of our own denomination, and also of others, in constant course of application. And that thus the painful service of our country brethren, in these applications, is rendered still more painful, more expensive, and less productive: it should be considered too, that we have reason to hope, demands of this nature will be constantly increasing, unless provided for on a system more honourable, pleasant, and economical. Let us, then, dear brethren, invite your most serious attention to this subject. We shall be happy to receive the communication of the ideas of individuals, or bodies of Christians, and to receive their *subscription*; we are also ready to receive the applications of congregations for *loans upon the above plan.*

Signed, by order of the Committee,
JOHN MARSHALL, Chairman.

THE ADVANTAGES OF SABBATH SCHOOLS.

At the village of Ascott, by Whichwood, a little distance from Chipping-Norton, Oxon, a small, plain, but convenient place of worship has been erected, and was opened on Lord's-day, December 29, 1816. Mr. Bradley, of Naunton, preached, from Haggai, ii. 9; and Mr. Gray, of Chipping-Norton, from Luke, xiii. 29. The village of Ascott is deeply poor, and painfully profligate; several years since an attempt was made to introduce the gospel, but not succeeding, it was given up. In the year 1815, an active and benevolent youth, a member of the church at Chipping-Norton, pitying the sad condition of the children of the poor, began a Sabbath-school, and the prosperous nature of that attempt, prepared the way for the preaching of the gospel, first in a cottage, but this proving far too small, the present place has been built, and with the greatest regard to economy, has cost

nearly 200*l.* The school is in a very flourishing state, including 70 or 80 children, and several persons in the village have been brought to an acquaintance with the gospel, and have been baptized, and are united with the church at Chipping-Norton.

N. B. Any donation towards defraying the expense, will be thankfully received by the Rev. Mr. Gray.

REPLY TO A PAPER,

SIGNED "JOHN PAUL PORTER,"

Page 238 of our No. for June.

To the Editors of the Baptist Magazine.

WHEN I sent you my "Thoughts on the claims of aged ministers," I was ignorant of the intention of the Bath society to advertise their annual meeting: and, consequently, these thoughts appearing in connection with that notice, as though hostile to it, was no arrangement of mine.

Perhaps the friends of that society concluded otherwise, and thus mistaking my design of promoting a more efficient and liberal attention to their *own* object, have rejected the amendment suggested. It, seems, however, that they were alarmed; that they mustered an extra meeting of their Committee, and ordered their Secretary, J. P. Porter, to issue their proclamation of warfare. Whether this attack was honestly provoked by the paper adverted to—whether their champion has acquitted himself in the spirit of meekness; or whether the objections quietly proposed to the limitations of their plan are satisfactorily answered, the impartial reader must determine.

I am anxious only to clear myself from the charge of misrepresentation, to which a quotation unintentionally and slightly incorrect, has exposed me. After all, the thing objected to is confessed. It stands on their records "that no *beneficiary* member *shall* be entitled to the benefits of that society, unless he APPEARS to be PERMANENTLY incapacitated to exercise the pastoral, or ministerial office, by reason of age, or infirmity."

But the friends of this society feel anxious that its beneficiary members may continue in circumstances to *claim* the immunities of superannuation, and are very solicitous that none of their ministers should "appear, even *once in their lives*, before them as paupers seeking an alms;" yet by their "hints to *poor ministers*," given in a note, they would send them *once a week as paupers*, to *four of their own members* to solicit an alms of one *penny*, to make good their subscription of a guinea a year! So much for the boasted "*arrangements of a society, which professes to unite impartial justice with liberality; and the tenderest benevolence with independence!*" How well these *poor ministers* are likely to succeed in following up the *hint* they have received from the Committee at Bath, while *some* of them can only obtain 20 or 30*l.* per annum, and *many* of them not more than 50 or 60*l.* for the support of themselves and families, is easily predicted.

Much more might be observed, but I forbear, having no wish to offend the Bath society, or occupy your pages on the subject. I am happy to learn that there are those who have in contemplation a more liberal institution, which will probably render the interference of the general meeting in London unnecessary. However that may be, I have no intention to trouble you with any farther remarks, even should Mr. Porter subscribe another paper in reply to this, by order of the Bath Committee.

ONESIMUS.

ASSOCIATIONS.

WILTS AND SOMERSET.

THE twenty-second meeting of the Wilts and Somerset Association was held at Bath, on Tuesday, the 15th of April. Mr. Mitchell, of Warminster, preached in the morning, from 1 John, iii. 8. Mr. Seymour, of Bradford, in the afternoon, from Eccles. viii. 12. Mr. Gough, of Westbury Leigh, in the evening, from Isaiah, lxiii. 1. Messrs. Stennett, of Calne; Saunders, of Frome; Holloway, of Bristol; and Winter, of Beckington, engaged in the devotional services of the day.

The next meeting to be held at Bradford, on the first Wednesday in October, 1817. Mr. Phillips, of Penknap, is expected to preach.

BEDFORDSHIRE.

THIS Association was held on Wednesday, April 30, 1817, at Ridgmount, Bedfordshire.

Met at half-past ten o'clock, A. M. Mr. Brown, of Keysoe, read appropriate scriptures and prayed. Mr. Knight, of Little Staughton, preached, from Zech. xiv. 6, 7, and Mr. Upton, from London,

preached from Isaiah, li. 3. Mr. Wake, of Leighton, concluded in prayer.

Met at three o'clock, P. M.—Mr. Such, of Steventon, began in prayer. Appointed Mr. Keely, of Ridgmount, Moderator. Read the letters from the different churches. Transacted the business of the Association Fund. Read the Circular Letter drawn up by Mr. Wake, approved, and ordered to be printed. Appointed the next Association to be held at Steventon, on the second Wednesday in May, 1818. Messrs. Wake and Keely to preach. Mr. Knight to draw up the next Circular Letter. Subject, "The influence of regular scriptural discipline upon the internal prosperity of the churches."

Met at six o'clock in the evening. Mr. Harris, of Cranfield, prayed. Mr. Peacock, of Rushden, preached, from Matt. xvi. 26, last clause. Mr. Such closed the service of the day in prayer.

Collected at the doors, for the Baptist Mission in the East, 8*l.* 18*s.*

The meeting was well attended, and we trust, it was "a time of refreshing from the presence of the Lord."

NORFOLK.

On Wednesday, May 28, 1817, the churches in this Association held their annual meeting at Great Ellingham. In the morning, the Rev. Jonathan Carver, of Necton, preached, from Heb. ix. 28. In the afternoon, the Rev. Samuel Green, of East Dereham, preached, from Isaiah, lv. 10, 11. In the evening, the Rev. L. Ellington, of West-row, Mildenhall, Suffolk, being present, was requested to preach, and very obligingly consenting, delivered an animated discourse from Matt. xxviii. 19, 20. The presence and blessing of the great Head of the church made the services of the day both pleasing and profitable to many.

The next annual meeting will be held at East Dereham, on the Wednesday in Whitsun-week, when Messrs. Carver and Hatcher are expected to preach.

ESSEX.

The ministers and messengers of the different churches met in Association at Great Coggeshall, Essex, May 20 and 21, 1817.

Tuesday afternoon, three o'clock.—The ministers, messengers, and friends of the Association, having assembled at the meeting-house, Mr. Tyrrell, of the church at Rayleigh, began in prayer. The letters from the churches were then read; and truly pleasing were the accounts, (with very few exceptions) which were contained in them. Mr. Payne concluded in prayer.

Tuesday evening, half-past six.—Mr. Hoddy, of Clare, began in prayer. Mr. Miller, of Braintree, preached, from Nahum, i. 2. The ministers and messengers were, in the mean time, engaged in the business of the Association.

Wednesday morning, seven o'clock.—Mr. Eveleigh prayed; Mr. Wilson preached, from Dan. ii 44.

Wednesday morning, half-past ten.—The use of the Independent meeting-house having been kindly granted, Mr. King, of Halstead, prayed; Mr. Wilkinson, of Saffron Walden, preached, from 1 Cor. iii. 6, 7; Mr. Pilkington, of Rayleigh, from Eph. iv. 9, 10. The Rev. J. Fielding, the Independent minister, whom, with the greatest cordiality, we can denominate brother, concluded in prayer.

Tuesday evening, and Wednesday morning.—The ministers and messengers having met to transact business, it was moved, seconded, and resolved unanimously:

I. That the minutes of the last Association be read and confirmed.

II. That Mr. Wilson be continued as our itinerant for the next six months, and be allowed 40*l.* for the same, with incidental expenses; that he be employed at Heybridge, and the neighbouring villages, during that time.

III. That a Committee be held at Heybridge, before the 29th of September next, (the day of meeting to be fixed by the Secretary,) to transact the business of the Association, and that Mr. Wilkinson preach on the occasion. In case of failure, Mr. Eveleigh.

IV. That the Circular Letter on "The importance of truth in our dealings with one another," prepared by Mr. Wilkinson, be adopted and printed.

V. That the subject of the next Circular Letter be, "The duty of Christians in reference to the spread of the gospel," and that Mr. Trivett be requested to draw it up.

VI. That in future the ministers to preach at the annual meeting be appointed as follows, viz. one by the church where the Association is to be held, and the other to come in rotation. The one that follows to preach in case of failure.

VII. That in consequence of the very

reduced state of our funds, our churches be requested to do as much as they *conveniently* can, by a public collection, between this and the meeting at Heybridge, and that the respective ministers or messengers communicate the same to the Treasurer on that occasion.

VIII. That the thanks of this meeting be given to the Treasurer and Secretary for their past services, and that they be requested to continue them for the ensuing year.

IX. That the next Association be held at Braintree, the last Tuesday in May, and the following day, 1818. Messrs. Eveleigh and Trivett to preach. In case of failure Mr. Bain.—To put up at the Horse and Groom.

WESTERN.

This Association was held at Taunton, on May 27, 28, and 29, 1817. The meetings took place in the following order:

Tuesday evening, at six o'clock.—Mr. Holloway prayed, and Mr. Page of Bristol, preached from Luke, xxiii. 39—43.

Wednesday morning, eleven o'clock.—The members of the society for the benefit of the widows and orphans of ministers held their annual meeting.

Afternoon, half-past two.—Mr. Tyso prayed; Mr. Winterbotham was chosen Moderator; the preliminaries and letters from the churches were read, and Mr. Giles concluded in prayer.

Evening, seven o'clock.—Mr. Nicholson, of Kingsbridge prayed; Mr. Saffery preached from 1 Cor. ix. 12. Mr. Singleton, of Tiverton, concluded. After the public service, four or five letters were read to the ministers and messengers, which had been deferred in the morning.

Resolved—That the Association earnestly recommend the urgent case of the church at Newport, in the Isle of Wight, and hope that Mr. Franks will be encouraged in his applications on its behalf.

Thursday morning, six o'clock.—Messrs. Chandler, Toms, Franks, Bulgin, and Humphrey, of Collumpton, engaged in prayer. The ministers and messengers then received and distributed the collections for the fund, amounting to 17*l.* 2*s.* 9½*d.* and received 19*l.* 7*s.* 8*d.* for letters; with subscriptions from most of the churches toward the expense of the Association.

N. B. All the churches are desired to be mindful of the fund next year, and it is expected they will not neglect to send each of them a small sum for necessary expenses also.

Half-past ten.—Our Independent brethren kindly granted us the use of their large place of worship for the following services:—Mr. Porter began in prayer, and Mr. Winterbotham preached from 2 Cor. v. 14, 15; Mr. Stennett read the General Letter, and Mr. Kilpin concluded in prayer. Met for business in the vestry, when letters were read from St. Austle, and Salt Ash, the churches at which places were received into the Associations.

Three o'clock.—Mr. Cherry prayed, and Mr. Saunders preached, from Psalm xix. 12; Mr. Robert Tozer, who is assistant to his father, the minister of the place, concluded in prayer.

Stayed for business, when the General Letter was approved and signed by the Moderator. Application was made from churches newly formed, at Honiton, Crediton, and Perriton, in the parish of Minehead. The Association rejoice in the prospect of success at each of these places, but deferred receiving the churches into the Association till next year.

Evening, six o'clock.—Mr. Davis prayed; Mr. Roberts preached from Heb. xi. 24—27. Dr. Ryland concluded in prayer.

After the public service, met in the vestry.

Agreed to hold the next Association at Shortwood; Messrs. Ryland and Davis to preach; in case of failure, Messrs. Page and Saffery.

Mr. Wilcox to draw up the General Letter.

The Moderator concluded with prayer.

YORK AND LANCASTER.

This Association was held at Blackburn, May 28 and 29, 1817.

At half-past ten o'clock in the morning, the ministers and messengers met for the arrangement of the business of the Association.

In the afternoon at two, Dr. Steadman prayed, Mr. Hargreaves was chosen Moderator, the letters from the churches were read, from which it appeared that the churches were in peace, that most of them had had some additions, several of them considerable, and that they, upon the whole, exhibited symptoms of a revival. Dr. Steadman then gave a brief statement of the exertions and

funds of the Itinerant Society. Mr. Dyer concluded in prayer.

In the evening, at half-past six, Mr. Mann prayed, Mr. Stephens preached from 1 Sam. xxx. 6. A collection was made for the Itinerant Society; Dr. Steadman read the Circular Letter, and concluded in prayer.

At half-past six, met for prayer, in which Messrs. John Jackson, Beetham, Trickett, and Medlock engaged.

At half-past ten, met in the Rev. Mr. Fletcher's (Independent) place of worship: Mr. Thompson prayed, Mr. Fisher preached from Col. i. 28; Mr. Lister from Psalm xvi. 11; and Mr. Fletcher, in whose meeting-house we assembled, concluded in prayer.

Adjourned to the Baptist meeting-house, when the following Resolutions were passed:

1. That the Circular Letter, drawn up by Dr. Steadman, upon the Unpardonable Sin, be printed, and that he be requested also to print it in another form for more general circulation.

2. That the church at Inskip, in the Fielde, be received into the Association.

3. That the next Association be at Rochdale, on Wednesday and Thursday in the Whitsun-week, and that Messrs. Lister, of Liverpool; Jones, of Sheffield; and Steadman, of Bradford, be requested to preach; and in case of failure, Messrs. Gray, of Blackburn; Jackson, of Accrington; and Fisher, of Liverpool.

4. That the next Circular Letter be on "The necessity of attempting the more extensive spread of the gospel at home, and the means by which such an attempt should be made," and that Mr. Fisher be requested to draw it up.

5. That it be recommended to the churches to take into consideration the distressed state of the country, and to observe such a day as may be most convenient, as a day of fasting and prayer.

6. That the thanks of this Association be given to Mr. Fletcher and his friends, for their kindness in accommodating them with their place of worship.

In the afternoon, at four, Mr. James Jackson prayed; Mr. Mann preached, from Matt. x. 2, 3, 4, and concluded in prayer.

The Association was interesting and pleasant, and the public services numerously attended.

Put up at the Swan-inn, Rochdale.

MIDLAND.

The ministers and messengers of the Baptist churches in the Midland district met in association at Pershore, Worcestershire, on Tuesday and Wednesday, May 27 and 28, 1817.

Tuesday—met at three o'clock; Mr. Butterworth commenced the service by prayer; Mr. Waters was chosen moderator. Mr. Birt produced certain preliminaries, to be read at the commencement of every annual meeting, as the basis of union among the churches, which were approved. The letters from the churches were read.

Evening—Mr. Birt preached, from Eph. i. 10.

Wednesday morning at six—met for prayer; after which, the contributions to the fund for aiding itinerant preaching were received and distributed.

Assembled again at 11—Mr. Draper preached, from Dan. vii. 9—14; and Mr. Morgan, from 1 John, v. 19.

Evening at six—Mr. Hutchings preached, from Psalm c. 4. The devotional services by Messrs. Poole, Trotman, Farmer, Hall, Williams, Booth, Waters, Shepherd, Edmonds, Cook, and Butterworth.

NEW MEETINGS OPENED.

POPE-HILL.

On Easter Monday, April 6, 1817, a small place of worship was opened at Pope-hill, near Haverfordwest. Its erection is owing chiefly to the willing zeal of the poor people themselves, who have performed gratis almost the whole of the labours connected with the building. It was designed principally for the accommodation of a Sunday school, which is at present in a flourishing condition, and contains about 70 children. At the opening, sermons were preached by Mr. Watson, of Wyvilsfield, Sussex, (supplying at the Tabernacle,) from 1 Cor. iii. 11; and Mr. Evans, of Cromvelin, from Isa. lii. 10. After the service, 5*l.* were collected at the door.

HAVERFORDWEST.

On Wednesday, April 16, 1817, the Baptist meeting-house in Haverfordwest was opened for public worship, after a considerable enlargement. In the morning two sermons were preached by Messrs. Harries and Luke, of Swansea: the former from Luke, xiv. 23, the latter from Isa. liii. 11. In the evening, also, two sermons were delivered by Messrs. Herring, of Cardigan, and Evans, of Carmarthen, from Neh. iv. 6, and Psalm xciii. 5. The congregations

were large, and the services generally interesting; but more especially so to those who have observed, in the space of thirty years, "the little one become a thousand." The collections amounted to nearly 24*l*. The building is 50 feet square without the walls, and contains seats for 800 persons. The congregation is much indebted to their brethren of another denomination for the use of the Tabernacle during the enlargement.

CHIPPING NORTON.

On April the 22d, 1817, the Baptist meeting, which has been enlarged, was reopened for worship. Mr. Waters, of Pershore, preached, from Phil. iv. 19, Mr. Birt, of Birmingham, from 1 Cor. xiii. 13. Mr. Hinton, of Oxford, preached in the evening. Devotional exercises were performed by Mr. Mann, of Morton (Independent); Mr. Smith, of Blockley; Mr. Lear, of Chipping Norton, Methodist; Mr. Coles, of Bourton; and Mr. Birt.

AUDLEM.

Mr. James Yeates, some time pastor of the Baptist church at Whitchurch, Shropshire, has for four years resided in Audlem; where he has unwearied labours in preaching the word, and it has pleased the Lord to accompany his labours with success. Twelve persons have been baptized, a church formed, and the ordinances of the Lord are regularly attended to. Finding the dwelling house in which they formerly met for worship in some respects incommodious, a new building has been erected, which was opened May 27, 1817, when two sermons were delivered. Mr. T. Thomas preached from Zech. vi. 12, 13, and Mr. Hinmers, from Exodus, xx. 24. It may be said of this dark village, What hath God wrought? And it is hoped what hath been done, is a pledge of greater things. May the many dark villages in this county be speedily visited with the light of the glorious gospel of the blessed God.

SHEVER'S GREEN.

On Wednesday, June 18, 1817, a new meeting house was opened at the above place. Mr. Upton, of London, preached in the morning, from Heb. ix. 13, 16; Mr. Chin, of Walworth, in the afternoon, from Luke, xiv. 22; and Mr. Shirley, of Sevenoaks, in the evening, from Psalm lxxx. 14. The devotional exercises by Messrs. Rees, Press, Gladwish, and Gates.

ORDINATIONS.

SHEVER'S GREEN.

On Wednesday, Nov. 6, 1816, Mr. N. Tidd, who had been a member of the church at Chatham, under the pastoral care of Mr. John Knott, was ordained over the church at Shever's Green, Wadhurst, Sussex, which was formed on the 5th of March of twenty-two members. The deacons, who had been nominated, and since proved and chosen by them, were solemnly set apart to their office, and a suitable discourse preached to them, Nov. 5, by Mr. Rogers, of Eynesford, from 1 Tim. iii. 13. The next morning Mr. Packer began with reading and prayer; Mr. Gates, of Sandhurst, asked the usual questions, and received the confession of faith; Mr. Rees, of Rye, offered up the ordination prayer, with laying on of hands, and Mr. Rogers concluded. In the afternoon Mr. Gladwish, of Brenchley, began; Mr. Rudt gave the charge, from 2 Tim. iv. 7, 8; and Mr. Shirley, of Sevenoaks, preached to the people, from 2 Cor. xiii. 14, and concluded. In the evening Mr. Packer, of Brighton, preached, from Luke, xii. 32, and Messrs. Rees and Gates prayed. It was a profitable season both to ministers and people, whose hearts united in praying the Lord to send prosperity.

HEREFORD.

Mr. David Jones, late student at Abergavenny, having settled an itinerant at the city of Hereford, and the surrounding villages, since the beginning of July, 1816, and the Lord of the vineyard having owned his labours, so that several of the inhabitants of that dark and benighted spot were induced to say, We shall go also; and no Baptist ministers residing near, it became necessary he should be ordained; therefore, to further his usefulness in that part of the country, he was ordained, on Wednesday, Jan. 1, 1817, at the Tabernacle, Caermarthen, where he is a member. Mr. W. Evans, of Com-y-felin, commenced the service by reading the scriptures and prayer. Mr. David D. Evans, the present pastor, delivered the introductory address, asked the usual questions, received Mr. Jones's confession of faith, and offered the ordination prayer, which was accompanied with imposition of hands; Mr. T. Jones, of Rhy-vilim, delivered an affectionate and solemn charge; and Mr. Herring, of Cardigan, preached, from Exod. xxiii. 30, and concluded in prayer.

Poetry.

THE LORD'S PRAYER.

"After this Manner, therefore, pray ye."

OUR FATHER,
As Lord of all, by thy creating right,
By kind protection through life's gloomy night,
And by adoption to the sons of light:

WHO ART IN HEAVEN,
Thy throne of glory, and refulgent grace,
Where angels worship as they veil their face,
Where mansions stand for Zion's favour'd race.

HALLOWED BE THY NAME,
Through all the earth to earth's remotest bound,
On every tongue, wherever voice is found,
And sanctified by all that hear the sound;

THY KINGDOM COME,
Of light, revealing thy divine decree,
Of power, to set thy ransom'd captives free,
Of grace, to make them meet to gaze on thee:

THY WILL BE DONE ON EARTH,
O'er kings and people wield thy sovereign rod,
Spread thy eternal counsels far abroad,
And in our wills, O Will, maintain abode!

AS IT IS IN HEAVEN,
By prostrate seraphs with their ear inclin'd,
To hear thy mandates on the wings of wind,
Who all their bliss in swift obedience find:

GIVE US THIS DAY OUR DAILY BREAD,
Immortal nourishment of heavenly bread,
On which our fathers in the desert fed,
And as thou wilt our earthly tables spread:

FORGIVE US OUR DEBTS,
That with untold amount against us rise,
Invoking vengeance of the frowning skies,
Until thy RANSOM meet our ravish'd eyes:

AS WE FORGIVE OUR DEBTORS,
Setting them frankly and for ever freed,
From justice screen'd, without reproach of need,
And as we pardon, suffer us to plead:

AND LEAD US NOT INTO TEMPTATION,
Which every step attends the path we go,
While we so little of the danger know,
Our nature, too, so prone to join the foe:

BUT DELIVER US FROM EVIL,
From Satan, and his lurking slaves of sin,
From gay delights, that have such charms to win,
And from the treach'rous heart we lodge within:

FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY,
Thine the dominion, King of kings, self-crown'd!
Thine sov'reign power, immensity thy bound,
The glory thine, above, below, around:

AMEN.
So let it be!—all nature round be still,
Thy hidden counsels, Lord of lords, fulfil;
So let it be ador'd, eternal WILL!

R. THOMSON.

THE

Baptist Magazine.

SEPTEMBER, 1817.

MEMOIR

OF THE LATE REV. CALEB EVANS, D.D.

Extracted from his Funeral Sermon,

PREACHED AT BROAD-MEAD, BRISTOL, AUGUST 21, 1791,

BY SAMUEL STENNETT, D.D.

DOCTOR CALEB EVANS was the son of the Rev. Hugh Evans, A.M. many years pastor of this church, and colleague of the venerable Mr. Bernard Foskitt. The son he was of his tender love and fervent prayers. The piety and abilities of that excellent man he inherited, of which he gave early proofs under his parental care and instruction. Of the warm and exemplary devotion with which he took upon him a profession of religion, in the church where I have the honour to preside, it was my happiness to be a witness. Having gone through the usual course of studies in the neighbourhood of London,* with the full approbation of able judges, he soon appeared in the character of a minister, with the hearty good wishes and prayers of the Christian society to which he belonged. His talents, which were highly pleasing and popular, were some time exercised in a congregation in the metropolis,† to the great satisfaction of his judicious friends, who solicited his continuance among them. But at your earnest and affectionate request, he returned to Bristol, and after having preached about eight years among you, became colleague with his father in this church. So that he was your minister about thirty-two years.‡

As a pastor he was faithful, laborious, and affectionate. His preaching was evangelical, experimental, and practical. His manner of address was grave, but not formal; animated, but not affected; commanding, but not assuming. And it pleased God

* At the Dissenting Academy at Mile-end, now at Homerton.

† Unicorn-yard, Southwark.

‡ He married, in 1762, Miss Sarah Jeffries, the only daughter of the Rev. Joseph Jeffries, of Taunton, Somerset; whose amiable character endeared her to all who had the happiness of her acquaintance. By her he had five children, three of whom are now surviving: she deceased in 1771. In June, 1774, he married Miss Sarah Hazle, the daughter of a very respectable family in Bristol, and now his mournful relict. In 1789, the Principal and Professor of King's College, in the University of Aberdeen, conferred on him the degree of Doctor in Divinity.

to crown the word thus preached with great success, as appears from the present flourishing state of this numerous congregation. Over the affairs of the church he presided with prudence, candour, and steadiness. He rebuked with all long-suffering, exhorted with all simplicity, and with a feeling heart administered comfort to the afflicted.

But his labours, in the pastoral office, were not confined to the house of God, and the houses of his friends. Many occasional sermons he published, and other tracts in defence of the leading truths of the Christian religion.* Particular mention should here be made of his late "Discourses on the doctrine of a crucified Saviour," which you received at his hand with so much pleasure, and which he presented you and the world, as a memorial of his firm attachment to that fundamental doctrine of Christianity, the atonement, which he had ever made the grand topic of his ministry. So far was he from being ashamed of the cross of Christ, that he gloried in it; for it had been the power of God to his salvation, and to the increasing joy of his heart.

And yet amidst the zeal he felt for the truth, he knew how to exercise charity towards those from whom he differed. He was no bigot; he could not be such, for he well understood the rights of private judgment, was sensible of the weakness of the human intellect, and felt the difficulties of truly upright minds on points wherein he and they could not agree. Every possible allowance, therefore, he was disposed to make for the mistaken reasoning of others, not daring to attribute what he accounted error to a depraved temper, without such evidence of the fact as could not be resisted. And all who loved the Lord Jesus Christ in sincerity and truth, of whatever denomination, he cordially embraced, and was ever ready to serve to the utmost of his power. Zeal and love, steadiness and candour, seriousness and cheerfulness, integrity, I will add, and the most perfect frankness of temper, he considered not only as reconcileable, but as virtues which reflect a real glory on each other. With these, his profession as a Christian and a minister was adorned, while his general character was held among all ranks of men in the highest respect for probity, honour, and benevolence.

Imperfections he doubtless had, but they were of such a kind, and contrasted with such real excellencies, that they who knew him required but a moderate degree of candour to overlook them.

His good sense and piety, the education he had received, his acquaintance with men and things, and the knowledge he had acquired by diligent study and reading, all happily qualified him for the important office of tutor. A seminary for the instruction of pious young men for the ministry, had been long established in this city. But the respectability to which it quickly arose, upon his entrance on this department, was owing both to his generous and indefatigable exertions among his friends, and to the great ability, prudence, and diligence, with which he presided over this excellent institution. The improvement of those committed to his care in useful literature, particularly in those branches of it which,

* His *Address to the serious and candid Professors of Christianity*, should here be particularly noticed, as it was so well received; it passed through five editions.

with the blessing of God, might render them acceptable preachers of the word, was his earnest wish; and his incessant labours to that end were crowned with no small success. His sanguine expectations may, indeed, in some instances, have been disappointed; yet he had the happiness of seeing many churches in the neighbourhood, and at remote distances, supplied from hence with able and successful ministers. Nor will those worthy and useful men easily forget the obligations they owe to his excellent instructions, and wise counsels, all which they received from him, as with freedom and faithfulness, so also with fervent piety and endearing friendship.

Among the many schemes he meditated for the public good, those of erecting and supporting schools for the instruction of destitute children, and clothing them, and of building places of public worship in neighbouring villages, deserve to be particularly mentioned. In these offices of benevolence, so interesting to civil society, and to the welfare of individuals, he laboured with great zeal and activity. And while he stirred up others to their duty, he failed not himself to set them an example. A narrow, sordid spirit, he abhorred: on the contrary, as he loved, so he devised liberal things.

In the service of the churches far divided, and especially in the west, he exerted himself with ardent zeal, and indefatigable diligence. Of him it may be truly said, that "the care of the churches came upon him daily." Care to supply those of them which were destitute with suitable ministers; to procure temporal assistance for such as were in deep poverty; to give advice upon questions of importance; and to compose differences, which tended to reflect a dishonour on religion, and unhappily obstruct its progress. Many long and weary journeys did he take to ordain ministers, to meet his associated brethren, and in concurrence with them to forward, by preaching, and other social exercises, the cause of truth, piety, and love.

The last enemy he saw making hasty strides towards him, but he was prepared to meet him. Often had he expressed to me his wish to be gone, to recline his weary soul on the bosom of Jesus: to join associated angels and saints, and to drink at the fountain-head of those living streams which make glad the city of God.

In the interval between his first paralytic seizure, and that which put a period to his life, he had the possession of his reason, although a general langour prevailed over his frame. Great was the calmness of his mind, the gentleness of his spirit, and his patient acquiescence in the will of God; and with no small pleasure do his family recollect the pious and affectionate intercourses that frequently passed between him and them during his illness.

To such a degree of strength and vigour he recovered, in the course of about two months from his first attack, that we began to flatter ourselves with the hope, that it was the will of Providence he should not only survive, but resume his former station of active usefulness. God, however, in his infinite wisdom, had determined otherwise. On a sudden, the shock was repeated, and left him for two days in a state of insensibility; at the close of which, the 9th of August, 1791, he

gently fell asleep in Jesus, in the 54th year of his age. An age at which, in the course of nature, his continuance for ten or fifteen years longer might have been expected. In a sense, however, he might be said to have attained this last term, if we measure his life, not by the efflux of time, but by the variety and multiplicity of his active exertions for the glory of God, and the good of mankind.

SERMON

Preached by the Rev. J. Kinghorn, of Norwich, at the Anniversary Meeting of the Baptist Missionary Society, at Spa-fields Chapel, on Wednesday, June 25, 1817.

"Declare his glory among the heathen, his wonders among all people." *Psalm* xcvi. 3.

THE first time these words were recited in public, appears to have been on the occasion of removing the ark from the house of Obed-Edom, to the place which David had prepared for it; who, in his zeal for the honour of God, brought it forth from the concealment of a private dwelling, and directed that its removal should be marked with great solemnity. For this purpose, a company of priests, and a choir of singers, took their stations according to their appointed office, and the king himself furnished them with a psalm of praise. It was a joyous day; and as the procession moved on, the sentiments expressed in the song were calculated to animate the hearts of all true Israelites. They heard the high praises of God; and were commanded to declare his glory among the heathen, his wonders among all people. (See 1 Chron. chap. xv. and xvi.)

From the song of praise composed for that day, the psalm from which our text is taken was selected, and fitted for the general occasions of divine worship. By this means, the sentiments which it contains were repeated, and the command to declare God's glory was frequently enforced, as a part of a good man's duty. It is confessed by the ancient Jews, that this psalm has a reference to the Messiah; so that the application of its language to the Christian church descends to us as a kind of inheritance. In the period of the Jewish dispensation, it was the good pleasure of God that the heathen should behold his glory; the day began to break, and some scattered rays of divine truth spread abroad. In the time of the Saviour and of the apostles, the light shone powerfully on nations which had never before seen it. Since that period, it has, we trust, been expanding; but still there is reason to listen to the call of duty, as well as to the song of praise; and, on occasions like the present, to consider the direction—"Declare God's glory among the heathen, his wonders among all people."

Here let us observe, I. What we are directed to make known; *God's glory*, and *his wonders*.

II. The command given; *Declare* his glory *among the heathen*, and his wonders *among all people*.

I. We are directed to make known, God's *glory*, and his *wonders*.

These include all that he has revealed to man.

1. The glory of God includes a display of the revealed name and character of God.

This should always be made known to the heathen; and, although it may not, in every instance, be the first thing which

should be set before them; yet it must always be regarded as an important object of the missionary's attention.

The idolatry of both ancient and modern times is radically the same system. Whether we examine the classical mythology of Greece and Rome, or the coarse, polluted rites of the Hindoos, we shall find that each is marked with the same absurd reasonings, and produces the same licentious effects. It would be misemploying your time to mark their coincidence, yet an observation or two, derived from a slight survey of the general nature of idolatry, it is hoped, will be useful.

All idolatry appears to have one uniform character; it holds up to its votaries a list of superior and inferior deities. Although thoughtful men among the heathens have generally acknowledged the existence of a great Supreme; yet they have adopted and circulated the notion, that a number of inferior beings, either created or derived, partook of the divine nature, had some active share in the government of the world, and were fit objects of the worship of men.

Hence, what beauty and force appear in the first great commandment of revealed religion, "Hear O Israel, the Lord our God is one Lord."

All idolatry represents its deities as distinct in their existence, and frequently opposite in their designs, filling both heaven and earth with contention and confusion.

Compared with such a system, what a simple grandeur is there in the revealed character of our God!—that name into which we were baptized—the name of the Father, and of the Son, and of the Holy Ghost!—in which one common divine nature shines through the whole, and the glory of all is combined in the salvation of man. And particularly, what a dignity is there in the character of Jesus Christ, who is not distinct in his being from his Father, but one with him; the brightness of his glory, and the express image of his person; who came, not on a scheme of private aggrandizement; nor to conduct an enterprize in opposition to his Father's pleasure; but, according to a preconcerted purpose, to execute that grand design for the salvation of man, which from before the foundation of the world had been hid in God.

It is also a remarkable circumstance, that when we examine the reasonings either of ancient or modern heathens, we find nothing in the train of their conceptions, which leads us to suppose, that in their view, the existence of such a personage as the New Testament describes, and calls the Son of God, the brightness of his Father's glory, and the express image of his person, was an impossibility: on the contrary, on some occasions they seem to have caught a glimpse of that glorious character which the sacred volume fully exhibits to our notice as God manifest in flesh. Idolatry may, and does resist the evidence of the truth, taken as a whole; but it is not armed with any peculiar weapon against the character of the Son of God.

But, the glory of God includes, not only just general views of his revealed name and character, but also of his perfections, as they are manifested in the works of providence and grace. The gods of the heathens are vanity and lies: they did not make the heavens and the earth; and in their moral character they were the

patrons of every folly, and of every vice.

But the living and true God, whose glory we declare, is a God of power, who made and who upholds all things. A God of wisdom, which is seen in all his works, and which appears the more wonderful the more it is investigated. A God whose goodness is displayed in all parts of his dominion. A God who will judge the world in righteousness; but a God of compassion and mercy to all that call upon him with their whole heart; and whose holiness, shining through all the parts of his character, gives to each a peculiar lustre, and renders every attribute a real perfection. In the presence of such a Being, what reason is there to say, "Who is like unto thee, O Lord among the gods; glorious in holiness, fearful in praises, doing wonders! Exalt ye the Lord our God, and worship at his footstool, for the Lord our God is holy."

Such a display of the Divine character, forms one of the most important labours of those who declare his glory among the heathen. By this means a new standard is raised in the minds of men. Just sentiments respecting God work silently, but often powerfully. Some good is produced by them, even where the highest good is not effected. Men are taught to feel, that God is not the being they imagined:—that they live in his sight, that they must appear before him, and that with him they have a more intimate concern than with any other being in the universe: in one word, that he is the King eternal, immortal, invisible, the only wise God: who dwelleth in light inaccessible to mortal eyes, and full of glory! How just, then, was the adoration of the prophet—"Who would not fear before thee, O thou King of nations, for unto thee it doth appertain!"

2. The glory of God includes also, a display of the way of salvation proclaimed in the gospel.

Were the Christian missionary to cease, when he had declared the glory of God's perfections, though he might convict the conscience of the heathen, he would leave him in despair. The more pure and powerful the divine Being is, the more reason is there for a sinner to fear.

Here the glory of the gospel, the brightest display of the glory of God, breaks in upon our view. The Christian missionary, while he unveils the wickedness of the wicked, and makes him feel ashamed at the exposure, can tell the amazed heathen what he never heard before,—that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

The glory of God is displayed in saving the wretched, the sinful, the vile, and that in a way they never would have conceived, through the atonement made by Jesus Christ. This method of salvation unites pity, love, and power, to an extent which passeth knowledge: and while it raises the sinner's surprise, his hopes are excited by the encouraging promises of the Lord and Saviour.

An appeal is made to the heart of the sinner by the manifestation of such mercy, and the suitability of the Saviour to his necessities; and thus he is led to look up to God. Perhaps he had been running a round of flagrant iniquity; but when he began to see the

evil of his ways, he was struck with the declaration, "the blood of Jesus Christ cleanseth from all sin." Perhaps he had been thoughtless, rather than peculiarly vicious; but he was aroused by the warning voice of the Lord, "What doth it profit a man if he gain the whole world and lose his soul;—what shall a man give in exchange for his soul!" Perhaps he had been seeking to establish his own righteousness, by unavailing devotions and useless austerities; but now he learns that he has been labouring utterly in vain;—that salvation cannot be bought;—that the sinner who believeth the gospel is justified freely by the grace of God, through the redemption that is in Christ Jesus; and that this is an infinitely better ground of hope than can arise from any works of righteousness he could ever perform. He sees, and he feels, that God's way of salvation substitutes principles for ceremonies; it does not merely reform his notions, it renovates his heart.

There is something in the gospel so different from human wisdom, that man calls it foolishness: yet it is wisdom of a superlative nature. The wisdom of man always aims at meriting heaven. It has constantly something of a superstitious kind mingled with it; something of a worldly nature as a lure; something showy to amuse and attract. The wisdom of man would never have supposed, that the religion of Jesus would have produced any great effect. It was so pure in its principles—so elevated in its motives—so opponent to the ruling passions of the human heart—so likely to stir up all its sediment, that human wisdom would have laid it aside, as not fitted to produce the reformation of man. Instead of admitting that the tree must be made good in order that its fruit might be good, and for this purpose applying the truths of the gospel as the means of its renovation, human wisdom would have been for using methods of its own, in the vain hope that culture would gradually change its nature.

But the wisdom of God points out a more excellent way. It begins by showing men what they are, and what they need. It produces in their minds superior principles, and excites sublime expectations; it leads them to look forward to eternity; it directs their attention to the work and glory of the Lord Jesus Christ; it bends the soul to the will of God, and enables it joyfully to submit all its concerns to the direction of our Father in heaven; and in the exercise of holy hope, because the love of God is shed abroad in the heart, the convert from dumb idols casts them away "to the moles and to the bats," and, in the exultation of his heart says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

3. But, while we declare God's glory, we must also make known those wonders, or grand facts, by which the glory of God has been either exhibited or illustrated.

Divine revelation displays a train of facts, which are calculated to impress us with just sentiments of the being and glory of God. Created beings could not be witnesses of the first displays of creating power; but while from his works we see evidence of the existence of God, divine revelation informs us of a chain of wonders, which prove that he who made the world, hath spoken

to man, and displayed to him his divine glory. In the time of Moses, God's great works were performed in the presence of the whole Jewish nation: the surrounding heathens heard of them and were afraid. In succeeding times, God's power was often manifested in proof that he who made the heavens and the earth was the God of his people Israel. Hence that tone of superiority which is so perceptible through the whole of the Old Testament. The Hebrew prophets speak of God, and of his glory, like men who were fearless of contradiction; and in a manner to which there is nothing similar in the writings of the heathen.

But that which principally concerns the Christian missionary is, to declare God's wonders in the great facts which relate to our Lord Jesus Christ: to his character, his miracles, his death, his resurrection, his ascension, and the descent of the Holy Spirit.

These are the basis of Christianity; all the doctrines, and all the duties of the gospel, are connected with them, or emanate from them. As facts, attention is due to their external evidence; to that moral demonstration which proves that they were realities, not delusions. It is of great consequence to be able to say, we have not believed cunningly devised fables. This useful field of inquiry is frequently too much disregarded. A minister of the gospel at home needs a portion of this knowledge: to a missionary who has to contend with sceptical and metaphysical bramins, it is indispensible. It would be a reproach not easily wiped off, could they say, You come to teach us a new religion, and cannot produce a reasonable statement of the evidence by which it is supported!

Still, that internal evidence which arises from a survey of the history of the gospel, the comparison of its parts, and the general impress of the whole, forms the great subject on which the missionary should insist, while he is declaring God's wonders among the people. Here, what a theme he has before him! Let him compare the actions of the holy and benevolent Son of God, with the histories which the heathens themselves give of their cruel and licentious deities; and then let him ask which deserve the most regard? Which of the pretenders to divine revelations, either in classical or oriental histories, ever proved his commission from God in the presence of surrounding multitudes, by signs and wonders, and divers miracles? Which of them, by purity of life, and ardent elevated zeal for the salvation of their hearers, commended himself to men's consciences as in the sight of God? Which of them made his appeal to surrounding witnesses, and said, These things were not done in a corner?

There is a grand originality in the theory of the gospel, which exceeds the powers of human invention. When we consider the life and character of Jesus Christ, his humility, his benevolent labours, his miracles, so numerous, so different in their nature from any others on record; when we call to view his death, the awful solemnities with which that event was invested, in proof that he was the Son of God; when we reflect on his subsequent resurrection, his ascension into heaven, and the new, singular, and extended proof of his power and glory, manifested in the diffusion of the Holy Spirit, we are compelled to say, This is the finger of

God. Who could have imagined such a train of circumstances, had they never existed? Who would have ventured to appeal to surrounding multitudes for their truth, if none had either seen or heard of them? Who could have drawn such a picture as the evangelists have given us of Jesus Christ, had there been no original? If these wonders are not facts, they are vile and unaccountable impositions. Here, then, we ask with boldness, had it been possible for human genius to have devised the doctrine and history of the gospel, would a good man have dipped his pencil in falsehood, to have drawn such scenery: or, could a bad man have had his mind elevated to such conceptions? The gospel carries such marks of authenticity, that the display of its wonders seldom fails to excite the exclamation, "What hath God wrought!"

Let us now consider,

II. The command here given, *Declare* this glory, and these wonders to *all people.*

When we observe the exclusive nature of the Jewish dispensation, it is singular that such a command should be given to the people of Israel. But it was always the will of God that his glory should be made known to man. In the course of divine Providence, the Jews had widely diffused the knowledge of God. If we observe the very distant countries from which Jews and proselytes came to Jerusalem to worship, mentioned in Acts, chap. ii. we shall see sufficient evidence in support of this remark.

Still the great means of making known God's glory is *the gospel.* Our blessed Lord said to his disciples, when he gave them their commission, "Go ye, and teach all nations: preach the gospel to every creature." By his authority the door of faith was opened to the whole world. At first the apostles confined their attention to the Jews: but afterwards they proclaimed the gospel to "Jews and Greeks, Barbarians, Scythians, bond and free."

While we plead for the spreading of God's glory, an objector may say, Why is it your duty to send the gospel so far off? let the heathen find their own way to heaven. Why! we reply,

1. Because Christianity is God's appointed means of bringing men to heaven.

Since those who make the objection to which we now reply, profess to believe the truth of the gospel, it is perfectly correct in us to proceed on the ground of what is stated in the New Testament. Now it is clear, that the impress of the whole of that sacred volume is, that the gospel is God's appointed way of conducting men to heaven. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." A part of the crime of the Jews was, that they forbad the apostle to speak "unto the Gentiles, that they might be saved."

But, replies the objector, surely God does not condemn all who never heard the gospel: doubtless he accepts those who come unto him according to the best information they have, in sincerity of heart.

To this we answer, The only man who lived after the full proclamation of the gospel, whom we can represent on any good evidence as accepted of God, before he heard it, was Cornelius. It might be said of him, he

needed not the gospel; he was accepted of God, and would have been saved without it. Yet he was directed to send for Peter, who should tell him words whereby he should be saved. Acts, xi. 14. None would venture to condemn Cornelius had he died before Peter arrived; yet his acceptance before God aggrandizes the importance of the gospel message: the man who seemed not to need it, was not to be saved without it.

But merely to shorten the discussion, suppose we grant, for the sake of argument, that some among the heathen may be brought to heaven, without an actual knowledge of Christ: the cases which, on any calculation of probability, belong to that number, are so few, that the importance of communicating the gospel to the people at large is not at all diminished by them. If a fatal disease was overspreading a country, would it be a reason why an infallible medicine needed not be sent thither, that one in a million escaped death without the application of the remedy? Certainly not.

2. It is the design of the great Head of the church, that his gospel should be declared to all people.

This is evident from the first impulse given to the system. His disciples were directed to preach it unto every creature. It is true they have long since left the world, and their successors had neither their inspiration nor authority; but the Lord seems to include all who should follow them in this great work, as forming only one body, by saying, "Lo I am with you alway, even unto the end of the world." It is inconceivable, that he should send abroad his gospel, and show that it was fitted for all nations, if he intended it only for temporary or partial circulation. We ask, then, where is the evidence that his commission is not still in force? After such a direct law for the spread of the gospel, where is the evidence of its repeal? Where is the proof that the servants of Christ are absolved from the obligation of extending his truth any farther?

It is the express design of the great Head of the church, which he has declared in various prophesies, that his saving health should be known among all nations. Here we might call to your recollection the beautiful language of the 72d Psalm; the forcible declaration of the 2d Psalm; and the sublime predictions in the book of Isaiah: "All flesh shall behold the salvation of God. He (the Messiah) shall judge among the nations, he shall rebuke many people; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they have war any more." In the Apocalyptic visions of John, it is declared, "the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our God, and of his Christ, and he shall reign for ever and ever." Another angel was seen flying, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." These declarations mark design. If it be asked, how are they to be fulfilled? we ask, in reply, How have they been fulfilled thus far? Who brought the gospel to Britain? Who spread it through Europe? Who

carried it to America? Christianity has always been diffused by means of the zeal and activity of Christians themselves.

3. The spirit of the gospel leads good men to be active in spreading it abroad.

Who that hath felt the worth of his own soul, hath not ardently desired the salvation of others? When the heart is renewed by Divine grace, this desire springs up like a native production. The Christian then sees the excellency of the gospel, and he ardently prays that others may be brought to the knowledge of God in Christ Jesus. He uses such means as he has in his power, to call their attention to their everlasting interests; he carries their respective cases to the throne of grace, and with a heart overflowing with Christian feeling, he ardently prays, "O that Ishmael may live before thee!"

Such is the effect of the gospel on his mind while he views those with whom he is connected at home; he looks abroad, and he earnestly desires that those who are afar off may be brought nigh by the blood of Christ: and hence arises his zeal for the spread of the knowledge of God to the ends of the earth.

But here it may be said, how is it that this zeal for the spread of the gospel into heathen lands did not arise before?

We will tell a plain unvarnished tale: Though the spread of Christianity has, in all instances, been owing to the principle now laid down, yet, for a considerable part of the last century, it appeared impossible to circulate the scriptures, and preach the gospel, among the heathen, in the manner in which it is now done, and for that very reason it was not attempted. At that time we had not the means of carrying such a design into execution. For this reason, whenever the idea came across the mind of any one, it was dropped, because there was no visible method by which it could be accomplished.

At length, the subject came forward in a powerful manner. The various difficulties which attended it were seriously considered. Prayer was offered to God for his gracious direction. Circumstances in Providence were encouraging in a manner not seen before. Missionaries offered themselves; and such, as we have just reason to say, were eminently raised up for this great work. The labour was begun; and we are come, this day, to celebrate the goodness of God in having so far, and so successfully carried on the designs of his glory, by the means of the BAPTIST MISSION.

When the people of Israel were commanded to make ready that they might pass over Jordan, and the priests were directed to go first, and bear the ark of the Lord, it was at a time when Jordan overflowed all its banks, and when the passage, without a miracle, was an evident impossibility.

My brethren, had some of us been there that morning, and had we been appointed to bear the ark of God, and march forward, when we came to the last declivity, within a few steps of the water, and no symptoms of a passage appeared, how would our faith have been put to the test?—With what palpitation of heart should we have proceeded? Nor was the difficulty removed, till the feet of the priests were dipped in Jordan; and then the waters stood up as a wall, and the most timid of the Israelites

could march through with confidence and exultation.

Others have laboured, and we have entered into their labours. It was after much prayer, and in the exercise of great faith in God, that our first missionaries left their native land, and crossed the mighty ocean, for the purpose of declaring the glory of God among the heathen. For a long time they had many difficulties to encounter, and many discouragements to bear. Many prayers were daily ascending to God: many tears were dropped at the throne of grace: many a sigh escaped their anxious breasts. The night was long—it was dark—it was tempestuous: but, at length, the morning appeared, and we now, with them, rejoice in the loving kindness of God.

It is too late to say, that the heathen are incapable of receiving the gospel; or, that God will not now, as in former days, give testimony to the word of his grace. He hath not deserted a preached gospel: caste can be broken: the heathen can be converted to God: the Lord does make bare his arm: the word of God is received and read with avidity: and the joyful news frequently arrives, that men "turn from dumb idols to serve the living God, and to wait for his Son from heaven, even Jesus, who delivereth us from wrath to come." Still, we acknowledge, that all that has been hitherto effected, is little in comparison with what we hope will be accomplished. The purest joy is damped by the recollection, how large a part of the world still lies in wickedness: "the dark places of the earth are full of the habitations of cruelty."

But when a beautiful morning rises, who does not feel animated? When the glory of the Lord is spreading abroad, who can restrain the grateful hosannah? When first fruits are offered to the Lord, who ought not to rejoice, that the harvest is at hand?

Here, then, the appeal comes home—are we willing "to come to the help of the Lord against the mighty?" Shall those who have left their native land in this grand cause, not have that support which it is in our power to afford?

Look at the missionary, and consider his labours. He expects toil—he endures many privations, disappointments, and sorrows. He must be content to sow a seed, the increase of which is to be reaped on a far distant day. He must be content to suffer many things in opposition to the name of Jesus; and to find his efforts, in a thousand instances, opposed, neglected, scorned. All this he must learn to bear with patience, and still go forward in the work of the Lord.

When he commences his career, he begins without experience, and yet so much depends on his prudence and his zeal, that he needs the wisdom of age, and the constant aid of the Almighty. If worthy the office he sustains, how considerately, how cautiously, how holily will he endeavour to have his conversation among men.

The missionary, who enters into the spirit of his work, must voluntarily banish himself from his country. He must prepare to become a citizen of other climes. So much labour is necessary to enable him to be useful, that he ought not to think of returning home, except as an event merely possible. It is to be expected that he will cast many a look at the setting sun,

and with emotion will say, it is now leaving us, and shining in its full strength on my beloved country; where I have left many, dear to my heart by every tie, endeared the more by distance; but whom I must never see again, till the resurrection morning!

Such are his labours, and such, sometimes, will be his feelings. If he labours for God, he shall not be without honour; but this he will obtain, only if he does not seek it. He must not permit the expectation of applause to enter his bosom. He must be a man of God; he must strive and pray, lest he be assailed by any of the forms of wordly ambition.

While engaged in so glorious a cause, shall we forget him? Shall we not encourage him? Shall we cease to pray for him, and for the cause in which he is only an instrument? Let us show, that we remember him for his works' sake, and with renewed ardour pray that the kingdom of God, which he labours to promote, may come with power, and that he may see the work of the Lord prosper in his hands.

The BAPTIST MISSION, whose cause we plead to day, has been favoured in a manner that demands our ardent gratitude. Hitherto the Lord hath helped us. The way is opened: the scriptures are translated, and in the course of translation, into a number of the languages of the East, to an extent which, a few years ago, would have been thought an impossibility.

The method of carrying on this great work is now explained. The machinery of living agents is collected, and in full action. Every degree of assistance now goes directly to the main point—the translation and spread of the scriptures. The voice of God's word is distinctly heard: natives preach the gospel: learned assistants are engaged in helping to translate the Bible into the languages of their respective countries: the votaries of heathenism are often induced to render their aid in this great work; and thus witnesses for the living God are subpœnaed to attend even from the very temples of idols.

Shall such a cause languish for want of support? Every heart answers, No!

The metropolis of our country has contributed its wealth, its sons, and its daughters; and what is, in many views, equally important, its watchful labours and its fervent prayers. May God return you an abundant reward! You are come to-day, to show that you are not weary in well doing. Proceed with vigour, beloved brethren, in this great work. Let us join hand and heart, exertion and prayer, in this sacred cause; that God's "way may be known upon earth, his saving health among all nations." The Lord hasten the time, when "a loud voice shall be heard in heaven, saying, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: to him be glory for ever and ever, Amen."

REMARKS
ON 2 COR. v. 16.

"*Wherefore henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we him no more.*"

FROM the 14th verse of the preceding chapter, the apostle expresses his faith in, and hope

of, the life and immortality which is brought to light by the gospel, and the effectual support which he and his fellow labourers found in it, whilst they bore about in their bodies the putting to death of the Lord Jesus, because they testified the gospel of the grace of God. This faith and hope, whilst they supported them in their sufferings, wrought in them also a desire to be absent from the body, and to be present with the Lord. These had no tendency to make them negligent in their work, but contrariwise diligent, for though they needed and earnestly desired rest, they refused not to labour; they were well aware that they only who endured to the end of the race should receive the crown of life which God had promised to them who love him. Wherefore they say, "We labour that whether present or absent we may be accepted of him, for we must all appear before the judgment seat of Christ, that every man may receive the things done in the body, according to that he hath done, whether good or bad."

From the 11th verse to the end of this chapter, the apostle gives the church of God at Corinth an account of the manner in which he and his fellow labourers exercised that ministry of reconciliation, which was committed to them as the ambassadors of Christ Jesus, by commending it to every man's conscience whether Jew or Gentile, in the sight of God. In these labours they were peculiarly diligent and devoted, for which he assigns the most weighty reasons from the eleventh to the sixteenth verse, while the love of the good Shepherd who gave his life for the sheep, not for those of the Jewish nation only, but for those also among the Gentiles who were not as yet of this fold, but whom he must also bring in, that there might be one fold and one shepherd, was the cause of that extensive publication of the message of reconciliation which they managed.

Considering, then, the gospel which they had received to testify, as the ordinance of Christ for gathering into the fold of God all the flock which he had purchased with his blood, both Jews and Greeks, he adds, verse 16, "Wherefore henceforth know we no man [κατα] according to the flesh, yea though we have known Christ according to the flesh, yet now henceforth know we him no more." Before the memorable events of the death, resurrection, and reign of Jesus, the word was confined to the seed of Abraham according to the flesh, for to them was committed the oracles of God, and even while Jesus was upon earth, he limited his own ministry, and that of his disciples, to the lost sheep of the house of Israel, and forbade them to enter into any of the cities of the Samaritans: and till this eventful period also, the true church of the living God was mostly composed of Jews, who through grace believed in the promised Messiah, and waited for the consolation of Israel, with the exception of a few Gentiles, who through the mercy of the Most High trusted under the wings of the Lord God of Israel.

Now, however, the time was come which the voices of the prophets predicted, that God should form a people to himself from among the Gentiles, who should shew forth his praise, when the whole earth should be filled with the knowledge of the glory of the Lord. Therefore instead of being confined in their ministry

to one nation and people only, the field of their mission is the whole world, and their message to every creature, so that they regarded no man on account of his connection according to the flesh, but affirmed constantly, that there was no difference between the Jew and Greek, for the same Lord over all was rich unto all who called upon him, and that whosoever should call upon the name of the Lord should be saved.

In the last clause of this verse, the apostle states another reason for their holding all men upon a level in their ministry—"Yea though we have known Christ after the flesh, yet now henceforth know we him no more." Without mentioning the various views which have been given of this clause, I shall simply state what appears to me to be the meaning of the apostle.

The word *Christ* in the scriptures is sometimes put for the person of Christ, John, iv. 25; for the doctrine of Christ, Eph. iv. 20; for the benefits of Christ, Heb. iii. 14; also for the Christian temper, Gal. iv. 19; compare 2 Cor. iii. 18. Here, however, I think it is to be considered as referring to the church, body, or kingdom of Christ, which it also frequently signifies: see Rom. xii. 4, 5; 1 Cor. xii. 12. In allowing the word to have this meaning in the passage before us, all difficulty in it disappears, and it becomes at once pertinent and plain. Though we have known the church of Christ consisting of the seed of Abraham according to the flesh, yet now henceforth know we *it* (the pronoun *him* is supplied in our version) no more in this character. Until this happy time of Jesus being crowned with glory and honour for his sufferings and death, the church of Christ as it appeared outwardly was connected with a worldly kingdom, and the members of it were distinguished from the nations around them by bearing in their flesh circumcision, the token of God's covenant, although even then they were not all the true Israel who were of the nation of Israel, neither because they were the seed of Abraham according to the flesh, were they all the children of God, for then, as well as now, it consisted of the children of Abraham's faith, who had their hearts circumcised, and desired the better country. Christ's kingdom now, however, was to appear without any such carnal confidence or connections: hence Jesus, describing the nature of his kingdom, John, xviii. 36, says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Intimating by the adverb *now*, that formerly it appeared in this connection, but that a full and final separation had taken place, and that the subjects of his kingdom *now*, were such as were of the truth, and manifested that they were of it by hearing his voice. And he saith also in another place, "except a man be born again, he cannot see nor enter into the kingdom of God." The striking similarity that there is between this passage in John, xviii. and the verse under consideration, tends greatly to confirm this meaning which we have affixed to it; Jesus saith, "*now* is my kingdom not from hence:" and his apostle saith, "though we have known it after the flesh, yet *now* henceforth know we it

no more." The apostle's inference from this verse in the following one confirms the view we have taken of it: "Therefore if any man be in Christ he is a new creature;" the meaning of which, from its connection, I take to be, if any man, Jew or Gentile, belong in reality to the church, body, or kingdom of Christ, he is a new creature, or one who is born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Old things are passed away, behold all things are become new:" this concluding clause, from its connection, I conceive, has no reference to the change which has been effected upon the person, who is a new creature, but unto the change of the dispensation to which the apostle had been alluding, as the cause of his regarding no man according to the flesh in his ministry, or management of the church of Christ, the time had arrived when the Lord had made a new covenant according to his promise, and the old covenant or dispensation was ready to vanish away. I find Dr. Owen, in the second paragraph of his 39th Exercitation, takes the same view of the above clause of this verse: his words after quoting it are, "The old law, old covenant, old worship, old sabbath, all that was peculiar to the covenant of works as such, in the first institution of it, and in its renewed declaration on mount Sinai, are gone and antiquated," &c. and all the old things which have passed away, and those which have become new, Paul affirms in the next verse "are of God (*i. e.* he is the Author of the change) who both reconciled us to himself by Jesus Christ." And does not the same rule of interpretation direct us to the true sense of Gal. vi. 15, "For in Christ Jesus (*i. e.* the church of Christ Jesus,) neither circumcision availeth any thing, nor uncircumcision, but a new creature." None of these promotes nor hinders access thither, nor adorns nor debases disciples there; the new creature is all in all.

The scope of the passage which we have been considering seems to be this: it is as if the apostle had said,—Being fully persuaded that Jesus hath purchased eternal redemption for all his followers, of every kindred and tongue, and people and language, and knowing that now his church is no more confined to any nation or people exclusively, but that it is a general assembly of sinners, out of every nation, and of every description; therefore in our ministry we acknowledge no man on account of his connections according to the flesh, but, as the ambassadors of Christ, we beseech the world, or men of all nations, to be reconciled unto God.

From this scripture it appears, that the Root of Jesse now stands for an ensign of the people, that to it "the Gentiles seek, and find his rest to be glorious;" and that his church is now a general assembly of believing sinners, of such, and of such only, as worship God in the spirit, and in the truth, by rejoicing in Christ Jesus, and having no confidence in the flesh.

Reader:—Art thou in Christ Jesus? The question is inexpressibly important: presume not that this is thy privilege, if thou art not a new creature; but if so, as a saved Gentile, let that whole life be spent in glorifying God for his mercy, in calling thee beloved, who wast not beloved; yet,

upon the other hand, if thou art still in the gall of bitterness, and bond of iniquity, O hear now, that thy soul may live, the merciful message by which thou art besought to be reconciled unto God, for he hath made his Son a sin-offering, though he knew no sin, that sinners might be made the righteousness of God in him. Since the days of John the Baptist, this kingdom of God is preached, and men of every description press into it, and Jesus assures thee, that "if thou come to him, he will in nowise cast thee out."

B.

ANECDOTES.

An incorrect statement having been given of the anecdote to which Dr. Ryland referred, in his speech before the Baptist Irish Society, he has requested us to insert a fuller account of the conversation between Dr. Cotton Mather and the Indian Chief, which we think will be acceptable to our readers.

In the year 1696, Bommaseen, a chief of the American Indians, was a prisoner at Boston, in New England, with some others of his countrymen. He desired a conference with one of the Boston ministers, which was granted him; and he told that minister, (which was, no doubt, Dr. Cotton Mather himself,) that he wished to be instructed by him in the Christian religion, for he was afraid that the French had imposed upon them, in what they had taught them respecting Christianity. The Doctor inquired of him, what appeared to them most suspicious of the things taught them by the French. Bommaseen said, that the French had told them, that the Lord Jesus Christ was of the French nation; that his mother, the Virgin Mary, was a French lady; that they were the English who had murdered him; and that whereas he rose from the dead, and ascended to heaven, all that would recommend themselves to his favour, must avenge his quarrel on the English, as far as they could. He asked the minister, whether these things were so, and prayed him to instruct him in the Christian religion. The Doctor considering that the humour and manner of the Indians was to have their discourses managed with much of similitude in them, looked about for some suitable object, from whence he might with apt resemblances convey the ideas of truth into the minds of savages; and thought none would be more agreeable to them than a tankard of drink, which happened then to be standing on the table. So he proceeded in this method with them.

He told them, that our Lord Jesus Christ had given us a *good religion*, which might be compared to the *good drink* in the cup on the table. That if we take this good religion (even that good drink,) into our hearts, it will do us good, and preserve us from death. That God's book, the Bible, is the cup wherein that good drink of religion is offered unto us. That the French, having the cup of good drink in their hands, had put *poison* into it; and then made the Indians to drink that poisoned liquor, whereupon they ran mad, and fell to killing the English, though they could not but know it must issue in their own destruction. That it was plain the English had put no poison into the good drink, for they set the *cup wide open*

and invited all men, even the very Indians themselves, (into whose language Mr. Eliot had translated the scriptures,) to come and see before they taste. But they might fairly infer, that the French had put poison into the good drink, because they kept the *cup fast shut*, (the Bible in an unknown tongue,) and kept their hands upon the eyes of the Indians, when they put it to their mouths.

The Indians expressing themselves to be well satisfied with what the Doctor had hitherto said, prayed him to go on, showing them what was the *good drink*, and what was the poison which the French had put into it.

He then set before them distinctly the chief articles of the Christian religion, with all the simplicity and sincerity of a Protestant; adding upon each, This is the good drink in the Lord's cup of life: and they still professed, that they liked it all. Whereupon he demonstrated to them, how the Papists had, in their idolatrous popery, some way or other depraved and altered every one of these articles with scandalous ingredients of their own invention; adding upon each, this is the *poison* which the French have put into the cup.

At last he mentioned this article—"To obtain the pardon of your sins, you must confess your sins to God, and pray to God, that he would pardon them for the sake of Jesus Christ, who died for the sins of his people: God loves Jesus Christ infinitely; and if you place your eye on Jesus Christ only, when you beg the pardon of your sins, God will forgive them. You need confess your sins to none but God, except in cases where men have known your sins, or have been hurt by them; and then those men should know that you confess your sins; but after all, none but God can pardon them." He then added, "The French have put poison into this good drink; they tell you that you must confess your sins to a priest, and carry skins to a priest, and submit to a penance enjoined by him; and this priest is to give you a pardon. There is no need of all this: it is nothing but French poison all of it."

The poor wretches appearing astonished to meet with one who could so fairly put them into a glorious way of obtaining the pardon of their sins, and yet take no beaver skins for it, fell down upon their knees in a rapture of astonishment, and getting his hand into theirs, fell to kissing it, with an extreme show of affection.

He shaking them off, with dislike of their posture, Bommaseen, with the rest of them, stood up, and first lifting up his eyes and hands to heaven, declaring that God should be the judge of his heart in what he said, spoke thus: "Sir, I thank you for these things; I resolve to spit up all the French poison; you shall be my father, I will be your son; I beseech you continue to instruct me in that religion, which may bring me to the salvation of my soul." The Doctor adds, "Now God knows what heart this Indian had when he so expressed himself: to him let us leave it."

Dr. Mather's Magnalia Christi Americana, book vii. p. 88.

The other story to which he referred, was the following:

THE late Rev. Mr. Townsend, of Pewsey, author of "Travels in Spain," &c. assured Dr. Ryland, that when he was in that country

he embraced every opportunity he could find of hearing sermons; but that he never heard a sermon, nor heard of a sermon, preached by an archbishop, a bishop, or a parish priest; all the sermons were delivered by the monks: and none of these sermons were on any topic of divinity, or any branch of morality; they were always in the praise of some saint, or on the virtue of some ceremony. He said he read a printed sermon, in which the preacher stated, that a man was sent to purgatory who had been a very devout worshipper of the Virgin; but when she found this to be the case, she went and *scolded* her Son, for suffering a man to go to purgatory who had been so devoted to her service; on which he made his *apology* to his mother, and ordered the man to be instantly released.

ON DEATH.

IT is the most certain known experienced truth in the world, that *all men must die*, that the time of that death is uncertain, and yet most certainly it will come, and that within the compass of no long time; though the time of our life might be protracted to its longest period, yet it is ten thousand to one that it will not exceed fourscore years; where one man attains to that age, ten thousand die before it; and this lecture is read unto us by the many casualties and diseases that put a period to the lives of many, in our own experience and observation; by the many warnings and monitions of mortality that every man finds in himself, either by the occurrences of diseases and weaknesses, and especially by the declinations that are apparent in us if we attain to any considerable age; and the weekly bills of mortality in the great city, where weekly there are taken away, ordinarily, three hundred persons. The monuments and graves in every church and church-yard, do not only evince the truth of it, whereof no man of understanding doubts, but do incessantly inculcate the remembrance of it.

And yet it is strange to see, that this great truth, whereof, in the theory, no man doubts, is *little considered* or thought upon by the most of mankind: but notwithstanding all these monitions and remembrances of mortality, the living lay it not to heart, and look upon it as a business that little concerns them; as if they were not concerned in this common condition of mankind, and as if the condition of mortality only concerned them that actually die, or are under the immediate harbingers of it, some desperate or acute diseases; but concerned not them that are at present in health, or not under the stroke of a mortal sickness.

SIR MATTHEW HALE.

A WISE and due consideration of our latter end is neither to render us a sad, melancholy, disconsolate people, nor to render us unfit for the businesses and offices of our life; but to render us more watchful, vigilant, industrious, sober, cheerful, and thankful to that God, that hath been pleased thus to make our lives serviceable to him, comfortable to us, profitable to others, and after all this, to take away the bitterness and sting of death, through Jesus Christ our Lord.

SIR MATTHEW HALE.

Juvenile Department.

HISTORICAL ESSAYS.

No. V.

On the corruption of Christianity in Britain, during the reigns of William the First and Second.

When we contemplate the character of God as a holy, just, omniscient, and all-powerful Being, and consider our complete indebtedness to him, it is very evident that religion, which consists of faith in what he has revealed, and obedience to what he has commanded, is a very serious thing: nor does it seem possible to imagine a condition more awful, than that of those who are gratifying their unhallowed dispositions and desires under its mask, by their misemployed influence leading the blind, and thus heaping to themselves wrath against a day of wrath. To make religion a secondary consideration, while, from its important nature, it cannot really exist but as a primary object, is deplorable delusion, or dreadful hypocrisy; yet, how often has it been done by individuals from mistaken interest, and by states from worldly policy.

The victorious William, with the prospect of whose remarkable enterprise we left our young friends in No. IV. of these Essays, was partly indebted to the policy of the ecclesiastics for his success, and he was not deficient in that kind of acknowledgment which was most acceptable to them. Having taken the standard of the unfortunate but brave Harold, his kingly predecessor, he sent it, with other presents, to the Pope. The papal benediction, which sanctioned his invasion, procured him prayers for success at many of the French monasteries and churches, for which liberal returns were made them, and, amid this supposed pious bounty, the English monks were not forgotten. At Hastings, dear from his victory, a new convent was founded, about A. D. 1067, from the situation and heterogeneous name of which, *Battle Abbey*, it might have been inquired, whether it was not rather designed to perpetuate the remembrance of their disgrace than to serve the purposes of their piety.

It is an admirable feature in Christianity, that its claims, so far from interfering with the exercise of civil power, strengthen it. Christ, the great Head of the church, in his finished example of a life of devotedness to God, omitted not the important duties of a subject. "Tribute to whom tribute is due—Render to Cæsar the things that are Cæsar's—Put them in mind to be subject to powers," are scriptural inculcations, in direct opposition to which has ever been the daring conduct of his pretended representatives. Pope Alexander, who had, as we have noticed, sanctioned the Conqueror's scheme, fully intended to share his success; nor would the standard of a fallen king, and a few costly donations, satisfy the desires of an ambitious mind. Great as already was the deference to the *Holy* See in England, it fell far short of what was wanted. The acknowledgment of primacy, unaccompanied by dominion, was a comparatively empty advantage. No sooner, therefore, was the establishment of William's authority evident, than Ermenfroy, Bishop of Sion, arrived with the new character of the Pope's *legate*—sad character for England. If more evidence were needed to prove the hypocrisy and baseness of the pontiff and his agents, the conduct of this new personage, who submitted, from policy, to be the tool of the Conqueror, affords it. This Norman prince had the greatest aversion to the English, nor could the imposing consideration of sacred habits and

employments secure from the effects of his incurable aversion. The see of Canterbury was held by Stigand, a native, who, about A. D. 1070, was summoned before the *legate*, and a council of prelates and abbots at Winchester, and accused of three invented crimes: the holding of the two sees of Winchester and Canterbury—a frequent practice before; the officiating in the pale of his predecessor—a mere ceremonial; and the having received his own pall from Pope Benedict IX. who had been since *deposed*—an unavoidable circumstance with those whose promotion happened at that time. The persecuted man, whose real crime in William's estimation was that of being a native, was degraded, impoverished, and imprisoned during the remainder of his life: nor was he the only prelate who suffered so severe a fate. These transactions, disgraceful as they were to Rome, were attended to from its interest. To employ this power in the affair was to acknowledge its superiority, and though the ability and intrepidity of this king prevented present greater encroachments, the foundation was laid for direful ecclesiastical tyranny in future periods.

In the succeeding reign, under the disguise of religion, commenced those memorable, but disgraceful, adventures, called the Crusades; to signalize himself in which, Robert, the Duke of Normandy, actually sold his dominions to his brother, William Rufus: but we purposely pass over them now, intending to comprehend those romantic excursions of different reigns in one paper.

A king, in these rude and superstitious ages, could hardly have a more dangerous, and certainly not a more troublesome, enemy than a haughty imperious ecclesiastic: this was a calamity experienced by William II. It was no uncommon thing for the monarch to find his greatest torment in the priest he had raised from obscurity; and such was the infatuation of the people, that their allegiance to their prince often gave way to their blind devotion to their spiritual leaders. William had promoted Anselm, a Piedmontese, to the important see of Canterbury; who, although he seemed to accept the dignity with reluctance, entered upon its duties with zeal. The priests were fond of showing their authority, and when weighty affairs offered them no opportunity, trifling occasions served. There was a strange fashion in this age of wearing long shoes, the toes of which were turned up and decorated with some ornament, supported by gold or silver chains attached to the knees: against this very ridiculous mode the clergy in vain inveighed, the people persevered in the use of them as long as they chose. They were more successful against the fashion of long and curled hair, which they succeeded in having cropped, refusing ashes on Ash-Wednesday to the disobedient.

In these trifles the king did not attempt to interfere. The late king had ever insisted, that no pope should be acknowledged in his dominions without his consent; in the exercise of this prerogative his son was equally zealous. At this period appeared the strange inconsistency of two individuals contending for the papacy, Urban and Clement, either of whom was of course qualified for the infallibility and perfection of this office. William was enraged that Anselm should dare to acknowledge the former, while he intended to favour the latter. He called a synod at Rockingham, hoping to depose the disobedient prelate, but the clergy declared it could not be done without a pontiff's authority. William afterwards himself countenanced the claims of Urban, which terminated the unpleasant disagreement. A new occasion soon succeeded to manifest their animosity. Anselm sent his quota of soldiers for the expedition against Wales, most miserably equipped, justifying his conduct by the king's with-holding some of the revenues of his see, and appealed to Rome against such injustice. The prelate, to avoid the consequence of the royal indignation, quitted the kingdom, and was received by Urban as a martyr to the cause of religion; and had the king been a less powerful and able monarch, the punishment of excommunication, which was threatened

would have been inflicted. Anselm was not inattentive to the interests of the church abroad. He assisted at the Council of Bari, about A. D. 1097, where the homage of the clergy to laymen for their benefices was forbidden, and censures denounced against all priests who should give, and all laymen who should require it: for it was contended, that the right of church preferments belonged to the clerical order alone. In rendering this homage, it had been usual for the vassal, on his knees, with his joined hands between those of his lord, to swear fealty to him: but, that holy hands, which, according to the blasphemous doctrine of transubstantiation, could create God, should be placed between profane hands, employed for every purpose, was shocking and intolerable.

The disputes, however, between the king and Anselm were soon terminated, by the death of the former, which was occasioned by an arrow shot at a stag by Walter Tyrrel, a French gentleman, after a hunting excursion in the New Forest. Tyrrel fled to his own country, and joined in a crusade to Jerusalem, as a penance for this unintentional act.

We thank thee, O God, for religious liberty. Long be it our glory to *protest* against a system, under which such practices could prevail.

H. S. A.

THE *REFLECTIONS* OF A SUMMER EVENING'S WALK.

"Beatus ille qui procul negotiis."
HORACE.

THERE is nothing, excepting the glorious revelation of Divine truth, that deserves the meditation of an intelligent mind so much as the beauties of nature and the blessings of Providence, displayed in the creation of our God. Even the meanest object within the sphere of human observation, has "*Omnipotence my great original*" stamped on it in characters indelible: and the contemplative soul whilst musing on these beauties, is led to exclaim with the Psalmist, "O Lord our Lord, how excellent is thy name in all the earth!"

Tired of the perplexing cares of business and the noisy town, and allured by the salubrity of the atmosphere, the delight of the evening, and a desire for some calm meditation on my Maker and his glorious works, I left the scene of my toils to ramble in the fields; and soon hurry and confusion was changed for tranquillity and solitude. How sweet a relief, thought I, to the fatigued spirits and the wearied mind, is this hour of seclusion. Phœbus, bright harbinger of love, without whose refulgent and healing rays this beauteous orb would become a mass of adamant, was descending rapidly in the western sky, inviting the weary labourer to repair to rest. Sweet emblem, poor sinner, of the condescension and love of the blessed Jesus; he stoops in mercy, he importunes with thee, and, in melting accents, says, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Come, for "I will not that any should perish." Come, let us reason together, for though thy sins be as scarlet, they shall be as wool; and though of the deepest dye, "like crimson, they shall be whiter than snow." Passing onward, I entered a corn-field: the grain had been matured by the goodness of God, and sheafed by the hand of the labourer, fit to be gathered into the barn. Here I paused—whilst nature, in sublime and awful delineation, painted to my imagination the final day of retribution; when the Messiah, wrapped in thunder, lighted by the flames of dissolving worlds, and surrounded by the heralds of his throne, shall blow that dreadful blast, shaking heaven and earth, and calling quick and dead to give account of the deeds done in the body, whether they be good, or whether they be evil; learn then, O my soul! that, as the tares which grow among the corn being worthless, are cast into the fire; so thou,

if uninterested in a Saviour's death, shall receive a departure to everlasting perdition, which shall be sealed upon thee irredeemable. But not such is the state of the soul who has fled for refuge to the cross, the soul, whose robes are washed and made clean in the blood of the Lamb; he, symbolical of the corn that is gathered into the garner, shall soon be gathered in, with the Redeemer's chosen ones, to a participation of glory, honour, and immortality.

The adjoining field to this was likewise clothed with corn; but the reaper had not yet put in his sickle, and the tares were permitted to remain for a little time longer with the grain: this led me in earnest to adopt the words of the poet—

"Do I love the Lord, or no?
Am I his, or am I not?"

Oh, almighty Father! search me and try me, and see if any principle of love to thee be possessed, and if there be, strengthen and cultivate it; if not, awaken me to the danger of my situation, and show me the awful gulf, to whose verge I am so heedlessly approaching. By this time, the sun had descended the horizon; yet his beams were gambling with beauteous variety in the azure sky, and promised a propitious day for the ingathering of the fruits of the earth. Turning my eyes around, I beheld Cynthia, sweet Pharos of the night, in fair attire, emerging from behind an eastern cloud, tinging its rugged summit with her silver ray, and extenuating, though in feebler accents than the sun, the praises of Jehovah. Forbid it, O Lord, that sun, moon, and stars should thus melodiously chant thy praise, and adore thy elevated character, whilst man, a traveller to immortality, should be dormant to thy peerless perfections, careless of thy matchless love, and willingly ignorant of the truths of Christianity. Night advancing, I now began to bend my steps homeward (and prudence), for it was late, and the dew fell heavily, dictated the nearest way. My road lay through a long lane, shaded on either side by a high hedge and pendent trees. Well, thought I, taking a retrospect of the pleasing scenes I had beheld, this had better been the prelude to my ramble, than the conclusion of it, (not considering the proposition I had before advanced, that useful lessons are to be learned from all God's works, though some may not appear so attractive as others;) the dreary lane, indeed, is not so delightful as the lofty summit, nor does the humble cottage appear so congenial to our desires as the more stately edifice, but the testimony of experience is, that contentment, peace, and security may exist in the one, whilst care and danger are the constant attendants of the other. Walking along, my attention was directed to the glittering light of a glow-worm—correct resemblance of man's moral character: accurate picture, thought I, of the fallacious deportment and dispositions of the generality of mankind; the glow-worm is only perceptible in the dark, for as soon as the morning begins to dawn, its glimmering light dwindles into nought: so is man, he is capable of assuming an angel form, and of rendering himself affable and attractive to those around him. But bring his conduct to the test, and compare his deportment with the requirements of the law of God, and that which appeared amiable and fascinating will sink into oblivion, and his best performances will appear worthless and vile. Upon reflection, then, O man! what art thou? even nature chides thy every action, and the word of God represents thee as shapen in iniquity, transgression, and sin; that thou art unable of thyself to perform a good action, or think a good thought. But despair not; thou art the noblest of the creation of God, made only a little lower than the angels; Jesus hath atoned for thee; look unto him and he will justify thee freely by his grace, and meeten thee for a blessed inheritance. A few fleeting hours, believer, and the blissful vistas of eternity shall open to thy enraptured eyes. A few fleeting hours, and then sorrow and sighing shall be done away.

A few fleeting hours, and the minstrelsy of heaven shall tune thy

voice to join the Hallelujah to the Lamb. Only a few more fleeting hours, believer, and the dear Redeemer shall welcome thee to glory, boundless as infinity, and equal in duration to the existence of Divinity itself.

"All o'er those wide-extended plains
Shines one eternal day,
There God the Son for ever reigns,
And scatters night away."

Pleased with my evening's walk, I poured out the aspirations of my soul in gratitude at the feet of Jesus, praying, that if I lived it might be to his glory, or if I should awake in another world, it might prove to the well-being of my immortal spirit, and with these thoughts closed my eyes to rest.

AMICUS JUVENIS.

Obituary.

MR. JAMES YOUNG.

JAMES YOUNG was born June 4, 1750, at Perth, in Scotland, from whence he removed, in 1803, to North Shields, Northumberland, together with his wife and five children, at which place he resided till the day of his death. For some time he was in the habit of hearing the late Rev. Robert Smeary, first pastor of the Baptist church at North Shields, under whose ministry he was led to a sense of his awful state as a sinner against God. Being also convinced of believers' baptism by immersion, on the 29th of September, 1811, he put on the Lord by baptism, and was united to the church as one of her members, which relationship he adorned by a becoming walk and conversation.

When he had been a member of the church about three weeks, he was afflicted with a stroke of the palsy, which greatly affected his memory. After this, he had a second stroke, which considerably affected his speech; this hindered him from being so useful as before in the public prayer-meetings. On the 27th of September, 1815, he had a third attack of the palsy, which rendered him unable to speak at all for sixteen days, during this time he seemed much engaged in prayer to God. His right side was so completely paralysed, that from the time above-mentioned, he was not able in any respect to assist himself to the day of his death.

He endured this affliction with great patience and resignation to the Divine will. He often said to the writer of this paper, when speaking to him respecting his affliction, "Well, I am an afflicted man, but it is the Lord's will it should be so, and I am content to bear it. O for patience and submission." A little time after he was able to speak again; one morning, about three o'clock, he requested his daughter (who is a member with us) to read to him the 17th chapter of John's Gospel, with which he seemed much affected, but was not able so to express himself as properly to be understood.

Soon after his third attack, our young people began a weekly prayer-meeting at his house, which he found peculiarly useful to him, not being able to attend with us in the courts of the Lord's house. He would often, on the Tuesday or Wednesday evenings, be inquiring if it was not Friday, that he might again be favoured with the prayer-meeting.

When he had been afflicted about three months, it pleased the Lord more severely to try him in the removal of his eldest son by death: this seemed much to depress him for a time. However, he who raiseth those that are cast down, enabled him to bear it with considerable fortitude, and to remember that he should soon follow his son. We do

not recollect, in all his affliction, that he ever expressed a doubt respecting his interest in the Saviour but once, and even then, the cloud soon withdrew, and the Sun of righteousness again arose upon him with healing under his wings, which enabled him once more to exult in that salvation which is by grace. This poor and godly man is considered as an example to us all in patience under affliction—in him patience seems to have had her perfect work. We do not remember, in all his affliction, that he uttered one murmuring word, or ever seemed to think that the Lord was unkind; but, on the contrary, would often be telling those friends, who called upon him, how good the Lord was. For about a fortnight before he died, he laboured under great pain. During this time, he was frequently telling his wife and daughter that Christ was his only hope—that he rested on no other foundation—that he found all the peace and satisfaction he wanted in him alone. At another time, when under great pain, he cried, "Lord, make me patient and resigned to thy will!" The night before he died, he frequently cried out aloud, (as one released from the fear of death, and having the prospect of eternal happiness full in view,) "Blessed be the name of the Lord, blessed be the name of the Lord." This he said, and in this manner he rejoiced, at the very time the cold hand of death was seizing him. In him we see something of the power and influence of Christ's religion. Happy is the man that is in such a case, yea, happy is he whose God is the Lord. About a quarter of an hour before he died, he fell into a sleep, out of which he awoke, but not being able to speak, he lifted up his hands and eyes in prayer, in which posture he again fell asleep, no more to awake till the Son of man shall come to be glorified in his saints, and admired in all that believe. He died, April 12, 1817, in the sixty-seventh year of his age.

North Shields, J. W.
Aug. 8, 1817.

Mr. MICHAEL ARCHER.

Mr. Michael Archer was born at Dublin about the year 1736: his parents professed Protestantism, but he had some reason to fear they were destitute of that knowledge which is essential to the Christian character. His father was a very respectable farmer, but both he and the mother of my deceased friend died while he was very young, and the estates to which he was the lawful heir were by some unjust means withheld from him. When he arrived at the age of 19, he understood the circumstances in which he was placed as to his future prospects, and grieved with the conduct of his relatives, he determined to leave the land of his nativity, which he did, and came to London, a providence which an all-wise God overruled for good; for though he had often been the subject of religious impressions, he had never heard a gospel sermon: but partly by motives of curiosity, and partly by a desire after the truth, he heard that man of God the late Mr. Whitfield, under whose labours the Lord was pleased to convince him of his awful state as a sinner both by nature and practice. He soon after heard that eminent man, Mr. Romaine, under whose ministry he was brought to a saving knowledge of his interest in Christ, and from this time he became decidedly on the Lord's side. Having learnt the trade of a stay-maker, he removed, in the year 1760, to Oundle, in Northamptonshire, where he commenced business on his own account: here he found religion at a very low ebb, both in the Establishment and amongst the Dissenters; and to use his own expression—"possessed of more of the pepper of zeal than the salt of prudence," he began to use perhaps rather imprudent measures to rouse them from their lethargy. The clergyman of the parish, in reference to him, gravely cautioned his hearers against an *Irish Papist!* while the Dissenters branded him with the then new name of a *Methodist!* The opposition he met with from both parties almost induced him to leave the town; but the

bounds of his habitation being fixed there, he was not permitted to remove. He continued; and gradually the Irish Papist and Methodist gained universal respect: providence smiled upon him—his trade flourished—and he brought up a large family with credit and respectability.

When a society in connection with the late excellent Countess of Huntingdon was formed at Oundle, he joined their number, and such was the esteem in which he was held, that till the dissolution of the society he held the office of treasurer: his heart and his house was ever open to receive all them, of every sect and party, that love our Lord Jesus Christ. The various ministers who supplied the chapel ever spoke of him in terms of the highest respect: nor is it a little to his honour to say, that he shared in the friendship of the late amiable Cowper. I have often heard him talk of walking over to Olney, and finding the dejected poet labouring in his shop like a carpenter, planing some hard wood; and of the humanity he displayed in taking a poor beggar boy out of the street, and placing him apprentice to Mr. A.

Soon after the death of Lady Huntingdon, the lease of the chapel at Oundle was given up; and nearly from that time to his death Mr. Archer attended the Baptist meeting-house: but the difference between them and himself on the subject of baptism debarred him from joining them as a church; and though for many years they continued destitute of a pastor, yet he never forsook them. At their social prayer-meetings, as well as the more public means of grace, though many young persons might be absent, and notwithstanding the infirmities of age, it was very seldom that his seat was empty. The holy glow which beamed in his countenance while listening to the word of life, and his energetic and solemn Amen at the close of the addresses to God, evinced that he enjoyed much of what he heard. On the evening of Lord's-day, the 25th of May last, he occupied his place as usual, to which he went through a heavy shower of rain, though many thought the rain a sufficient excuse for their absence; the subject was "Death," from Job, xiv. 10. While speaking of the probable speedy removal of the aged Christians in his auditory, little did the preacher imagine that one would so soon be removed: this was the last sermon our deceased friend heard. On the following Tuesday morning he was taken ill, which was no sooner known, than persons of every class visited him to administer comfort, and to beg to be allowed to contribute to his wants (for through the failure of his business he was much reduced in his circumstances.) On the Wednesday morning he was visited by the writer, who found him a little easier. On interrogating him as to the state of his mind, he informed me, that he had to complain of much darkness of soul, but he rejoiced that he was enabled still to place a firm reliance on the atoning blood of Jesus. "I want," said he, "no other Saviour—no, my own works will not do—I do not want them—my hope is fixed on the atonement of Christ—I can say with Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day,'" repeating with peculiar emphasis "which *I have* committed to him." His conversations during his illness were very edifying, till he sweetly fell asleep in Jesus. Thus he *slept in his bed, and entered into peace.* He was interred the following Lord's-day evening, in the parish church-yard, the pall being borne by persons of the three denominations of Dissenters in the town, who were thus anxious to show this last tribute of respect to a man, who for more than threescore years had borne so honourable a testimony to the cause of Christianity. His funeral sermon was preached on the succeeding Sabbath evening, in the great meeting, (which was kindly lent for the purpose, the Baptist meeting-house being too small,) to a large and very attentive auditory, from Gen. xxv. 8, by the Rev. D. Holmes, of Farringdon, his son-in-law.

Oundle. J. B.

REV. JOHN FAWCETT, D.D.

DIED, on Friday, July 25, at Ewood Hall, near Halifax, Yorkshire, in the 78th year of his age, the Rev. John Fawcett, D.D. More than half a century of his long and laborious life had been devoted to the discharge of his ministerial duties at Wainsgate and Hebden-bridge, and to the publication of numerous works on religious subjects, many of which have had an extensive circulation.

So long as his health would permit, he took an active part in conducting the Seminary, first established at Brearley-hall, and afterwards removed to Ewood-hall; but his increasing infirmities induced him, more than ten years ago, to retire from that situation to the neighbourhood of Hebden-bridge, where he was chiefly employed in writing the *Devotional Family Bible*.

In the month of February, 1816, he was incapacitated by a paralytic affection from attending to his pastoral office, and returned to his relatives at Ewood-hall, where he has ended his days in peace, supported by those truths which he had long dispensed for the edification and comfort of others.

It is expected that a more detailed account of his life, ministry, and writings will, in due time, make its appearance.

Review.

Female Scripture Biography; including an Essay on what Christianity has done for Women. By F. A. Cox, A.M. 2 vols. 8vo. Price 24*s*.

SACRED HISTORY, which gives the biography of numerous individuals who lived in different ages of the world, embracing the long period of four thousand years, does not furnish us with one perfect example; on the contrary, we are assured that there is not a just man on earth who doeth good and sinneth not. It is evident from this consideration, that example was not the whole, nor universal and implicit imitation even of the best of characters any part, of the design of the history of the lives of the faithful. Example was one part of its intention, warning was another. The lives of the righteous and the wicked were written, and the imperfections and the sins of the former were recorded, for our ADMONITION.

Mr. Cox seems fully aware of this use of sacred biography; and he has, we conceive, composed these volumes under this impression. Hence, the story is short, and the moral long. His sketches are very concise, as, indeed, they must be, from the scanty materials with which the inspired historians have supplied him; while his improvements of each, which are not carried to the end of his chapters, resembling the tail of a comet, which grows weaker and fainter as it is extended from the body, are beautifully interwoven, like a golden thread which runs through the whole web, and are various and striking, ample and ornamental. Scarcely a single event, or circumstance, or transaction connected with the character or life of the individuals whose biography he has written, which was capable of ministering reproof, or correction, or instruction to his readers, has been overlooked. The work abounds, moreover, with ingenious thought, fine sense, good taste, and just views of human nature. It exhibits much Christian experience, a large share of pious feeling, and an ardent desire to advance the useful knowledge, the religious improvement, and the mental gratification of his readers. He begins to write like a substantial and wealthy author. Rich in thought, and rich expression. He is rich in variety of matter, in

beautiful imagery, in appropriate illustration, in diversified amplification, in important sentiment, and in spiritual tendency. Every page keeps up our attention, sustains and increases the interest at first excited, and supplies ample inducement to proceed. After laying the work aside for a time, to engage in other avocations, interest and pleasure, aided by recollection, will soon call to the perusal; the sight of the volumes will be a sufficient motive to take them up again.

We are happy to observe, that the style is more simple, natural, and chaste, than usual, though it is not so much so as some of his readers may wish. We have ourselves no great objection to its embellishment; but we wish as much attention had been paid to correctness, as to ornament. There is something in the substance worth all the decoration which has been bestowed on the exterior, and deserving more precision than it can at present be allowed to possess. But we think our author may be congratulated on being increasingly aware that

> "Trifles not e'en in trifles can excel,
> 'Tis *solid* bodies only polish well."

Constant friction would spoil a feather, while it would give greater brilliancy to a jewel, increasing lustre to a diamond.

These volumes, which we think discover more evident marks of a growing maturity of mind, more indifference to those things which at best can only be deemed pretty, and a better liking to close thought, useful remark, and faithful warning, than are to be found in Mr. Cox's former productions, contain an interesting collection of biographical sketches, a gallery of female pictures, each retaining their peculiar characteristics, together exhibiting various kinds of excellence, and different degrees of beauty, and all habited in the ancient costume of women professing godliness.

The characters selected for the first volume are, Eve—Sarah—Hagar—Lot's wife—Rebekah—Miriam—Naomi, Orpah, and Ruth—Deborah—Jephthah's wife—Hannah—the Queen of Sheba—the Shunammite—and Esther: for the second, the Virgin Mary—Elizabeth—Anna—the Woman of Samaria—the Woman who was a Sinner—the Syrophenician—Martha and Mary—the poor Widow—Sapphira—Dorcas—and Lydia.

The nature and extent of the work combine to render it almost impossible to give, in the contracted limits of this department of our miscellany, any thing like an analysis. In reading, we had marked down for quotation a great many passages; but twenty pages would not contain what it would afford us pleasure to lay before our readers. Relinquishing the idea of quoting, we had thought of adopting another method, that of merely specifying some of the more excellent or useful paragraphs, such as, two or three delightful descriptions of the happiness of our first parents during the days of their innocence, before "human transgression had disturbed the peace of human life;" for, "man in his primeval state, was exposed to no changes, his cup had no bitter, his day no cloud, his path no thorn; the *past* had no regrets, the *present* no guilt, the *future* no terror; the stream of mercy flowed into Paradise with uninterrupted course, and the beam of prosperity shone with unfading brightness and unsetting splendour;" some admirable remarks on beauty and dress—on the vanity of parents—and on the importance of a proper education; an inimitably fine picture of patriarchal hospitality, of temper and simplicity of manners, exhibited in the conduct of Abraham, who, when he had provided for the entertainment of angels unawares, "took his respectful standing under the branches of a neighbouring tree, which afforded a pleasant screen from the sultry sun. What requisite simplicity is discernable here! What a subject for the painter! What a theme for the poet! What an example for the good! Three heavenly messengers at the humble table of one of the greatest men that ever inhabited this world—a patriarch—a prince—the father of the faithful—the friend of God—venerable for age—distinguished for hospitality—

still more eminent for his faith!—their canopy, the over-arching sky—their shade, the wide-spreading tree—flocks and herds grazing around them, the indications of an industry which Providence had blessed with remarkable success—and the plain of Mamre spreading its luxuriance before their eyes!" But on this plan we could make no progress; our course was again, and very soon, impeded, by a beautiful and simple description of Hagar's character—by many striking and very affecting thoughts on the advantages, the deliverance, the sin, and the doom of Lot's wife; by many just remarks on the sin of cruelty to animals, contrasted with Rebekah's humanity in offering to supply the camels with water, and hastening to fill the troughs, that they might drink; on the sin of despising others for their natural infirmities, as Peninnah did Hannah; on the sources of incongruous marriages, in the life of Abigail, among which are mentioned, ambitious motives, a foolish desire to maintain the respectability of the family, the persuasion of others, and previous disappointment—and on the duty of women to avail themselves of the opportunity with which Providence favours them in a married life, to give to their husbands such useful hints as their benevolence will naturally dictate, in imitation of the Shunammite, who proposed to her husband to accommodate Elisha with a little chamber appropriated to his own use, with which he seems readily to have complied. We have been struck with the passages to which we have slightly alluded, not merely on account of their excellence, but also in consideration of the subjects discussed being so seldom presented to our notice.

On the second volume we dare not enter; from this we are the more effectually deterred by perceiving that it possesses stronger claims to a greater amplitude of remark, and that it will present more frequent calls for our commendation than the former. After quoting the concluding paragraph of the very interesting essay on what Christianity has done for women, which occupies more than ninety pages, we shall pass over the succeeding four hundred and thirty in silent admiration.

"Behold Christianity, then, walking forth in her purity and greatness to bless the earth, diffusing her light in every direction, distributing her charities on either hand, quenching the flames of lust, and the fires of ambition, silencing discord, spreading peace, and creating all things new! Angels watch her progress, celebrate her influence, anticipate her triumphs! The moral creation brightens beneath her smiles, and owns her renovating power; at her approach, man loses his ferocity and woman her chains; each becomes blessed in the other, and God glorified in both!"

We are conscious these scanty quotations and partial references are very inadequate to convey to our readers a just view of the present work, which we think is highly creditable to our author's talents and piety; and in publishing which, he has most assuredly rendered a great service to the religious public. The more respectable circles of Christian society should, and we trust they will, feel themselves indebted to him for having supplied them with such an ample source of information and enjoyment. We hope all our readers, who are able to purchase the work, will do it without delay; and that those young females, who regard the improvements of the mind more than the decoration of the body, and who yet think they cannot afford it, will retrench their incidental expenses till they can. What young persons, two or three sisters for instance, the circumstances of whose parents have enabled them to bestow on their daughters those educational advantages which have qualified them to appreciate and enjoy such a work, do not expend more money in half a year, in unnecessary articles of dress, than twice the cost of these volumes. What a severe reflection does that female cast upon her judgment and taste, who, when asked whether she has got Cox's Female Scripture Biography? with no small degree of virtuous self-gratulation, while simpering in a cap which displays at least one guinea's worth of lace, or flirting a fan which

cost another; or perhaps languishing under a veil for which she gave two more, seems to apologize for not having purchased it, on the ground of a laudable regard to economy, when she gravely reminds the interrogator of what she supposes he must have forgotten—its enormous price—four-and-twenty shillings! and appears, in her turn, shrewdly to inquire, whether it can reasonably be expected that a female, who has any just views of the importance of a suitable domestic equipage, of personal appearance, and of the value of money, should, in times like these, lavish such a sum as four-and-twenty shillings, on what cannot be considered as a necessary article, either of furniture or dress! We pity the folly of those who form such comparisons, and adopt such reasonings, and entreat them not to be so unwise as to deny themselves the opportunity of obtaining all that religious improvement, rational enjoyment, and refined pleasure, which these volumes are calculated to impart.

But much as we have been delighted with the work ourselves, and desirous as we are of seeing it extensively circulated, we cannot pronounce it free from imperfections. Our complaints and regrets have frequently been excited; they have been excited, however, by a few minor faults, while we have admired a hundred intrinsic excellencies, and have been charmed by a thousand commanding beauties.

We do most sincerely rejoice in our author's happiness and honour; we cannot, therefore, designedly diminish either. Giving us credit for this assurance, he will allow us to say, that on all public occasions, particularly on those of an extraordinary nature, and more particularly still when he appears in print, we wish always to see him stationed on that high ground which he is so capable of taking and retaining. We are pleased when he does justice to those talents with which he is endowed; and the more so, as when this is done, nothing else is wanting; justice is then done to the great cause to which his life is devoted, to the particular topic which he may have undertaken to discuss, to his readers or hearers, and to his admirers of each class. When this is done, we, who hate to flatter, but who love to praise, may commend without the slightest fear of shame or contradiction.

We always read what Mr. Cox writes with pleasure. We say, 'This is excellent—that is clever—the other is admirable—but still, as a whole, *he could have done better.*' We would by no means encourage a fastidious taste; but perhaps it would be preferable for him to write less, and employ more time and care in doing what he has not yet done—*his best.* We should like to see him, on some important subject, put all his resources into a state of requisition, and bring all his powers into the highest pitch of exercise. But at present we leave him, thanking him for what we possess, particularly for these volumes, which have afforded us so much pleasure; and anticipating still greater delight from some future publication than we have yet enjoyed; not forgetting again to request our readers to put themselves in possession of this. We are persuaded they will thank Mr. Cox for writing, and us for recommending. As to any future attempt of our author, we desire no more, which surely cannot be thought unreasonable, than that he will present us with something *perfectly worthy of himself.*

The Duty and Benefit of Retirement: a Sermon preached at Salters'-hall Meeting-house, on Sunday, April 20, 1777, by the late Rev. Hugh Worthington. Williams & Co.

THE advertisement to this discourse informs us, that the MS. from which it is printed was given by the author, soon after its delivery, in consequence of a particular request, to one of his congregation; and proving a source of grateful recollection, and beneficial effect, to the few friends by whom it has been perused, it was determined to give it a more extended circulation.

Posthumous sermons, which were never intended for publication, have

not always done honour to the memory of their authors, or reflected any credit on the judgment of the publishers; but, in the present instance, we think the author's friends merit thanks for giving publicity to a discourse which, while it bears the peculiar and characteristic marks of Mr. Worthington's style and genius, inculcates an important duty with clearness of argument, and force of persuasion.

The text is Matt. xiv. 23: "And when the evening was come, he was there alone."

In the prosecution of his theme, the author 1. Lays down a number of miscellaneous remarks, on the nature, use, and business of solitude. —2. Illustrates some of the most striking senses in which solitude is the nurse of virtue and devotion.

It is so,

1. Because retirement from the world is suspending the power of temptation, and affording a respite from scenes of hurry and seduction.

2. Solitude is a friend to religion, since it calls forth the powers of the mind in various and profitable subjects of meditation.

3. Retirement is the only opportunity, in this life, for the great business of self-inquiry.

"I shall conclude these observations," he says, "with reciting a fact, already known to some of you: there cannot be a better proof of the importance of retirement. A pious and venerable father had a vain and profligate son. Often had he reasoned and expostulated with him, mingling tenderness with advice, and tears with remonstrance: but all was ineffectual. Bad company and vicious habits rendered the unhappy youth deaf to instruction. At last, a fatal disorder seized his aged parent, who, calling his son to him, entreated him, with his dying breath, that he would grant him one small favour, the promise of which would alleviate the pangs of dissolving nature: it was this, *that his son would retire to his chamber half an hour every day, for some months after his decease.* He prescribed no particular subject to employ his thoughts, but left that matter to contingency. A request so simple and easy, urged by parental affection from the couch of death, was not to be denied. The youth pledged his honour for the fulfilment of his promise; and when he became an orphan as punctually discharged it. He retired daily to his room. At first, his mind was not disposed to improve the minutes of solitude, but in time reflection began to exert itself—the world was withdrawn: his conscience became awake—it reproved him for having slighted a parent who had done so much for his welfare—it renewed the impression of his dying scene—it gradually pointed his thoughts to a supreme Cause, a future judgment, and a solemn eternity. It pleased God to sanctify these solitary moments, and to repeat and strengthen their conviction. Retirement effected what advice could not; a real and permanent change took place; he quitted his companions, and reformed his conduct; virtue and piety filled up the rest of his days, and stamped a sincerity on his repentance. To say all in a word—he lived and died a Christian."

Memoirs and Remains of the late Rev. Charles Buck: containing Extracts from his Diary, &c. By John Styles, D. D. 1817. 12mo. pp. 442. Button, Fenner, Williams, &c. 5*s*.

The late Mr. Buck was respected and loved by all who knew him. We are glad to see a permanent memorial of him from the able pen of Dr. Styles, who has much improved the value of this biographical work by the remarks, the animadversions, and the exhortations which he has interwoven with it.

Chap. 1 informs us, that Mr. Buck was born in the year 1771 at Hillsley, near Wotton-under-edge, Gloucestershire, and that he was placed under the tuition of the Rev. William Hitchman, a dissenting minister of the Baptist persuasion. Of this useful man, Mr. Buck has left the following account.

"In addition to his labours as a preacher, he laid himself out for general usefulness in this and the surrounding places. There was hardly any thing that he could not do. The weak and superstitious consulted him in the hour of alarm; parents sent their profligate sons to him be instructed and reformed; the watchmaker employed him to make calculations; farmers engaged him to measure their lands, in which I often used to assist him. He studied pharmacy, and could mix a medicine, extract a tooth, and use the lancet as well as

many gentlemen of the profession. He gave advice to the poor, made the wills of those who possessed property, and was ready to do good to all. He could construct a weather-glass, draw a map, and make an almanac. He was a very assiduous cultivator of his garden and orchard, and was no stranger to the science of botany. Above all, he was a good man, and shone as a light in a dark village for many years."* page 6.

The narrative of Mr. Buck's conversion and introduction to the Hoxton Academy will be read with interest. Our limits will not permit us to transcribe Dr. Styles's remarks here, which we earnestly recommend to all our readers.

Chap. 2 extends from Mr. Buck's entering upon preparatory studies for the ministry to his settlement at Sheerness.

Much of his diary and many of his letters are here inserted; from all which it appears, that he was greatly concerned to "walk humbly with God." In his diary were found collections of short pithy sayings, a few of which we extract.

"Great talkers are sometimes loose walkers.

As a man cannot rest quietly when he knows thieves are in the house; so a good conscience will not rest if sin is in the heart.

Time is the boat that is carrying us swiftly into the ocean of eternity,

It is true Christ can do any thing without us, but we should remember we can do nothing without him. John, xv. 5.

Daniel thought it better to die in a den and go to heaven, than live in a palace and go to hell.

We often pray to God that we may be humble, but we do not like the measures he takes to make us so.

When we look back upon the book of our past lives, we shall see a great many blank leaves there, and many on which the most trifling things are written."

Chap. 3 proceeds from the commencement of Mr. Buck's labours at Sheerness to his removal from thence to Hackney.

In reviewing Mr. Buck's ordination at Sheerness in the year 1795, Dr. Styles has written a philippic on the pompous pretensions of national churches. Not content with defending the *barn*, he is for setting fire to the *cathedral*. The Episcopalian will easily find occasion to complain of the acrimony of his language, but he will not easily find an answer to his arguments. "*Virulent*," p. 298, is a malignant, poisonous word. We wish Dr. Styles may not imbibe any portion of the *virus* against which he is writing with great freedom and force.

Chap. 4 records the settlement of Mr. Buck at Hackney—his removal to London—his various labours, publications, and death.

After a very lingering and painful confinement, this worthy minister died, in the forty-fourth year of his age, August 11, 1815.

On the subject of ministers keeping schools, Dr. Styles has written the following remarks—

"Until a more liberal provision is made for dissenting ministers, many must be thus sacrificed, or tempted to form unsuitable connections in life for the sake of independence, which are most injurious to their characters and usefulness. On this subject I could various tales unfold, that would chill the ardour of many a youthful candidate for the sacred office. When a man is absolutely in the power of a congregation, a thousand circumstances of daily occurrence will force upon him a painful sense of his dependence, and if to avoid this, he undertakes a seminary, he virtually relinquishes the ministry: and if he can so far degrade himself as to turn 'fortune-hunter' and marry a wife for her money, he may thus purchase the smiles and congratulations of the worldly part of his flock, who feel a double satisfaction; first, that they need not subscribe so much towards his support, that an increase of family will not lay them under an obligation to increase the means of his support; and, secondly, that their pastor is a man of property." p. 349.

The claims of the ministry to an honourable maintenance are founded not only on equity but also on the statute-law of heaven, the special ordinance of Christ: a very high distinction which cannot belong to

* "Perhaps one of our readers can favour us with a larger account of this excellent minister.—EDITORS."

any other class of men in the world. But since many of our ministers must be teachers of schools, we heartily wish them to possess all the qualifications which Mr. Buck has happily delineated in a passage of his diary, which we think highly creditable to his judgment.

"1797. I now succeded Mr. Eyre in taking the charge of a large boarding-school at Hackney. This I found to be a very important undertaking, as all will find who engage in it; requiring great attention, much labour, good health and spirits, invincible patience, a knowledge of the diversified powers and capacities of youth, a happy art of adapting ideas to the juvenile mind, a fixed plan of government and discipline, a determination never to be hurt by the little tales sometimes carried home to the parents, a real love for children, as also a pleasure in the communication of knowledge to them. These, and many other qualifications are necessary, if we wish to succeed; indeed, we should hardly have any thing else to do." p. 350.

We cannot take leave of this book without expressing our obligations to Dr. Styles for the judicious use he has made of his materials in compiling a memoir of a worthy minister of Christ, whose memory will doubtless be most affectionately cherished by the multitude of his surviving friends.

We shall not dispute with the biographer the pre-eminence of *Hoxton-college;* but we shall complain of him seriously for the disrespectful manner in which he has noticed the theological tutor there—

"The divinity chair (he says) has been long filled by the Rev. Robert Simpson, D. D. who, on account of his age and growing infirmities, is expected to give place to one of the first theologians of the age." p. 121.

If this be not altered in the second edition, we shall sentence Dr. Styles to receive a hundred lashes from a scourge severer than his own.

The Report of the Newcastle Religious Tract Society, for the year 1817; *with an Epitome of the principal Speeches delivered at the Anniversary Meeting, on the* 10*th of April,* 1817.

THE utility of this Society, and of others of the same kind, which are auxiliaries to the Religious Tract Society of London, (now upwards of 130,) is so well known, and so generally acknowledged, that nothing need be said in recommendation of them. The information given, is as follows:—"The number of tracts received into the Depository this year is,—of hawkers' tracts, 27,920; of subscribers' tracts, 31,608; total, 59,528. Exceeding the preceding year by 6000, and the year before that, by above 20,000. The cost of the tracts received this year, including incidentals, is 72*l.* 18*s.* 3*d.*"

LITERARY INTELLIGENCE.

In the Press.

A new and *enlarged* edition of Mr. Bruce's Juvenile Anecdotes will be ready for publication in a few days.

Also, a cheap edition, somewhat abridged, for the use of Sunday schools.

The Rev. R. Hall's Reply to the Rev. J. Kinghorn.

In the course of the present month will be published, Part I. of an Edition of the Hebrew Bible, without Points, to be completed in four Parts; which is uniform to the Edition of the Hebrew Bible with Points, that was published in May: either of these Bibles may be had interpaged with English, Greek, or Latin; and these conjoined, will not, when bound, exceed one inch in thickness, or, as a Hebrew Bible alone, will be only half an inch.

Just published,

In one vol. 8vo. (with a fine portrait by Freeman) Sermons on the Doctrines and Duties of the Christian Life. By the late Mr. Archibald M'Lean, of Edinburgh. To which is prefixed, A Memoir of his Life, Ministry, and Writings: by Wm. Jones, Author of the History of the Waldenses.

The second edition of the Rev. J. Kinghorn's Reply to the Rev. Robert Hall.

The Rev. R. Hall's Speech at the Leicester Bible Society, July 15, 1817.

The first volume of the Oxford Encyclopædia, or Dictionary of Arts, Sciences, and General Literature.

A Map, showing the Order and Causes of Salvation and Damnation: by the author of the Pilgrim's Progress.

Missionary Retrospect and Foreign Intelligence.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated December 30, 1816; received July 10, 1817.

"I am not quite recovered from a dangerous fever, with which I was seized about the beginning of November last. I went to Calcutta for medical assistance, and had the daily attendance of three of the most eminent men in the profession; one of them the son of dear Mr. Robinson, of Leicester. The Lord graciously blessed the means used, and I am so far recovered, as to have returned to Serampore about a month ago. Since that, I have had a relapse, which has left me very weak, and with a strong tendency to dysentery. My general health, however, is improving, and the doctor says, that these symptoms will gradually cease.

"How important is it to live in that state of continual communion with God, and lively faith in Christ, as to have the great point of our acceptance with God quite clear, while we are in health. In my illness, great weakness and great stupors so prevailed, that I found it impossible to do more than cast my sinful soul on the Redeemer, and hope in the mercy of God for eternal life. Now I am raised up, may I labour in the work of the Lord with increased diligence. My dear brethren Pearce, Sutcliff, and Fuller, are gone to their rest. I am in my 56th year, and cannot expect many more years. Whenever I die, may I, through Divine grace, join them in the world of bliss.

"So far as I see, the two brethren from the London Missionary Society are of the right stamp: we live in great harmony with them. They have obtained the Free Masons' Lodge to preach in, and have a decent congregation.

"Brother Marshman has just drawn up a plan for native schools, on which, if funds can be supplied, they may be extended all over India. It has met the unqualified approbation of several gentlemen of distinction, who have subscribed to it; but whose names it may be improper to mention.

"Thus the Lord is opening a way for good to be done to an incalculable extent. Things in general wear a promising appearance through the whole mission: and notwithstanding all our causes for humiliation, we have many, very many, for rejoicing, and still more for hope. I am still under the operation of mercury for a dysentery, my mouth is very sore; but I trust the disease is almost removed, it now occasions me but little pain or inconvenience. I have at least fourteen years' labour still on my hands: how long it may please the Lord to continue me, I cannot tell, but his will be done. Brother Yates has made very good progress in the study of Sungskrit, Bengalee, and Hindee; and will, I doubt not, in a reasonable time, be able to take my work himself."

Mr. Burls has received a letter from Dr. Carey dated Feb. 18, 1817, in which he says, "We are now all well." And also that the translations have been but little hindered by his affliction, as with the exception of a month, he was able to do a little every day.

To the Editors of the Baptist Magazine.

Having received a letter, a few days since, from that worthy minister of the gospel, Mr. Thomas Paul, of Boston, in America, have sent you a few extracts from it, in the confidence that many of his friends in England will be happy to hear of his reaching home in safety, and that the Lord is greatly blessing his labours. G.

"*Boston, May* 28, 1817.

"Very Dear Brother,

"God was pleased to favour me with a pleasant passage to the embraces of my dear family, and the church and people of my charge, and I think I am under stronger obligations than ever, to bless and praise his holy name.

"Since my return, I have established a Sunday school, for the children of the people of colour, and have about 100 in it, which God greatly owns and blesses; in addition to this, I have established another for adults of both sexes; this God hath abundantly smiled on, and I expect in a very few days to have a Bible Society established, auxiliary to the American Bible Society, that the people of colour in these states may be universally supplied with the blessed word of God, that is able to make them wise unto salvation, through faith that is in Christ Jesus. And when we have supplied our domestic wants, we purpose

sending the residue to our benighted brethren in India: these, my dear brother, are the feeble efforts we are making in Boston. I ask, and have no doubt we shall have, your fervent prayers for our success.

"God with us is doing wonders: I can say there are more than one hundred souls in this town, since my arrival, have been brought to the knowledge of the truth; and this is as it were nothing to what the Lord hath done in many other places. In the town of Woburn, about 10 miles distant, there are, I suppose, upwards of two hundred souls brought to the knowledge of the truth, within two or three months; this is a village containing about two thousand inhabitants. Time would fail me, my dear brother, to relate the whole in the state of Vermont. I think I should not exaggerate if I should say, there are thousands in one year who have experienced a change of heart; and the work of the Lord is so powerful, that there are not labourers enough to supply the extensive harvest.

"Two of our dear young brethren in the ministry, are upon the eve of leaving us for the Burman mission, by the names of Coleman and Wheelock: their souls are on fire to enter on the important work of pointing the heathen to the Lamb of God, that taketh away the sin of the world. May, O may, the great I AM go with them.

"I think I may venture to say, what I have now communicated to you is true; but the one-half I have not told you.

"Here I must close, with adding a desire for a continual interest in your prayers to God for unworthy me. And shall I never see you, and your dear family, any more? Ah, distressing thought! I dismiss it, and entertain a more cheering one. I shall, I trust, though the most unworthy of all God's chosen, through infinite grace in Christ, meet you where parting shall be no more.

"My best regards to all my dear English friends; please to tell them, their kindnesses to me and mine will be in everlasting remembrance.

"My dear wife joins me in love to your family; please to accept the same yourself, from your unworthy, though sincere friend, in a dear, dear Lord Jesus,

THOMAS PAUL."

Domestic Religious Intelligence.

LOAN FUND.

To J. Marshall, Esq. Treasurer to the Loan Fund.

SIR,—I am happy to find by the Magazine for this month, that a new *object* presents itself to the attention of the religious public, and one that has long appeared to me of the greatest importance; I mean a *plan for assisting poor churches in erecting meeting houses, &c. &c.* and I am glad to find it in the hands of persons at once so *well qualified*, and well *disposed* to carry it into execution. I really think it will be productive of more general utility to the cause of our adorable Redeemer, and give more general satisfaction to the religious part of the community, than *even* the erection of a *Baptist tabernacle* in the metropolis of the empire. But you will permit me to give an opinion for your consideration, which is, *that your proposed plan does not extend far enough in removing existing evils*; for I conceive there are many small congregations, who, (on *enlarging*, or *otherwise*,) do not feel *so much* difficulty in obtaining *loans*, as they do in *paying off* either *principal* or *interest*; and therefore, while I admit that *your plan* will be of incalculable benefit in many cases,* yet something more effective is still wanting.

I conceive, that from the very rapid increase of our denomination, the erection of many *new places* has been found necessary, as well as the enlargement and repair of *old* ones, and that, in consequence of this, many of our churches are *distressingly* in debt, and have no idea of paying off these debts, but by sending their *ministers* about the country as *mendicants*, to beg from the religious public. This degrading method of obtaining money, is often attended with the

* An application for 220*l.* offering the required security, has been already made. EDITORS.

most unhappy effects; for, in the first place, a very considerable sum is *expended* every year in travelling and other charges, and in several instances I have known the *whole* of the money collected, thus expended!!

Another inconvenience is, the privations, toil, and labour, to which ministers are subject in travelling; together with the mortifying treatment they frequently experience, from persons who will neither assist them, nor even say, "Be ye warmed, or be ye clothed?" Another evil is the length of time ministers are obliged to leave their families and congregations. I knew a worthy minister who was from home six months in one year; and others have been absent nine months in the year. All this time their families are neglected; supplies must be provided for the church at a considerable expense; the sheep are left to wander, for want of the shepherd, and at times "grievous wolves have entered in among them, and devoured them."* Now to remedy these evils is the grand secret, which may in time be found out and applied; and I will say, "a monument of gold" for the person who discovers it! If the following suggestion should lead *one step* towards it, I shall be gratified. May there not be *a* "SINKING FUND" *in every church, called* "*The building and repairing fund.*" This *fund* should be supported by a certain annual sum, which would soon become such a common-place thing, that it would be cheerfully and regularly paid, the same as insurance, or any little tax on property.

This fund should be kept exclusively for the purpose of building, repairing, or enlarging; and also for assisting others in the same design. It should be managed by a Committee, belonging to each individual church, called "The Building and Repairing Committee;" and the Committees belonging to each of the churches in a district, or in an association, should correspond, and be in some way *united* to each other; or there may be one *general* Committee in London, with whom *individual* Committees may correspond.

Then, if any church deemed an enlargement or an erection necessary, their wishes should be submitted to the Committee; a *survey* should be made, and a *plan* and *estimate* prepared; and when the *necessity* of such an erection or enlargement is determined, and the plan and estimate approved, each church in a district shall pay a proportion of the expense, leaving a part (say one-third,) of the debt, to be annually discharged, agreeably to *your plan*, or by a subscription among themselves. This would prevent an unnecessary expenditure in erections, enlargements, &c.

We may see, from the following calculations, that such a fund might be raised with perfect ease, and in a few years produce an abundant supply. For instance, suppose a small church can only raise *five pounds* per year for such an object; this at *compound interest* will, in twenty years, amount to 165*l.* 5*s.* 6*d.*; and if churches that are very poor find it difficult to raise that sum, let them find twenty-four persons to subscribe one penny per week each, and it is more than sufficient; or let them apply to their *richer brethren*, in neighbouring churches, for the *needful*, and the difficulty ceases. Let them be also told, that as they make no difficulty in paying their insurance, because it *secures* to them a *certain benefit*, so neither can they expect a *place of worship secured* to them for less than *five pounds per annum*.

There are other churches who may easily raise 10*l.* per annum for this object; this, in twenty years, at compound interest, is 330*l.* 12*s.*; others may raise 15*l.* per year, which, in the same proportion, is 495*l.*; and others may raise 20*l.* annually, which would be 661*l.* 6*s.* 3*d.*; and so on to any amount. These sums may be paid annually, by penny a-week societies, collections, or otherwise. Sums thus raised, would not only be of *infinite advantage*, but the manner of raising them *so easy and simple*, that none would feel it a burden; and the debts already existing, or that might in future be contracted, will gradually decline and vanish, without travelling, trouble, or disgrace.

There might be a difficulty in getting old churches to adopt a new system, and many will complain of the difficulty of supporting such a fund; but let them recollect, that such a plan will exempt them from all applications of begging cases: and that it will be better to pay 15 or 20*l.* per annum, than to have *four* or *five* begging cases in the year, which applications would perhaps collect three times the sum necessary for a fund. In short, the subject must be pressed upon the religious public throughout the United Kingdom, in every *possible shape*, and in every Magazine that comes out,

* The writer might have mentioned the injury done to ministers who are employed in collecting, especially young ministers, in preventing their studies, degrading their minds, making them idle, gossipping, &c. &c. EDITORS.

that the remedy may be applied, and that the innumerable evils now existing, might be removed.

I sincerely wish you success in the object. You may make what use of this you please: if it only lead others more *competent* to *think* on the subject, an important end will be gained. I should like to hear all that can be said against it, that objections might be answered, and, what is more difficult, objectors convinced! I remain, yours, &c.

T. T.

To J. Marshall, Esq.

Sir;—I was happy to see the proposed plan in the Magazine for August for raising a Loan Fund, &c. From some conversations I have heard on the subject, I apprehend it is not by all clearly understood. The following anecdote will serve to illustrate your plan, and its probable advantages.

A minister presented a case to collect 160*l.* It appeared he had been from home thirteen weeks, and had collected about half the sum: that his village congregations had been scattered, his church neglected, &c. How much better would it have been in such a case to have borrowed 160*l.* from the Loan Fund! The interest would have been 8*l.* for the first year, and the reduction upon the principal (by returning 10 per cent. of the capital,) 16*l.* in all 24*l.* The next year it would have been interest and principal 21*l.* and so on by a gradual reduction. Ought not a struggle in such a case to be made by a congregation, rather than to spend so much for expenses in travelling and supplies, and to run the risk of ruining both the minister and his congregation? Wishing success to attend any and every plan that will roll away this reproach from the denomination, I remain, &c.

L.

ON PUBLICLY DEFENDING *INFANT BAPTISM.*

To the Editors of the Baptist Magazine.

I have been greatly amused in reading an address with the above title addressed to the Editor of the Evangelical Magazine in the Number for August. The reasons urged by the writer for wishing Pædobaptist ministers publicly to defend that practice at least once in every year, will, I hope, influence them to take his advice. Whether the "evidence of *scripture* in favour of their principles" will operate as "strength over weakness, and wisdom over folly," must be proved by the result. In the mean time, before the Baptists are totally extinct, will you permit me to mention an anecdote or two which bear upon this subject, contained in Benedict's History of the American Baptists, vol. 1, p. 578.

In the history of a church near Philadelphia, he traces its origin to the following circumstance. Mr. Samuel Heaton, who was a Pædobaptist, wishing to have his son baptized, his wife replied, "If you will find me a text that warrants christening a child, I will take him to Mr. Sweesey." Mr. H. produced several texts, but his wife insisted infant baptism was not in either of them. He then went to his minister, who acknowledged "there was no text that bore directly upon the point, but said it was provable by *deductions* from many texts." This not satisfying Mr. H. he gave up his former sentiments, and became the first pastor of a Baptist church in 1701. But the matter did not stop here. One Robert Calver, a Baptist, hearing of Mrs. Heaton's remark, published an advertisement in the newspaper offering twenty dollars reward to any one who could produce a text of scripture to prove infant baptism. The Rev. Samuel Harker took a text to the advertiser; but Calver would not admit that infant baptism was in it. Mr. Harker sued him at law; but on its being brought to trial the court were of Calver's mind, and Mr. Harker was ordered to pay the costs of the suit. After this, Calver published another advertisement, offering forty dollars for such a text; but no person chose to make the attempt. Mr. Benedict adds as a conclusion to these stories—"Infant baptism has been ten thousand times condemned by argument; but this was perhaps the first time it was condemned in a court of law."

Honestus.

ASSOCIATIONS.

BUCKS AND HERTS.

The meeting of the Bucks and Herts Association, of eleven churches, was held at Ivinghoe, May 22, 1817.

In the morning, Messrs. Godwin, of Missenden; and Groser, of Watford,

preached; the former from John, vi. 44; the latter from Luke, viii. 1. Messrs. Tomlin, of Chesham; Tyler, of Haddenham; and Williams, of Waddesdon Hill, prayed.

In the afternoon, the business of the Association was transacted. Messrs. Hunt, of Tring; and Clark, of Ivinghoe, prayed. Mr. Tomlin, of Chesham, was chosen Moderator; and Mr. Groser, of Risborough, Secretary. Letters were read from the churches, and contributions for the Baptist missions to India and Ireland received. A diminution of numbers in one of the churches (Waddesdon Hill,) had been occasioned by the circumstance of 17 having been dismissed, to form a new church at Quainton; the Association, however, found a clear increase of 14. Its aggregate number of members was 967; the number of children in Sunday schools, in connection with it, about 800; and the number of villages in which preaching is maintained by its churches, 21.

In the evening, prayer was offered by Mr. Clarabut, of New Mill; Mr. Groser, of Risborough, preached, from Phil. i. 27, and concluded by prayer.

The next meeting of the Association is to be held at Risborough, on Wednesday, May 27, 1818: Messrs. Clarabut and Williams to preach.

A Circular Letter is to be prepared for that occasion, "On the utility of Associations:" Mr. Godwin to write it.

BERKSHIRE.

The meeting of this Association was held at Oakingham, on Wednesday, June 11, 1817, and attended by a number of Christian friends from neighbouring places, who found the various services of the day peculiarly impressive and refreshing.

These services commenced at half-past ten, by singing and prayer. Mr. Davies, pastor of the church at Oakingham, was chosen Moderator; and the letters from the churches were read by their respective pastors. From these it appeared, that the clear increase of members in the four associated churches, during the past year, was 29. Prayer was then offered by Mr. Dyer, of Reading; Mr. Welsh, of Newbury, preached, from Isaiah, liii. 1; and Mr. Shenston, of London, from Rev. vii. 9, 10; Mr. Isaac Sloper, of Beccles, in Suffolk, concluded in prayer.

In the evening, Mr. Dobney, of Wallingford, preached, from 2 Peter, ii. 22. Prayer was offered by Messrs. Shenston and Davies.

The business of the Association was transacted in the afternoon, when a Report was given of the moneys received by the Treasurer on account of the Baptist Mission, and a distribution made of the Association fund. Mr. Bicheno, of Newbury, and Mr. Dyer, of Reading, were re-elected Treasurer and Secretary for the year ensuing; and it was agreed that the next Association should be held at Reading, on the 2d Wednesday in June, 1818. Mr. Dobney, of Wallingford, was nominated to preach.

CARNARVONSHIRE.

This Association was held at Pwllheli, (Brinepool,) on the 7th and 8th of July, 1817.

Monday evening, at six o'clock, the Rev. Simon James, of Nevis, prayed; the Rev. John Davies, of Carmarthen, preached, from Haggai, i. 5; and the Rev. David Evans, of Dolau, from 1 Cor. xv. 1, 2.

Met on Tuesday morning at six. The Rev. Christmas Evans, of Llangefni, prayed: the Rev. John Michael, of Llanfachreth, preached, from Isaiah, xxvii. 13; and the Rev. Timothy Thomas, junior, of Newcastle Emlyn, from Matt. xxiv. 44.

Assembled at ten o'clock. The Rev. John Edwards, of Ruthen, prayed; the Rev. David Evans, of Dolau, preached, from Rev. xxii. 2; and the Rev. Timothy Thomas, senior, of Aberduar, followed, from John ix. 4.

The congregation re-assembled at two. The Rev. Evan Jones, itinerant preacher, prayed; the Rev. William Evans, of Cwmtelin, preached, from Rom. iii. 23, 24, 25; and the Rev. Christmas Evans, of Llangefni, from Rom. viii. 3.

Resumed at six in the evening. The Rev. John Michael, of Llanfachreth, prayed; the Rev. Robert Edwards, of Lixam-green, preached, from James, i. 18; and the Rev. Daniel Jones, of Cwmsarnddu, from 1 Peter, ii. 5.

The next Association is to be holden at the same place.

HANTS AND WILTS.

The Hants and Wilts Missionary Association, held their Midsummer meeting at Romsey, July 16, 1817. Mr.

Saffery preached in the morning, "On love as a fruit of the Spirit," from Gal. v. 22. In the evening, Mr. Miall, from Psalm xlii. 11. Mr. Bulgin preached on the preceding evening, from 1 Cor. i. 9. There was an early meeting for prayer. The devotional parts of the services were conducted by Messrs. Hicks, Bulgin, Giles, Miall, Tilly, Headden, Early, and Saffery. The next Association is to be at Salem-chapel, Portsea, September 17; Messrs. Giles and Saffery to preach, and Mr. Bulgin on the preceding evening. The morning sermon is to be "On joy as a fruit of the Spirit."

ORDINATIONS.

KEPPEL-STREET, LONDON.

The public settlement of the Rev. George Pritchard, as pastor of the church in Keppel-street, (of which the Rev. John Martin had been the pastor forty-three years,) took place on Tuesday, August 26. The service commenced by Mr. Ivimey reading portions of scripture, from Ezek. xxxiii. and Acts, xx.; and praying. Mr. Thomas Thomas, after reading the four first verses of the 1st chapter of Hebrews, explained the principles upon which our churches are founded; stating the reasons why we dissent from the church of England; being the same as the Protestant establishment of this country use to justify its separation from the church of Rome. W. Ashlin, Esq. the senior deacon of the church, gave an account of the circumstances which had led to the settlement of Mr. Pritchard, in which very honourable notice was taken of the past usefulness, in that church, of the ministry of their late pastor, who had resigned his office so soon as his friends pointed out to him his inability, from age and infirmities, any longer to fill it.

Mr. Pritchard stated the various steps which had led him to his present connection with the church, from the period of his resigning the pastoral office at Colchester, and gave a confession of his faith. Mr. Upton implored the Divine blessing upon the pastor, and his future ministry. Dr. Jenkins gave the charge, founded upon Acts, xx. 27, "*For I have not shunned to declare all the counsel of God.*" After stating that the design of a preached gospel was for the conversion of sinners, and the edification of saints, and remarking that God had, in every age, raised up men for this work, under the various characters of prophets, apostles, evangelists, pastors, teachers, and ministers, he considered the apostle Paul as a finished model of this character, and as breathing a spirit for the imitation of others in the words of the text; from which he remarked, 1. That it is the duty of a minister to declare all the counsel of God. 2. That a minister would be assaulted with temptations, to shun declaring some parts of that counsel. 3. That a faithful minister would not shun to declare the whole counsel of God, whatever it might cost him.

Dr. Newman addressed the church, from 1 Thess. v. 12, 13. After congratulating the church on the liberty they had enjoyed and exercised in choosing their present pastor, unfettered by any human authority; and assuming that they were already well acquainted with all the duties of church members, and disposed to practice them, he remarked, that the verses enjoined two duties upon them, with respect to their pastor: 1. They were to *know him*; which intended that they were cordially to *receive* him, for all the purposes mentioned, *viz.* as their *teacher*, their *president*, and their *monitor*. 2. They were to *esteem him very highly in love*. Dr. Newman observed, that the translators had not overstrained the meaning of the original terms, to set forth the importance of the pastoral office; saying, that the late Gilbert Wakefield had rendered them "regard him with the utmost fondness of affection." The reasons assigned why the pastor should have the affectionate esteem of his people, in proportion to the legitimate claims he may have from executing the "work" assigned him, were, "the dignity of his work"—"the difficulties connected with its proper discharge"—"the benefits resulting from it"—and "the heavenly reward which though rich grace awaited those who faithfully discharged it." Under all these heads much "sound speech, which could not be condemned," was employed. The remarks on the pastor's character, as a *teacher*, were excellent. As it was desirable he should declare *all* the counsel of God, so it was requisite the people should be willing to receive it *all*. "Some persons," said he, "learn but three or four letters of the alphabet; but in order to read so as to receive instruction, they should learn the other twenty also. Many hearers were quite willing to hear the *doctrines* of the gospel, who were unwilling to have the *precepts* enforced PRACTICALLY upon their hearts and lives." He mentioned an anecdote of Thales, a Grecian philosopher, who,

while gazing at the stars, fell into a ditch. A woman hearing of the knowledge which Thales had of astronomy, replied, "How should he know any thing of what is so far off, while he cannot see what is at his feet!" "Let us," said the Doctor, "*ponder the path of our feet*, or our knowledge of doctrines will not prevent us from falling into the ditch." He reprobated those also who make the decrees of God the rule of their conduct; observing, from Tillotson, "that it was like the mariner, who, in a dark night, would attempt to guide his vessel by the stars, which he could not see; while he neglected to observe the compass that was just before him."

Our limits prevent us from giving more of this judicious address. The service was concluded with prayer, by Dr. Winter.

Much Christian feeling was apparent throughout the whole of this service; and it was peculiarly delightful to hear the good wishes expressed towards the minority (who we understand intend to form another church) both by the pastor and the deacons. We hope that where separations are considered necessary in our churches, they will always be conducted with the good temper, wisdom, and affection, that in this instance are manifested by all parties.

DERBY.

On Wednesday, June 25, 1817, the Rev. C. E. Birt was ordained pastor of the Particular Baptist church at Derby. The service was commenced by Mr. Hinton, of Haverfordwest. Mr. Birt, of Hull, delivered the introductory discourse, requested a public recognition of the relation which had been formed, and received the confession of faith. After which, Mr. Birt, of Birmingham, sought the Divine blessing on his son, and delivered a very affecting and impressive charge, from 2 Tim. ii. 7. Mr. Hall of Leicester, addressed the church, in a very interesting discourse, from Acts, iv. 32; and Mr. Smith, their former pastor, concluded in prayer.

In the evening, a sermon was preached by Mr. Jarman, of Nottingham, from 1 Sam. ii. 30; and the service was introduced by Mr. Jones, of Sheffield, and closed by Mr. Gawthorne, Independent minister of Derby.

The sacred services of the day were highly interesting; and the tokens of Divine approbation which have been already given, encourage the most pleasing expectations.

NOTICES.

Annual Meeting of the Baptist Missionary Society at Oxford.

On Tuesday, September 30, the Committee will meet at three o'clock in the afternoon. There will be a sermon the same evening at half-past six o'clock.

On Wednesday, Oct. 1, two sermons will be preached in the forenoon: service to begin at half-past ten. The Society will meet for business the same day at four o'clock.

The Rev. Mr. Birt, of Birmingham; Mr. Hall, of Leicester, and Mr. Hughes, of Battersea, are expected to preach.

Auxiliary Missionary Society for Oxfordshire and Places adjacent.

The Annual Meeting of this Society, which was published to be held at *Fairford*, is, from unavoidable circumstances, removed to *Abingdon*, where it will be held (in the Rev. J. Kershaw's meeting-house) on Wednesday, September 24: service to begin at eleven o'clock.

Died, July 28, 1817, Richard Morris, aged 70 years; forty-two years minister of the Baptist church at Amersham, Bucks.

Poetry.

A wounded Spirit who can bear?

Of all the torment this side hell,
A mortal being can endure,
Sure there is nothing can excel
A heart convinc'd without a cure.

To feel my guilt, yet go astray;
To mourn for sin, yet sin commit;
To know, but to forsake the way
That leads the soul to Jesu's feet.

Tell me, restor'd backslider tell,
How were your wand'ring feet restrain'd;
What power reclaim'd you when you fell,
And what the means which love ordain'd?

O could my soul with David say,
I from my heart vain thoughts despise;
And his blest statutes all the day,
Rejoice my soul, and make me wise.

O thou! whose pitying bowels yearn
O'er prodigals as vile as I!
Let me thy saving health discern,
For, Saviour, to thine arms I fly.

London. J. D.

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NAME ..... (and initials. In block capital

Rev.d William Ward.
Baptist. Missionary at Serampore.

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THE

Baptist Magazine.

OCTOBER, 1817.

MEMOIR

OF THE LATE MR. MOSES SAVERY,

DEACON OF THE BAPTIST CHURCH AT

BOVEY TRACEY, DEVONSHIRE.

THE office of deacon in the Christian church being of divine authority, can only be filled by persons of singular qualifications and eminent piety. It involves, also, a high degree of responsibility: but when its duties are properly discharged, the benefits resulting from it are very numerous, and are generally duly appreciated both by the pastor and the church. It is no small praise to the memory of Mr. Savery that his character was considered by his friends as a happy illustration of 1 Tim. iii. 8—13. He was called to the office of deacon about the year 1789, and filled it with faithfulness and reputation till death called him to receive the reward of a good and faithful servant.

He was born in 1754: when he was yet in his youth, it pleased God to call him by his grace, and inclined him to consider religion as a matter of personal concern, which required his principal regard. He had previously to this period attended the established church, and felt a great partiality for the ceremonies of worship prescribed in her ritual; but on searching the scriptures as his only guide in matters of religion, and being convinced that the Lord Jesus was the only King in Zion, after mature deliberation and earnest prayer, he became a dissenter, and united himself with the Baptist church in Bovey Tracey. This change in his sentiments and connections occasioned much uneasiness to many of his relations and others of his acquaintance. They feared that as he had changed his religion (as they expressed it), he would be unfitted for business, and be ruined in his circumstances. Instead of this, he managed an extensive business with so much propriety, that through the blessing of God upon his endeavours, success generally attended all his undertakings. So far was religion from being injurious to him, that "by the fear of the Lord he not only departed from evil," but was "diligent in business, fervent in spirit, serving the Lord." All who knew him observed, that the blessing of the Lord was in his habitation.

It greatly added to his happiness that his wife was led to seek

the way to Zion about the same time with himself. They were baptized together by Mr. Birt (now of Birmingham) Sept. 19, 1784. Mrs. Savery was truly a woman of an excellent spirit, and an "help meet" for her husband. For several years they "walked together as heirs of the grace of life," a blessing to all their connections. Mrs. Savery was removed from him by death Nov. 1803, leaving him a widower with eight children. This bereavement deeply affected him, and it was long before he recovered his usual cheerfulness; but the Lord was gracious to him, and gave him comfort in his children, four of whom he had the happiness to see making a public profession of their faith in Christ.

A short illness at length removed this esteemed servant of Christ on July 18, 1817. It was occasioned by a fever, which made such rapid progress, as very soon to render him incapable of conversation. From this cause, his family and friends were denied the pleasure of hearing from his dying lips the interesting things he might otherwise have spoken. They, however, derived abundant consolation and hope from the evidence which he had given for upwards of forty years, that he possessed the "faith which worketh by love," which "purifieth the heart," and is inseparably connected with eternal glory.

In attempting a brief description of the character of this worthy man, it may be said without exaggeration that he was a man of sterling piety, great benevolence, and extensive usefulness.

He greatly loved the ordinances of the gospel, and was remarkably constant in his attendance in the house of the Lord. He so managed his numerous worldly avocations, as not to be detained from the exercises of religion but in cases of absolute necessity. His minister observed with pleasure in the funeral sermon, that during his acquaintance with him for upwards of twenty years, he had never known his seat vacant, either on the Lord's-days, or at their weekly lectures or prayer-meetings, without having reason to believe his absence was unavoidable. The peace and prosperity of the church lay near his heart, and to promote it he used all his influence: readily condescended to men of low estate, and became an instructor of babes in the Sunday school! He was eminently "a lover of good men," and "given to hospitality." No case was presented to him, either for the spread of the gospel or the relief of the distressed, without meeting liberal attention! The Lord had endowed him with a strong mind, a benevolent disposition, and great decision of character, which well qualified him to give advice in cases of difficulty; to be the friend of the oppressed, and the opposer of injustice and cruelty: therefore he was frequently applied to by societies and individuals from various parts of the country for his assistance, and to be an arbiter between contending parties: and such was the opinion formed of his judgment and integrity, that many, who did not approve of his religion, would readily intrust him with their most private concerns. Much more might be recorded of our invaluable friend, but to give a fuller account of his love to God and to his neighbour, which was so conspicuous throughout his Christian course, must be left to the churches and

societies to whom he was known; to the many persons who were benefited by his counsel; to the poor, whom he relieved; to his intimate friends, and to persons of every denomination in the neighbourhood where he resided, who mutually lament the loss of so good and useful a man!

He was buried in the Baptist burying-ground, July 22, when a sermon was preached on the occasion, from Deuteronomy, xxxiv. 5, to a very numerous and deeply-affected audience. He has left six children, who are all of age to think, to act, and to be useful: may each of them know and serve the God of their father, that in the solemn day, when we must all appear before Christ, our dear deceased friend may have to say, with gratitude and joy unspeakable, "Here Lord am I, and the children whom thou hast given me!"

August 12, 1817. J. L. S.

REMARKS

ON SOME PASSAGES IN *Dr. Ridgeley's Body of Divinity.*

I HAVE lately been reading with much attention, and I trust with edification as well as pleasure, Dr. Ridgeley's Body of Divinity; and his sentiments appear to me, for the most part, to be in unison with the sacred scriptures. We must, however, call no man on earth master, but try the opinions of the most respectable divines, by the unerring standard of the word of God. It ought not, therefore, to be esteemed a reflection on that very valuable writer, if I state some objections to the manner in which he has expressed himself, at the beginning of his second volume, on the 67th and 68th Questions of the Assembly's *larger* Catechism, respecting Effectual Calling. I have no objection to the answers themselves, as I fully agree with those excellent divines, who drew up that admirable Catechism, and with their learned commenter, as to the necessity and efficacy of the special and internal call of the blessed Spirit.

Perhaps, however, I could reasonably wish, that the latter at least, (the Doctor I mean, if not the Assembly,) had more distinctly stated the *coincidence* of the internal and the external call: that no one might be left to suppose, that the purport of both was not the same. The *external* call is as much a call to repentance towards God, and faith in our Lord Jesus Christ, as the *internal* call. They, who made light of the invitation to the feast which the king made for the nuptials of his son, were as much invited to come and eat of it, as those who actually partook of the feast.* They, who with one consent began to make excuse,† had as fair a warrant to come to the great supper, as those who were compelled to come in. It is the call of the word which gives a *warrant* to apply to Christ, though it is the call of the Spirit which gives a *will* to come to him. The discoveries of Christ made in the gospel, and his indefinite invitations, lay all that hear them under an *obligation* to return to God in his name; though the influence of the Spirit alone can induce a sinner to *comply* with that obligation. And I am stongly persuaded, that it is of very great importance for these things to be clearly stated, and to

* Matt. xxii. † Luke, xiv.

be kept constantly in mind, both by preachers and hearers.

As to the term *offer*, it is not used in our translation of the scriptures, and some people are so much prejudiced against it, that I have seldom used it myself; though I should not censure another either for the use or the disuse of it. Many of the soundest Calvinists have used it; and if I declined it, I should do so chiefly through fear lest some hearers should attach a wrong idea to it, and infer, that it was left to depend on the disposition of the hearer, whether it should be accepted or not. Now, my opinion of human depravity is such, that if this were the case, I should expect it to be universally rejected. For if I thought the Most High to be equally desirous of the salvation of every sinner to whom the offer was made, and yet supposed that he had precluded himself from the exertion of any effectual operation of grace on the heart, I own I should despair of success attending all the persuasives that could be externally addressed to sinners.

At the same time, when Dr. Ridgeley observes, that he should disuse this term, if he thought it necessarily implied "a *power* in him to whom it is given to comply with it;" I feel myself dissatisfied with the ambiguity of the word *power*. Every rational creature has as much power to embrace the gospel, if he needs it, and it has been made known to him, as he has to keep the law; and no more. Fallen creatures have no *disposition* to do either; but this is no excuse, either for the want of love to God, or for the want of true repentance and faith in Christ.

"a man be so much under the power of a carnal mind, that he cannot love the infinitely lovely God, nor bear subjection to his holy and excellent law, this is no excuse for his unnatural alienation from the best of beings: and if, for the same reason, he cannot love him that is the brightness of the Father's glory, and the express image of his person; nor see any form or comeliness in him wherefore he should desire him, this will not excuse his hating him without a cause, nor his being offended, either with the humbling import, or with the holy tendency of his gospel.

It is the ambiguity of the word *power*, which occasions all the confusion of which I complain, in part of the Doctor's exposition of these answers. He would not, I believe, have denied, as some good men did, who wrote a little later, that it is the duty of all who hear the gospel to repent and believe in Christ: and yet, in some places, he seems too much inclined to lower the standard of duty, to what it is in the *power* of sinners to perform without special grace.*

This increases a conviction with which I have been impressed for full forty years, that without entering into the distinction between natural and moral inability, no man will be able to steer clear of the difficulties attending this subject.

A brute, or a complete ideot, can be under no obligation to keep the law, or to obey the gospel. But *he* is equally unable to hate God, as he is to love him. He that can know enough of God to *hate* him, can never be exempt from an obligation to *love* him. It is the natural capacity of a rational creature which is the foundation of moral obligation,

* Vol. II. page 9.

and no change of disposition can exempt him from it.

Let a man's heart be ever so depraved, and fully set in him to do evil, *this* cannot alter his obligation to do good. God never compromises matters with his disaffected creatures, by requiring merely external obedience, because they have no disposition, or, as it is too ambiguously termed, no power, to yield internal or spiritual obedience. It seems to me of infinite importance that we never concede this point to sinners.

As the greatest disinclination to regard divine *authority* cannot release a rational creature from an obligation to regard God's *commands;* so the utter aversion of a sinner to regard the kindness of God our Saviour, cannot release him from an obligation to regard his *invitations.* Men, notwithstanding their moral depravity, are still the proper subjects of commands and invitations. Nor are either the commands of the law, or the invitations of the gospel, rendered absurd by the supposition, that human obstinacy is too strong to be overcome by any thing short of divine energy; nor by the supposition that God's commands and invitations are addressed to many, for whose compliance with them no such energy is exerted.

The Holy Scriptures never represent Divine influence on the heart, as the ground of obligation *to* duty; though they do indeed represent it, as the cause of compliance *with* duty. In no instance do the scriptures so strongly deny the bestowment of grace to soften the heart, as in the case of Pharaoh the king of Egypt, and of Sihon the king of the Amorites; yet they do not admit, that the predetermination of God to abandon them to their own obstinacy was an excuse, either for Pharaoh's disobeying God's command, or for Sihon's rejecting the fair proposal which God directed to be made to him. God himself treats Pharaoh as altogether criminal, for not humbling himself before him: * and Sihon was equally without excuse, for refusing to give Israel a passage through his land, on the equitable conditions offered by Moses.

As to the *decrees* of God, if they extend, according to the Assembly's Catechism, to whatsoever comes to pass, they either annihilate duty and blame, and the use of means, in all our temporal concerns; or they can have no such effect as to things of a spiritual nature. Indeed, if God foresees what shall happen tomorrow, and determines, all things considered, not to interfere to prevent such a course of things; this would as much clash with human obligation or criminality, as the like determination formed ever so many ages ago, or from eternity itself.

The sovereignty of God, in dispensing the means of grace, as shown in his sending the gospel to one nation, long before it is sent to another, sufficiently shows, that he thinks himself a debtor to none. And if he had pleased to adopt any method of confining the external call to those alone to whom he intended to render it effectual, no unrighteousness could have been charged upon him: and more especially since he knew, that, if left to themselves, they would be sure to reject it. Yet, in this case, sinners would have been ready to flatter themselves, that had he called them to return, they would

* Exod. x. 3.

readily have obeyed, and had he proposed any fair terms of reconciliation, they would have gladly embraced them. We may, therefore, easily see the wisdom of God in putting them to the trial, whether they will reverence his Son, and be willing to come unto him for eternal life, making mention of his obedience unto death as their only plea.

And now, if they *cannot* stoop to salvation by grace, nor bear to abjure all confidence in the flesh, and at the same time forsake all sin, renouncing the world as their portion, and seeking their happiness in God; and if no moral persuasion can bring them to this, unless it be attended with divine and invincible energy; so much the more depraved and guilty must they be: and God has an undoubted right to let them take their own way; or to draw to himself just whom he pleases, and to leave whom he pleases.

Their case is *not like* that of a man shut up *in* prison, and loaded with irons, to whom a magistrate should call, and invite and urge him to come out of confinement, while he knows that he *is* unable to liberate himself, however desirous he may be of making his escape: to which misrepresentation of the enemies of the doctrine of grace, the good Doctor gives a very unsatisfactory reply. But rather, their case *is like* that of Belshazzar, if, when he was told that the Medes and Persians had entered the city, he had refused to believe the news, and had misused the messenger, or even put him to death. Or, as if a number of riotous, disorderly persons, who were indulging themselves in the vilest debaucheries, should refuse to credit those without, who should tell them that the house was on fire over their heads, and would soon fall in, and bury them in its ruins. Just as the dominion of a particular vice, which tends to a man's temporal ruin, and which others can easily perceive is likely to produce the most fatal consequences, will often prevent the person who is under its influence from hearkening to the warnings of his friends; so the dominion of sin in general, has a like effect, to render sinners incredulous to the warnings of the divine word: and this the more easily, both because the power of sin is more habitual than that of a particular lust; and the consequences are more remote, and less evident to the senses.

When sinners are represented as being *dead in trespasses and sins*, surely this is intended to show the fatal consequences of being entirely under the dominion of sin. But the expression is metaphorical, not literal. It describes not a mere pitiable, unfortunate state; but a state of the greatest depravity and guilt. They that are dead in sin, *love* that *death*. They are alienated from the life of God, through the ignorance that is in them, by reason of the callousness of their hearts. In short, to be *dead in* sin, and *alive to* sin, are both just descriptions of the very same state; and the one is quite as good an excuse as the other.

Dr. Ridgeley very justly opposes the Arminian idea, that liberty consists in indifference;* though President Edwards has discussed this subject much more ably, in his treatise on the Freedom of the Will, first published in 1754, twenty years after Dr. Ridgeley's death. And the Doctor has a note, in which he

* Page 16.

observes, "Divines generally consider liberty as opposed to co-action; but here we must distinguish between a natural co-action and a moral one. Liberty is not opposed to a moral co-action, which is very consistent with it. Thus an honest man cannot allow himself in a vile action; he is under a moral constraint to the contrary; and yet he abstains from sin freely. A believer loves Christ freely, as the apostle Paul certainly did, and yet at the same time he was under the constraint of the love of Christ, as he himself expresses it, 2 Cor. v. 14."

As then the strongest *virtuous* moral inability to do evil,* is consistent with the commendableness of a good action; so the strongest *vicious* moral inability to do good, is consistent with the blame-worthiness of a bad action. Yea, the strength of inclination towards holiness, instead of lessening the value of obedience, certainly increases it; and, in like manner, the strength of inclination towards sin, does not lessen, but increases criminality.†

Let no one infer, from the freedom of these observations, that I do not sincerely approve of that excellent system of divinity which occasioned my making them; and particularly of the principal part of what the Doctor has advanced on the subject of efficacious grace. I fully subscribe to its necessity, its sovereign freeness, its certain energy, and infallible success.

I believe, that without the special, powerful, invincible operations of the Holy Spirit, even such as are never experienced except by God's elect, no sinner can be induced to obey the call of the gospel, and to coincide sincerely in God's plan of salvation. Yet I believe, that nothing but groundless disaffection to God, obstinate obduracy, detestable pride, the love of sin, criminal attachment to this present evil world, and such like causes, prevent every sinner, who hears the gospel, from immediately and cordially embracing it.

At the same time, I most heartily concur with Dr. Ridgeley, in the greater part of what he has written on this important subject: and particularly in what he says respecting regeneration strictly so called, as preceding any act of grace put forth by us; that man is passive therein, though its immediate effect, without which it cannot be known, is active conversion; and that it is wrought by the immediate influence of the Spirit of God.

ר' כ'.

* 2 Cor. xiii. 8. Esther, viii. 6.

† Gen. xxxvii. 4. Jer. vi. 15. viii. 10, 12, xiii. 23. John, v. 43. vi. 44. 2 Peter, ii. 14.

THE HARVEST.

"Ye harvests! wave to HIM.
Breathe your still song into the reaper's heart,
As home he goes beneath the joyous moon."

Thomson.

COME, Henry, let us take our usual walk, and mark the beauties of the closing day. The sun now pours his richest and mildest lustre over our fields; let us gaze on his descending glories, and once more bid him adieu. Every object invites to meditation.

Let us pause on this eminence, and view the valley covered with golden grain, and the reapers gathering in the inestimable treasure. Such a prospect must surely awaken the most insensible to sentiments of admiration, and soften even the marble heart into emotions of elevated gr-

What an abundant display is here of the loving kindness of the beneficent Creator! Who can help exclaiming,

How exuberant is the divine goodness! O that men would praise the Lord for his goodness! Our fields might have presented a very different spectacle. When I consider, that as a nation we have not "returned again according to all the benefits done unto us," and that vast multitudes among us have been distinguished, not as they ought to have been, by their gratitude and obedience, but by their "hardness of heart, and contempt of his word and commandment," instead of companies of joyful reapers, our eyes might have beheld our fields deluged with blood, and our plains covered with the dying and the dead. Never may Britain, my dear native country, witness a scene so horrid as this! How righteously might the insulted Governor of nations have blasted all our expectations, and given us a mourning, and not an exulting harvest! At his bidding, contending armies would have arisen, and with relentless foot would have trampled our hopes in the very dust; the heavens would have become as brass, and the precious grain have universally shrivelled and withered away; or the skies would have been covered with sackcloth, and descending torrents would have borne away, beyond recovery, the invaluable produce of our fields: or, the mildews would have "tainted the golden ear," and have irrevocably cut off the staff of life. But how different has been the scene which we have witnessed! No warlike bands have been permitted to traverse the fields of Britain; the sun has received a commission not to consume and wither, but to mature and ripen the precious grain; the rains have fallen, but only in gentle showers to refresh and to fertilize the earth. Yes, the blessing pronounced on Joseph, has richly fallen on our distinguished country. "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dews and for the deep that coucheth beneath, and for the precious things brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush." Surely our hills and our valleys, our habitations and our sanctuaries, yea, the whole nation should resound with one general burst of admiration, gratitude, and joy. Methinks some individual at least should follow every load that is gathered in, offering a tribute of undissembled praise to the great Giver of all good. O thou God of harvests, we would praise thee with our whole heart; truly

"Thy providence is kind and large,
Both man and beast thy bounty share;
The whole creation is thy charge,
But saints are thy peculiar care."

Behold the *diligence* of the husbandman in securing the golden grain. *And how diligent should we be in securing spiritual and immortal blessings!* The husbandman knows that he has no time to throw away: he rises early, labours hard, and is not satisfied, till the fruits of the earth are completely gathered in. The heavens may be covered with clouds to-morrow, therefore

he diligently improves to-day. And ought we not too to be redeeming the time, and to be incessantly active in the great business of life? Are any of us *sure* we shall see another morning? No: ere this day, or even hour closes, we may be in eternity. "*This* is the accepted time, *this* is the day of salvation." To-morrow it may be for ever too late.

The husbandman knows that the precious grain is of great value. But are the most valuable temporal blessings to be mentioned with those which are spiritual and divine, and which will extend their blessed influence through eternity? Assuredly not: the pardon of sin, an interest in the Lord Jesus, the favour and friendship of the blessed God, the salvation of the soul, a mansion at Christ's right hand in glory, these are blessings of incalculably more worth than all the harvests the earth has ever produced, from that which smiled around our first parents, to the present which is now so happily gathering into our garner. The treasures which enrich through eternal ages should be secured with the utmost possible diligence.

The husbandman knows that the harvest does not last long, and he acts accordingly. Life, at longest, is a vapour, that continueth but for a moment. The rich man mentioned in the gospel talked of years of felicity, when he had not many hours or moments to live.

"Think we, or think we not, time hurries on
With a resistless, unremitting stream;
Yet steals more soft than ere did midnight thief,
That slides his hand under the miser's pillow,
And carries off the prize."

The time allotted, in which alone immortal blessings can be gained, is very short, and rapidly passing away. How painful and admonitory is the reflection, that elapsing unimproved, it must necessarily leave us unspeakably miserable, and irrecoverably ruined.

The wheat we behold did not spring up spontaneously, but from foreign seeds cast into the earth. *Never should we forget the great source of all spiritual blessings.* In consequence of the primeval curse, the earth, had it remained uncultivated, would have produced nothing but thorns and thistles. Thus the mind of man, left to itself, is an extensive wilderness, producing nothing spiritually and truly good. Unquestionable facts harmonize with scripture, and make it evident that "the thoughts of the heart of man are evil, only evil, and that continually." If the fountain was pure, the streams would undoubtedly be pure also. If the tree were naturally good, the fruit could not be otherwise. But the fruit is not good, and hence if there be any spiritual harvest in the hearts and lives of men, it must arise from the grace of God imparted by his Holy Spirit. "Every good gift cometh from the Father of lights." All those blessings with which salvation are connected, are expressly said to be the gift of God. If our souls are renewed, it is by the energy of the Spirit: "the wind bloweth where it listeth, so is every one that is born of the Spirit." Have we been conscious of our manifold unworthiness—have we confessed our sins, forsaken them, and implored mercy? If this be the case, power has been given us from on high. "Christ is exalted a Prince and a Saviour, to give repentance unto Israel, and remission of sins." Faith is "the gift of God," and the "love of God is shed

abroad in the heart by the Holy Spirit." Evangelical obedience is the consequence of divine influence. "It is God (says the apostle) who worketh in you to will and to do of his own good pleasure." To begin, carry on, and complete the work of grace in the human heart, is the work of the infinitely blessed God. "Being confident," says Paul, "of this very thing, that he who hath begun a good work in you, will carry it on, and perform it until the day of Jesus Christ."

The wheat may now be readily discerned from the tares. *And it will soon appear to the whole world what we really are.* By the slightest glance of the eye it is manifest which is the precious grain, and which is not; in like manner it will soon be equally evident, who are really renewed by divine grace, and who are dead in trespasses and sins; who love to pray, and who are prayerless; who have repented, and "fled for refuge to lay hold on the hope set before them in the gospel," and who are impenitent and unbelieving; who love the Saviour, and are devoted to his glory, and who contemn and neglect his great salvation: yes, "the day shall declare it;" he is coming "whose fan is in his hand, and he will thoroughly purge his floor; he will gather the wheat into his garner, but he will burn up the chaff with unquenchable fire."

See,—the reapers occasionally cast away the noxious weeds, and refuse to bind them up with the wheat, *Nothing but the wheat, in a spiritual point of view, shall be gathered into the garner.* A day is assuredly coming, when a separation shall be made between the godly and the ungodly; a *certain* separation, since he has said so "who cannot lie"—a *complete* separation; so complete, that no wheat shall be left with the chaff, no chaff shall be left with the wheat, and it shall never want winnowing any more—an *eternal* separation; "the wicked," it is the language of the Judge of the whole earth, "shall go away into everlasting punishment, but the righteous into life eternal."

Yonder comes the owner of the fields: what gladness overspreads his countenance! *And, to the people of God, the great harvest shall be a season of unutterable joy.* When the Redeemer shall say, "Come, ye blessed of my Father!" unmingled transports of unknown delight shall thrill through all the bosoms of the redeemed; innumerable golden harps shall vibrate to the accents of Immanuel's love; the boundless concave of the palace of the great King shall echo back their immortal songs, and the divine Saviour be then crowned "Lord of all!" The joy of the ransomed shall then indeed begin, and run eternal rounds,

> "Beyond the limits of the skies,
> And all created bounds."

But the spreading veil of the evening admonishes us to return. How animating the hope, that, through the riches of divine grace, we shall be gathered into the garner of heaven, as a shock of corn in its season, fully ripe. How pleasing the reflection, that the whole family of the redeemed may, on scriptural ground, utter the delightful language—

> "Calm as a summer's evening, we
> Shall all the wreck of nature see;
> While grace secures us an abode,
> Unshaken, as the throne of God."

Coseley. B. H. D.

LETTERS

From the late Rev. John Newton, of St. Mary Woolnoth, to the late Rev. Mr. Symmonds, one of John Bunyan's successors at Bedford.

(*Continued from* p. 173.)

Olney, June 1, 1770.

MY DEAR FRIEND,

I began to think it long since I heard from you. I find you are still oppressed. I wish you could live upon the truths you preach to others, and not talk and write as if you thought the Lord's purposes were as changeable as your frames. Temptations are painful, and a sense of in-dwelling sin is grievous. But why should they discourage you, and lead you to question your right to the promises? If what we read and preach of the person, grace, and offices of Jesus, is true, then all your reasonings against yourself, on account of the evils of your heart, are dishonourable to him, and spring from that legality which is so natural to us. We are to walk by faith, not by feelings. But what can I say new on this head to *you*, which you yourself do not frequently say to others.

I think nothing very remarkable has taken place here since my last. We have had many deaths, but our people are all spared to me; and I hope their number increases. We are still favoured with tokens of the Lord's goodness in the ordinances, and health and peace at home.

I was at Kettering lately, when the Baptists had their Association.* I could not stay the exercises, being engaged to Aldwinkle, but spent some time with several of the ministers. I think the Lord is with them in these meetings. Many of the ministers seem truly alive to God, in harmony with each other, and candid and affectionate towards us. I wish you could send me as good an account of the meetings of ministers of every denomination. The Lord be with you and yours, and with

Your affectionate brother,
JOHN NEWTON.

* May 22, 1770.

Nov. 16, 1770.

MY DEAR FRIEND,

— Last Lord's-day evening, I preached to a very large auditory, on occasion of Mr. Whitfield's death. As you once so greatly misunderstood me, as to think that I was prejudiced against him, and even preferred Mr. Wesley to him, I have sent you what I wrote of my sermon, and which (so far as it goes) is nearly verbatim the same with what I spoke from the pulpit. You will thereby see what was my judgment of him, which has been my abiding judgment for many years. What I may have mentioned to you, was not inconsistent with this; for had he not had his blemishes and mistakes as well as others, he would have been more than man.

Well, he is now at rest: he is now with the Lord whom he loved! He was always desirous of a sudden death, and the Lord indulged him with it. He is rejoicing; but his removal is lamented by thousands, and seems a heavy blow to those who were more immediately connected with him. He was much beloved at Olney; and had been a great blessing to me. I, therefore, thought it incumbent on me to bear my public testimony to him: besides, I expected (as it proved) that the occasion would bring many to church. The Lord was pleased to give me liberty; and I am not without hopes it might be a useful opportunity.

Mr. Venn has accepted a living, within four miles of Huntingdon, called Yelling; so that he will live at no very great distance from you. I have not yet heard his particular reasons for leaving Huddersfield. I find there is now a new Lord Chancellor appointed, so that he was but just in time. I imagine that Yelling was one of the last places of which Baron Smythe had the disposal.

The apparent management of things here passes from hand to hand: but our comfort is, that the real disposal of all things is invariably in the hands of the great Head of the church, whose counsel shall stand, and he will do all his pleasure. Creatures fail and die, but he ever lives and reigns, and will overrule all changes for the good of his people.

I suppose the road from here to Bedford is hardly passable; but in time the weather will be settled, and the floods subsided. I hope you will then find an opportunity to visit us.

Perhaps this will find you [anxious] about the service of the approaching Sabbath; but I hope and pray, that when it comes, the joy of the Lord will be your strength. Remember me to Patty: I hope she is a good girl, reads her Bible, and listens diligently to what she hears. I should rejoice to know that the Lord is drawing her heart to himself; and it would be joyful news to her parents. Believe me to be

Most affectionately yours,
JOHN NEWTON.

March 28, 1771.

MY DEAR FRIEND,

I received your letter at London, but could not find time to answer it. I returned last Saturday, which was the day I fixed before I went. I found no temptation to exceed my time there; for though I met with much kindness from my friends, and had many pleasant seasons of converse with them, yet, as the saying is, "Home is home." When at London, I am much among genteel folks; though I thank God, I have no connection with any but such as I hope are alive and lively in the knowledge of the truth. But it is my mercy that I am never better pleased than among my poor people at Olney. However, I hope the Lord favoured my going to town at this time. As to the frame of my mind, I was generally dry and dissipated; and found the want of retirement, being continually hurrying from place to place, seldom sleeping three nights together in the same house. Yet in public service, the Lord for the most part gave me liberty; and I have reason to hope he owned the word which he enabled me to deliver. At Olney every thing went on peaceful and well under dear Mr. Foster; so that the comfort of our return was not embittered by any disagreeable circumstance. We had perfect health and peace, and hardly any thing (the body of sin excepted,) that could be called a cross, while we were absent. Help me to praise him for all his goodness.

I find that you, in the mean while, have been in the wars. I can pity you, and yet I congratulate you; for see what is written, James, i. 12. If you are sometimes lower in the depths than is my appointment, you are oftentimes proportionably higher upon the mount. You have more fights, and more victories. The

Lord allots to each of us what he sees best for us. Only I rather wonder, that you are still so frequently harping upon your sinfulness and unworthiness, &c. and speaking as if you were upon the point of throwing away your shield. We ought to be humbled for these things, but I see not why we should be discouraged, supposing the gospel to be true. If Christ has died and risen again, if we are complete in him, if his righteousness is perfect in itself, and *ours* by faith, if his purpose is unchangeable, and his promise is sure; then why should we be cast down? He knows that without him you can do nothing, and he tells you so; why should you be surprised that you find his word true? Why are you disappointed when you can find no good thing in yourself? Who would look for fire at the bottom of a well? Do, my friend, try to fight the good fight of faith, and look simply to Jesus, believing that he is both able and willing to save to the uttermost. Pray for

Your affectionate friend,
JOHN NEWTON.

From Mr. Newton to Mr. Symmonds, dated September 15, without the year, but doubtless in 1772; when Mr. Symmonds having changed his sentiments respecting Baptism, occasioned many of his old friends to look very shy upon him for a time; especially among those that agreed with him as to Church Government, though it had no such effect on those of a different denomination.

MY DEAR FRIEND,

— I am sorry any of your old friends treat you harshly, but this is a state of trial; the best men while here have their infirmities, and the daily and hourly forgiveness we need and receive from the Lord, should dispose us willingly to forgive, if we have aught against any. I rejoice to find that you have not been bereaved of your patience and meekness upon these occasions. I see not why we, who differ from you, should be angry, for you certainly have as good a right to judge for yourself as others have. I should be glad if every body would join with me in wishing you success, as long as you preach Jesus Christ, and him crucified (and I trust that will be as long as you preach at all); but if this must not be expected, we must be patient. The good men, who are now displeased with you, will love you dearly when they meet you in heaven.

What you suffer from the stone is, in my judgment, a much sharper trial than the other; but this, I trust, the Lord will moderate, sweeten, and sanctify, and will lay nothing upon you but what, in one way or other, he will enable you to bear, and to profit by.

Mr. M. was here lately, preached on the Tuesday evening, but did not call upon me at all. It seems as if some of your Olney friends had laid my house under a spiritual interdict, and that none whom they can influence must call upon me. However, let them do as they please; I hope, by the grace of God, I shall continue to love them, and wish them well. Through mercy, *he*, whose loving-kindness is better than life, is pleased to visit us. Like the sun, he shines upon many that can hardly afford one another a smile. Yet this bigoted party spirit is an abomination, let it be found where it will, and though not inconsistent with grace, is a great blemish to it. The Lord preserve me from it, or rather keep it from grow-

me, for without doubt I have the seeds of it in my heart, as well as my neighbours; but if I know any thing of myself, I think it is not the sin that easily besets me. We join in love to you both, and wish Mrs. Symmonds a speedy recovery of her health and strength, and much consolation from the Lord. I am

Sincerely and affectionately yours,

JOHN NEWTON.

Dec. 3, 1773.

MY DEAR FRIEND,

Immediately after I received your last, I set off for London and Kent, and returned last Saturday. I preached at Camberwell, Chatham, and once in town, at St. Antholin's; but was glad to get back to my beloved retirement. The Lord is still gracious to us, and we are all well as usual; only dear Mr. Cowper's trial still continues. Mr. Brewer is much better than he was, but I could only see him once. He told me that Mr. Hitchin is in a very low way, incapable of preaching for the present, and likely soon to be removed to a better world. Happy will it be for him to be called away from this state of sin and sorrow; but it is a dark providence to churches, when laborious and faithful ministers are set aside or called home, as we think prematurely, when they might have continued useful for many years. By such dispensations the Lord warns us, who are yet in health and strength, to beware of dreaming of our own importance, or that we are any way necessary to his work. He has no need of sinful men, and can do without the best of us; though he is pleased to honour us with a place in his vineyard for a season.

I long to be in the spirit of the apostle; to have such a lively sense of the vanity of all below, and of the excellency of divine things, as to be habitually longing to be with Jesus; and, at the same time, such a desire of being instrumental in promoting his glory, and the good of his people, as to be willing, yea glad, to wait and struggle still longer, for the sake of usefulness. But I find my spirit cleave to the dust, and that my willingness to abide longer here, proceeds, in too great a measure, from a want of spirituality, and an undue attachment to the many temporal comforts with which he has indulged me. I want to die daily, every morning to commit my soul to the Lord, as if I expected to appear immediately before him, and every night to shut my eyes upon the world with a happy indifference whether I ever see it again or not. But, notwithstanding all I say to others of the uncertainty of life, I seem to take it for granted, that much of my lease is yet to come, and to be mighty well pleased with the thought. I am

Your sincerely affectionate friend,

JOHN NEWTON.

Olney, March 17, 1774.

MY DEAR FRIEND,

— Olney, of late, has been like a field of battle; I think we never had so many deaths in an equal space of time, and yet we have had no dangerous epidemical disorders. Attendance upon the sick has taken up much of my time, and furnished me with opportunity of seeing death in a variety of views. *Betty Abraham* went home about three weeks ago; she had a gradual, and not a painful release; was ill a week, and gave a comfortable

testimony to the Lord's faithfulness. I preached her funeral sermon from Lam. iii. 24, which were some of her last words. A young woman, likewise, who is to be buried to-night, I hope may be numbered among my people, for I trust the Lord appeared for her at the eleventh hour. A promising young man, who, I hoped, and am still willing to hope, would be a principal support and ornament to our society, has been at death's door; but, through mercy, he is better, though not fully restored. Some that have died have given me but little encouragement. Two have been taken off suddenly, and both in the same day, I fear in the midst of their sins. Some others, whom I had time to visit, afforded me but little satisfaction. I see enough every day to remind me what an unspeakable mercy it is to have a good hope through grace, before the evil days come.

To these instructive dispensations at home, the Lord has added an alarming one from abroad. I suppose you have heard of Mr. Talbot's death. I know not where the stroke could have fallen, among the ministers in our line, to have been more noticed, or more lamented. In character, grace, and abilities, he was inferior to none; his situation likewise seemed highly important. The wilderness about Reading was beginning to bloom and flourish like the rose. Many who had long sat in darkness were beginning to rejoice in his light; the work seemed to spread apace. Indeed, most of the genteel people (Reading abounds with such,) were displeased: they accounted the word of the Lord a burden, and he has in judgment granted them their wish, and they are not likely to be troubled with it any longer. But they who loved the good word will have a great loss. The removal of Mr. Hitchin, Mr. Talbot, and others, in the midst of their usefulness, and at such a time of life, when their gifts and experience were full grown, and they might, if the Lord had pleased, have been serviceable for many years to come: I say such removals speak loudly to us who are left, to redeem our time and labour while we have opportunity, and warn us likewise not to think highly of ourselves, as if the Lord stood in need of us; for we see he often takes away others whom we were ready to think could least be spared. In a word, the daily course of providence is a comment upon those words, "Cease from man, whose breath is in his nostrils."

My personal shame in this loss is great. We were placed too far asunder for me to enjoy all that benefit from his counsel and example which I could have desired. However, we sometimes met; and when we did, it was pleasant: I know he loved me, and I am sure I loved and honoured him. The loss of Christian friends touches me sensibly; but when I consider the Lord has done it, I know it must be right, and, through grace, I can, with some degree of cheerfulness, submit. Jesus lives, and he is all-sufficient. Ere long we shall all meet in a better world. I am

Sincerely yours,
JOHN NEWTON

MY DEAR FRIEND,

I returned home in safety, under that invisible and gracious protection to which we are always equally indebted, whether

at home or abroad, and which had preserved all in peace during my absence. Many, undoubtedly, who left their houses on the day I went out, will never return to them again alive; and, probably, many who left their families in peace, have found, or will find, when they come back, that some unexpected calamity has quite prevented the pleasure they proposed in seeing their habitation again. To live, as I have long done, from year to year, exempted from the distresses with which the world is filled; to see so many falling and suffering around, yet I and mine preserved; sickness and death marching about, and filling almost every house with groans, and yet not permitted to knock at our door, this is a mercy for which I am not sufficiently thankful. Indeed, ingratitude and insensibility towards the Lord are evils for which I may abhor myself; and did I act in the like stupid, unfeeling spirit towards my fellow-creatures, they would soon be weary of me. But he is God, and not man. I often call upon my heart, and charge it not to forget his benefits; but there is so much stone and lead in its composition, that I can make little impression upon it. Melt it, O Lord, with the fire of thy love!

Though I was very glad to see you and our friends at your house, I was not pleased with myself while there. Particularly I was sorry I gave way to the discourse about baptism; which, as we all seem well persuaded in our own minds, was little better than idle talk. When tea was almost over, it occurred to me, how easily I might have turned it to a more profitable subject; but then it was too late. Methinks it did not require much study to find out that we were but poorly employed. Perhaps I may be wiser hereafter. But one word draws on another so strongly, that we are liable to be entangled before we are aware, for Mr. Self loves to speak last.

I thought of you yesterday. I hope you had a pleasant visit. I should have been glad to have been with you. I love that house. There seems to be no leisure in it, to talk about persons or opinions. The inquiry there is concerning Jesus, how to love him more, and serve him better; how to derive from him, and to render to him. If this is to be a Moravian, I do not wonder that they are reproached and scorned. Where the spirit of the gospel is, there the cross will be. But as I am acquainted only with two families, I cannot say how it is with the rest; but why should I not hope they are in general all in the same way. If they are, notwithstanding some little peculiarities, I apprehend very few of those societies which are so ready to censure them, can exceed them in the real fruits of the Spirit. I can only add our love to you both, and my prayers that the Lord may guide and bless you in all things. I am

Your sincerely affectionate
JOHN NEWTON.

Charles-square, Hoxton,
Sept. 6, 1780.

MY DEAR FRIEND,

How vain are all things here below! Time was when we were intimate; now it looks as if we were to become strangers. And yet I know not why: I think myself the same person you once knew at Olney. Come, I am resolved the plant that has been sixteen years growing, and which formerly stood thick with blossoms,

shall not die for want of watering, and therefore I will write.

By the Lord's goodness which has been with me since I was transplanted from Olney, I have taken root pretty well in this new soil. I go on with comfort and liberty, meet much acceptance, and I hope am favoured with some usefulness. It is quite a different kind of life from what I enjoyed at Olney. Then I had five or six or eight hours a day to myself, here, many days, I cannot save one half hour from morning to night. There I could wander among the woods and fields, here I am beset with crowds and noise on every side. But the sun that shines on Olney shines on London. The Lord is in all places: he is here, I am in the path of duty (in compliance not with my own will but his) and I find it the path of peace.

We have now large congregations at Mary Woolnoth, especially on Lord's-day evening. They are made up from all quarters and of all sorts. I speak my own sentiments, but I quarrel with nobody for differing from me. Therefore many, who do not think with me in all points, are content to hear me.

My health is continued, and Mrs. Newton's is much better here than at Olney. Our house is pleasantly situated. Our family united and at peace. So that I may say, all is well. Only I have still the old warfare in hand. Self and sin fight obstinately, and cut me out shame and sorrow in abundance. But there is a word says, "Though they fight they shall not prevail, for I am with thee, to deliver thee."

And now tell me, how is it with you and yours? I hope your soul and your work prosper, that your peace is like a river, that you find the joy of the Lord your strength, that he blesses you more and more, you and your children.

I have two volumes of letters in the press, which I suppose will be published some time next month, entitled "Cardiphonia, or the utterance of the heart, by Omicron." In this way I send all my friends and correspondents a bundle of letters at once, for I believe I shall seldom be able to write any new ones now I live in hurrying London. I am glad I seized a quarter of an hour this morning to tell you once more that I am, your sincere and affectionate friend,

JOHN NEWTON.

NECESSITY OF *CHURCH DISCIPLINE.*

"Let us not satisfy ourselves that our congregations are in so good a posture as that they may continue for our lives; and so be like ill tenants, who care not if their houses fall upon the expiration of the term of their interest in them. That reparation is required of us, which may make them sure for succeeding generations.

"And when any church is so inobservant of its own decays, as to be negligent of its endeavours for proportionable reformation, if after a while any will deliver their own souls, it must be by a departure from them that hate to be reformed.

"It is a fond imagination, that churches may render their communion useless and dangerous only by heresy, tyranny, and false worship. An evil, worldly, corrupt conversation in the generality of their members, contrary to the doctrine of the gospel, not opposed and contradicted by a constant endeavour for sincere reformation, is no less ruinous unto the being of churches, than any of these other evils."

Dr. Owen's Humble Testimony, &c.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XIV.

COMETS.

"The heavenly orbs their Maker's glory sing;
As through boundless space they move in concord;
Sun after sun, with his obedient worlds,
World after world, with its attendant moons:
More wondrous still to half-affrighted man,
Who knows but how to glance at Nature's works,
The *comet*, in its eccentric orbit
Wheeling its stately, or its rapid course,
As distant from, or near the sun it moves.
It comes and goes at heaven's wise appointment,
But mocks the labour'd countings of the wise;
So circumscrib'd the intellect of man."

THE word *comet* is derived from *coma*, hair, so called from the hair-like appearance of the light that surrounds them.

The consideration of these bodies would suggest to us some useful instruction, independently of what we may learn of their nature, if we were disposed to receive it. When the delightful virtue of humility is in exercise, as it ever should be, we feel almost surprised that we can resign our understandings to the dominion of pride, that most inconsistent, dangerous, and fallacious vice. The observer of nature, when pluming himself on his discoveries, needs but to turn himself around, quickly to find, that what he is able to account for, bears but a small proportion to the vast unknown. It is particularly so in the sublime science of astronomy. The persevering labours of successive astronomers have been rewarded by astonishing discoveries; but they readily acknowledge how much there is yet to learn. We shall never, in this state, find out the Almighty's works to perfection. The knowledge is high as heaven, we cannot attain to it; but let us be increasingly thankful that our present condition is any degree improved by the rational pleasures of useful information.

The little we know of these extra-[illegible]ary and beautiful bodies, has cost philosophers many long nights of observation, and well deserves our regard. The progress of human knowledge is a very interesting and encouraging consideration. Aristotle considered comets as mere meteors, temporarily kindled in the atmosphere; but Tycho Brahe, about 1577, from his observations on the comet that then appeared, concluded, more reasonably, that they were a sort of planetary bodies, not of a duration transitory as their appearance to us, but permanent as the other celestial bodies.

Astronomers divide these bodies into the nucleus, the head, the coma, and the tail. The nucleus, or kernel, is the dense central part, corresponding, it is supposed, from its appearance when seen through a telescope, to the planetary bodies with which we are better acquainted; the head encircles the nucleus, and is of a paler colour; the coma, of a still fainter light, surrounds the head; and the tail, its popular characteristic, is the long train of light attending it.

Comets, as they appear to observers in general, have been denominated bearded, tailed, or hairy; distinctions that relate rather to the circumstances under which they are seen, than to any difference in the bodies themselves. They are said to be bearded, when their light precedes them, in the manner of a beard, as it does in moving eastward from the sun; when westward of the sun, and setting after it, their light following them in a train, they are said to be tailed; and when the train is concealed behind the body of the comet, as it is when the sun and comet are in opposition, so that it appears fringed with luminous hair, it is called hairy.

The more minute changes that are remarked in the appearances of these heavenly bodies, are supposed, by the great Newton, to be the result of certain changes in their atmosphere, arising from causes of which

we are ignorant. These variable appearances of general brilliancy in some, and the apparent casting of a shadow on the tail of others, have greatly contributed to the different hypotheses of astronomers concerning them. From numerous observations on the comet of 1807, Dr. Herschell concluded, that it shone by its own light. Had it owed its illumination to a borrowed light, he imagined, instead of a full and well defined disc, a gibous appearance would have been seen; but considering it a very nice task to ascertain so small an obscuration of light, this opinion was not generally received. But from the appearance of the beautiful comet of 1811, the same great astronomer concluded that it shone by *reflected* light. It appears, therefore, to be the far more probable opinion, that they are a peculiar kind of planetary bodies, revolving round the sun in orbits peculiar to themselves.

To determine the eccentric orbits of comets, and the periods of their return, have been the constant but generally unsuccessful endeavours of successive observers; and if the attraction of other heavenly bodies that happen to be near the part of their orbits through which they are travelling, is likely to affect their motion, as that of Jupiter and Saturn increased the periodic time of the comet of 1759, we are not to wonder that perfect accuracy in such calculations has not been attained. The youthful reader will easily observe the variation of periodic time in the comet, which it is not doubted was the same that appeared in 1531, 1607, 1682, and 1759, and that therefore may be again expected to visit us about 1835.

As this is the only comet the time of whose periodic return is known, it is the only one whose mean distance is ascertained, which appears to be eighteen times that of the earth; but, owing to the exceeding eccentricity of its orbit, its aphelion point, or greatest distance from the sun, is nearly double that of our planet, and its perihelion, or nearest approach, about six of the mean distance of the earth. But though the mean distances of other comets cannot be stated, observations have enabled philosophers to judge of their perihelion distances, of which that of 1680 seems most remarkable; being but 540,000 miles from the sun's centre, and must have been, according to Newton, involved in its atmosphere. Dr. Halley calculates, that about six minutes after one P. M. on the 11th of November, this comet was but 4000 miles northward of the earth's orbit: when, say philosophers, if we had been in that part of our orbit, material changes must have taken place in the circumstances of our planet, from the mutual gravitation of the two bodies, and a second deluge have depopulated and devastated our world; but, says the Christian, my God, the maker of these vast orbs, arranges and controuls them by the word of his power, and he, in whom is all my trust, said to his servant Noah, "The waters shall no more become a flood to destroy all flesh."

Many attempts have been made to ascertain the magnitude of these bodies, the most correct of which is considered to be the supposition of Herschell, relative to that of 1807, the diameter of which he reckoned to be 538 miles. Some have been thought to equal in magnitude the primary planets; hence some of the solar eclipses recorded in history, unaccounted for by any calculations of the sun and moon, have been conjectured to have been caused by the intervention of comets between the sun and the earth: such as that which was seen a few days before the death of Augustus, and the memorable and awful darkness that marked the Saviour's death.

Little is known of the tails of comets; they appear, however, to be particularly delicate, as the smallest stars are seen through them without evident refraction or diminution of light, and they are largest and brightest when nearest to the sun. The length of the tail of the comet of 1744 was thought to be above 46 millions of miles, and that of 1811 about 23 millions of miles.

O how faint are our ideas of the wisdom and power of that glorious Being whom all worlds obey!

Obituary.

MRS. MARSHMAN.

DIED, on Thursday, July 17, 1817, Mrs. Susannah Marshman, mother of Dr. Marshman of Serampore, aged 83 years. She was baptized Dec. 25, 1756, and joined the Baptist church at Westbury Leigh. It might be truly said of her, she was a mother in Israel, and as a member of the church, she lived a credit to religion upwards of sixty years; her end was peace, and she is now enjoying what she anticipated in the language of Dr. Watts, but a little before her spirit took its flight—

"Well, we shall quickly pass the night
To the fair coasts of perfect light:
Then shall our joyful senses rove,
O'er the dear object of our love."

Her remains were interred in the burying-ground belonging to the Baptist meeting house at Chapmanslade, to which place she with her surviving husband had removed their communion, when an address was delivered on the occasion by Mr. Gough, the pastor of the church at Westbury Leigh, from Job, v. 26; and on a subsequent Lord's-day, her funeral sermon was preached by Mr. William Clift, her pastor, from 1 Cor. xv. 57, which was chosen by herself.

MISS HARNIES.

A SIGHT more lovely, or more interesting, seldom meets the eye, than the appearance of early piety. That piety was seen with sacred pleasure by her relatives and friends, as it shone in the declining days of Elizabeth Harnies. She was the daughter of the Rev. Robert Harnies, pastor of the Baptist church at Bridlington, was born on the Lord's-day morning, July 28, 1799; and on a Lord's-day morning she entered a state of eternal existence. Her first sabbath was succeeded by many painful days of sin and sorrow; but her last sabbath was the commencement of everlasting rest. It appears that when she was very young, she met with a young female companion for the purpose of religious conversation and prayer; thereby manifesting her love to those divine exercises of religion. Yet her friends hesitated whether she was in possession of the grace of God in truth. For the last three or four years of her life, however, she paid more decided attention to hearing and reading the word of God, and to private prayer. This was the occasion of no small joy to her parents, who rejoiced to witness the early dawn of genuine piety. But as the incense when cast into the fire emits a more delightful perfume, so was it with this young disciple of our Lord in the furnace of affliction. Daily did her mind appear more devotional and spiritual. The Bible was her daily companion, and Jesus was her only confidence. She found him, the only friend of sinners, precious to her soul: his name was as ointment poured forth. One day in particular, she expressed much thankfulness that she had not her religion to seek in a season of affliction, and her strong sense of the goodness of God that she had been favoured with a religious education; and especially that God had given her parents who regarded the interests of her immortal soul. But amidst all the cheering views which she had of divine goodness, yet she lamented that she could not lift up her soul more to God; and felt very solicitous lest she should, in the event of a recovery, return again to folly. One time she said to her father, "I should not wish to recover again, lest my heart should draw back again to the world." She appeared to be entirely freed from the fear of death for some months before her departure;

and fixing her faith and hope on her exalted Redeemer, Miss Harnies could adopt the triumphant language of the Psalmist as her own—"Yea, though I walk through the valley of the shadow of death, I will fear no evil:" adding, "O death, where is thy sting? O grave, where is thy victory? But thanks be unto God who giveth us the victory, through Jesus Christ our Lord." A little before her removal, she said to her brothers and sisters, "I am now going to leave you; see that you fear and serve the Lord, and then you will meet me in heaven. O attend to the things of religion." After this she added, "Death is hard work for my body, but my soul will obtain rest; Lord Jesus receive me!"

Thus died Elizabeth Harnies, on Lord's-day morning, April 27, 1817, in the eighteenth year of her age. Her bereaved father remarks—"Surely all our earthly comforts are held by a very uncertain tenure! We fondly hoped that this tender plant was to have flourished for many years; and to have bedewed the lifeless clay of her parents with the tears of filial affection and pious sorrow. But, alas! our hope was in vain."

By grace may we be enabled to hold all temporal mercies with a loose hand, whilst with eager grasp we lay hold on things eternal.

Shipley. J. M.

Review.

A Sermon preached at the opening of the Roman Catholic Chapel of St. Peter, at Cobridge, in the Staffordshire Potteries, on Sunday, April 20, 1817. By the Rev. Robert Richmond, of Caverswall Castle.

THE text is Gen. xxviii. 17, "This is no other but the house of God," &c. The discourse is insinuating, soft and smooth as oil; intended to recommend what the preacher calls "the adorable sacrifice of the mass."

We have no compliments to bestow on the liberality of those Protestants who, to build this chapel, have "come forward with a bounteous hand." They know not what they are doing. It has been computed, that 900 of these synagogues of Satan have been erected in this country since the year 1789. Surely it is high time for the watchman to set the trumpet to his mouth, for the eagle is coming to scatter, tear, and devour. Hosea, viii. 1.

We recommend it to our readers to weigh well some remarkable concessions of Mr. Hume, the well known apologist of the tyrannical House of Stuart. In an Essay on the Protestant Succession he remarks: "The disadvantages of recalling the abdicated family consist chiefly in their religion, which is more prejudicial to society than that established among us, is contrary to it, and affords NO TOLERATION, OR PEACE, OR SECURITY, TO ANY OTHER COMMUNION." *Hume's Essays*, vol. 1, p. 485. In the same Essay, (the 15th) when balancing the advantages and disadvantages of the Hanover succession, the following observations occur: "The religious persuasion of the house of Stuart is an inconvenience of a much deeper die, and would threaten us with much more dismal consequences. The Roman Catholic religion, with its train of priests and friars, is more expensive than ours; even though unaccompanied with its natural attendants of inquisitors, and stakes and gibbets, it is less tolerating," &c. p. 489.

If the establishment of the Roman Catholic religion must be followed by *dismal consequences*—if inquisitors and stakes and gibbets be its *natural attendants*—if these things be so plain and notorious as to meet with a ready assent even in the mind of Mr. Hume who was an infidel, it

new and holy community" [the kingdom of God, John, iii. 5.] p. 82.

That "the command of Christ (Matt. xxviii.) is, Proselyte and baptize." p. 18.

That they who suffer a gross corruption to enter and prevail in the church, without making the least effort to oppose its progress, are the most indifferent to truth, the most indolent and criminal of the human race. p. 24, 25.

That "in a history so concise as that of the New Testament, it would hardly be expected that any cases should occur of baptizing the infant descendants of baptized parents." p. 51, 52.

If we maintain all these positions, it is clear that Mr. Belsham cannot contradict us, without contradicting himself.

Before we proceed further, it may be proper to remark, that Mr. Belsham seems not to be aware that it is not the baptism of adults, strictly speaking, but of believers, for which we plead. We think the institution would require us to baptize a child, (whether descended from baptized persons, or not, p. 6.) if the mind of the child be sufficiently matured to enable him or her to perform that solemn act of worship, which the due observance of this rite must ever include: provided always, that the profession of repentance and faith is a credible profession. No limit of age is defined or prescribed by divine authority, and, therefore, it is out of the question.

Passing over many things, some of which would require severe animadversion, we shall content ourselves with making a few strictures on two or three particulars, in which we apprehend the writer is most egregiously mistaken. Such is the article of

Jewish Proselyte Baptism.

1. Mr. Belsham tells us, that the rabbies are unanimous in tracing this ceremony "as far back as the beginning of the Christian æra." p. 3. Here we think it sufficient to give the opinion of Dr. Gill, who was confessedly well versed in Jewish learning. He shews, in his Dissertation on this subject, that "there is no mention made of any such rite or custom of admitting Jewish proselytes by baptism or dipping, to the Jewish religion, in any writings and records before the time of John the Baptist, Christ, and his apostles; nor in any age after them, for the first three or four hundred years; or, however, before the writing of the *Talmuds*." *Body of Divinity*, vol. 3, p. 491. Mr. Booth says, "I would here take the liberty of recommending Dr. Gill's Dissertation on the Baptism of Proselytes, as a performance which, in my opinion, is unanswerable." *Pædob. Exam.* vol. 2, p. 197. Dr. Jennings, by the way, to whom Mr. Belsham refers, has given up the argument. His words are, "There wants more evidence of its being as ancient as our Saviour's time, than I apprehend can be produced to ground an argument upon it, in relation to Christian baptism." *In Gill*, p. 502. If Mr. Belsham had read those learned Pædobaptists, from whose writings Mr. Booth has made quotations, we apprehend he would not have written the note which is found in page 3.

2. Mr. Belsham says, "The necessity of it might be inferred from the genius of the Mosaic religion itself." p. 3, note. On this we shall only remark, that in positive institutes authority is all in all; that in *ritual* worship, the nature of the case implies there must be a precept, or a precedent; and that God has never left his people to make out a rule of duty by their own speculatives on the *genius* of the dispensation under which they lived. It would be easy to show, that speculations of this sort lie at the root of that controversy respecting baptism and the Lord's-supper, which is now extending far and wide, among Episcopalians and Dissenters also.

(To be continued.)

A Tribute to the Memory of a young Person lately deceased, in which some of his Letters are introduced, and a Variety of Reflections, intended for the Use of the rising Generation; to which is subjoined, a

Sermon, preached by the Rev. Thomas Langdon, on Occasion of his Death. Baldwin & Co. Price 3s.

It is one of the pleasing signs of the times, that so much attention is paid to the education of youth: and that, to a very great extent, this is confided to persons who feel the influence of religious principles; we may from hence indulge the hope, that the knowledge of God may be graciously imparted with the first exercises of intellect; and that many, like Obadiah, will "fear the Lord from their youth." There is another gratifying sign of the present times, that many excellent writers are employed in furnishing for youth books, at once entertaining and instructive; serving as an introduction to works of more extensive research, and containing more abundant information: nor is it unworthy of observation, that many of these are compiled of memorials furnished by deceased youths, who have thus unconsciously reared a monument to their own excellence, on which their juvenile survivors may read, in fair and legible characters, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding."

The admirable little work before us is of this description. The young person to whom it relates, and who died at the age of twenty, was the grandson of the late venerable Dr. John Fawcett, of Halifax. Though the even tenor of the life of this pious youth afforded but few materials for narrative; yet his letters, and favourite pursuits, form the bases of a memoir, which, heightened by the lustre which the rays of a mournful fascination had thrown over them, have, from the pen of a judicious and affectionate father, furnished a very interesting and tender "Tribute" of his love and esteem, and a highly instructive monitor to the rising generation. The hints which are interspersed respecting the danger of frequenting places of public amusement in London; the books suitable to be perused by educated young persons; the observations on the ruins of ancient monasteries, &c. make this work very valuable. We wish the intelligent author would write upon other similar subjects, with which he appears to be so familiar. He may compose a volume of Essays, which would not only be exceedingly useful to the youth under his immediate care, but which would be worthy of a place in every juvenile library. The following extract will exhibit the style of the writer:

"One of the most prevailing and most deeply-rooted prejudices is, that religion is inconsistent with those pleasures of which the minds of young persons are susceptible, and which are adapted to this season of life; that it is inconsistent with those accomplishments which adorn the youthful character. But we wish to show, that whilst Christianity forbids improper indulgences, it is so far from having a tendency to diffuse a gloom over the countenance, and to cause the head to hang like a bulrush, that it is the true foundation of rational, substantial pleasure. The experience of all ages has verified the assertion of an inspired writer, that 'Wisdom's ways are ways of pleasantness, and all her paths are peace.' Rational, genuine piety, is of a cheerful nature in itself, and every way calculated to diffuse joy through the heart, and on the countenance. Indeed, what other sources of delight can be equal to an *approving conscience* and a *smiling heaven?* 'Light is sown for the righteous, and gladness for the upright in heart.' If it spring up in the prime of life, it will flourish in manhood, and attain to full maturity in a harvest of joy unspeakable, in a better and brighter world. The way of the wicked is darkness—he stumbles, he wanders in the mazes of error, without any certain guide to extricate his bewildered footsteps; but the path of the just, while in the morning of life it shines with a pleasing lustre, 'shines more and more unto the perfect day.'

"The young believer, as well as the more advanced Christian, finds the *divine statutes to be his song in the house of his pilgrimage.* Need we for a proof of this to refer to the instances recorded in the Holy Scriptures! Blessed be God, we have many living testimonies to this pleasing truth. Some of the most valuable publications for the use of young persons are the lives of those who have given early evidences of devotedness to God. While many have been thus qualified and prepared for further usefulness

in their generation, others have been taken away at an age which might have been deemed premature, if the great ends of life had not been accomplished in them. How justly may we apply to them the animated language of the poet:

> —' What, though short their date!
> Virtue, not rolling suns, the mind matures,
> The man of wisdom is the man of years.' "

The sermon founded upon a text chosen by the deceased, Titus, ii. 6, "Young men likewise exhort to be sober-minded," contains correct and evangelical sentiments. We do not remember having met with Mr. Langdon as a writer before; he is too far advanced in life, and of too modest a disposition, to be elated with our praise; but if our commendations will provoke him to publish more such sermons as this, we shall be happy to contribute towards an event, which we doubt not would gratify the taste, and improve the knowledge, of the rising generation. We have only room for a short paragraph.

"It would be pleasing to me, and I am persuaded it would be edifying to you, might I be allowed to pourtray the character of this amiable youth. I would first exhibit him before you as a pleasing example of filial piety, and fraternal kindness and affection. I would then endeavour to trace the formation of those principles of evangelical piety and holiness that uniformly governed his conduct, and point out some of the many virtues which adorned his character; particularly his engaging modesty, and unaffected humility. I might then mention the correctness and decorum of his general deportment, and so go on to notice his unshaken patience, and cheerful resignation to the Divine will, during the long affliction which terminated his mortal existence; and the serene fortitude with which he submitted to the stroke of death. But I am prevented from doing this, by the particular request of his relatives. I will, however, beg leave to say, that good and amiable as he was, he did not depend on his own merits as the foundation of his hope of the divine acceptance. When told by a domestic, a little before his death, that he had 'always been good,' he eagerly disclaimed all dependence upon his own merits; and with all his remaining energy, expressed a deep conviction of his need of a better righteousness than his own, in order to his justification in the sight of God. Most of you knew him, and some of you had the pleasure of being intimately acquainted with him. By you I am confident he was regarded with esteem and affection. You admire his character. Let it then be your concern to imitate it. I can scarcely wish you a greater felicity than that your lives may be as respectable, and your death as happy as his. Your beloved relative and friend is now gone, and the places that once knew him in this world will know him no more. But though he is dead, he yet speaketh to you. He speaketh, by the example which he has left you. He has been speaking to you this afternoon; for it is at his request that I have addressed to you the serious admonitions which you have now heard. He speaketh to you by his death, and calls upon you to be also ready, to prepare to meet your God. Defer not a serious attention to the concerns of religion to any distant period; a period which you may not live to see. Life is uncertain. It is even a vapour, that appeareth a little while, and then vanisheth away. Our departed friend was not permitted to number one-third of his threescore years and ten. Before he had completed his twenty-first year, his countenance was changed, and he was sent away. Remember now your Creator in the days of your youth. Now, now is the accepted time, now is the day of salvation."

An Attempt to support the Diversity of Future Rewards. Price 2s. Button & Son.

THIS anonymous, but well written pamphlet, on a subject, which the author admits, when compared with any one of "the first principles of the oracles of God," is of very inferior moment; and which is not so explicitly stated by the inspired writers, as to preclude a diversity of opinion among Christians, is well worth the perusal of persons who wish to be satisfied respecting it. The subject is treated with much caution, clearness, and force; and to us the author has most satisfactorily supported his position.

In some preliminary remarks, he considers the happiness of the saints in heaven, as represented in the sacred writings, under the idea of a *reward;* and that as there is nothing in this notion of a reward, seeing it is unmerited, that militates against

the claims of divine grace in the bestowment of future blessedness, so neither are different degrees of happiness inimical to the richest displays of that undeserved favour in those degrees. For if the lowest degree of happiness be unmerited, surely the highest degree must be unmerited also.

In further proof of his position, he argues—from the analogy of the Divine proceedings, both towards the world and the church—the great diversity of Christian experience—the vast variety of natural capacity with which Christians are endowed in the present state—the different degrees of moral excellence which will exist in the heavenly state—its superior tendency to advance the happiness of the whole society of the redeemed. The last and best source of proof, he observes, is—scripture testimony. The two passages, however, usually cited in proof of the sentiment advocated, are relinquished, not being considered in point; *viz.* 1 Cor. xv. 41, and 2 Cor. ix. 6. Those he considers to his purpose are, the conversation between our Lord and the sons of Zebedee, as narrated by two evangelists, Matt. xx. 21—23, Mark, x. 37—40. The parable of the ten pounds delivered by a nobleman to his servants, Luke, xix. 13—26. Our Lord's declaration to his disciples, that he "prepared for them a kingdom;" should "eat and drink with him at his table;" and also, that they should "sit on thrones." Luke, xxii. 28—30. The declaration of the apostle to the Corinthians, that "every man shall receive his *own* reward, *according* to his *own labour*." 1 Cor. iii. 8. Also, "Our light affliction, &c. *worketh* for us." 2 Cor. iv. 17. He also adduces 1 Cor. iii. 15, and 2 Peter, i. 11.

These various passages are descanted upon with much good sense, and in a manner adapted to strike conviction into the mind; and the conclusion of the subject is very serious and impressive; a short paragraph of it only, our limits will permit us to present to the reader.

"*The time is short*: it remains that in the contemplation of prospects so animating and divine, and in the exercise of faith in the Saviour's promise, 'Behold, I come quickly; and my reward is with me, to give to every man as his work shall be;' we spend every day, and close our lives, in the most devout wishes for the enjoyment of those prospects, and the accomplishment of that promise, saying, 'Even so, come, Lord Jesus:'—thus expressing the ardent desire of our souls in the parting words of the heavenly oracle, which she breathed through the lips of 'that disciple whom Jesus loved,' when, from Patmos, the last scene of inspired communication to man, she ascended to her native skies."

The History of George and Charles; an authentic Narrative.

We are informed, that this little history originally appeared as the first article in a work published in Scotland, entitled "Youth's Monitor," of which five editions have been circulated: it is now considerably enlarged. The writer remarks, that "those who object to the propriety of employing fancy in impressing divine truth on the minds of youth, have, in this small work, that objection obviated, every circumstance being literally true." We hope that this excellent miniature history of a Sunday school teacher, will be first read by persons of the same class, and then by them be introduced to the notice of their scholars.

LITERARY INTELLIGENCE.

In the Press.

"The City of Refuge," a Poem, in four Books, by Thomas Quin.

Just published,

A Brief Outline of an Examination of the Song of Solomon: in which many beautiful Prophecies, contained in that inspired book of Holy Scripture, are considered and explained; with Remarks, critical and expository. By William Davidson, Esq.—"Naphtali is a hind let loose: he giveth goodly words." *Gen.* xlix. 21.—"The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty One of Jacob." *Ibid*, 23. pp. 520.

"Don't Despair;" a Tale, by W. Beck. Dedicated to the British and Foreign School Society.

Missionary Retrospect and Foreign Intelligence.

AMERICA.

We have been favoured by the Rev. Dr. Staughton, of Philadelphia, with a pamphlet, entitled "Proceedings of the General Convention of the Baptist Denomination in the United States, at their first Triennial Meeting, held in Philadelphia, from the 7th to the 14th of May, 1817:" together with the "Third Report of the Baptist Board of Foreign Missions for the United States." From this admirable work, consisting of 58 octavo pages, we shall make a selection for the present month; reserving some highly interesting letters, &c. to the next number.

In order that our readers may form some conception of the magnitude of this General Convention, they are informed, that it is composed of 132 *Associations*, 2727 *churches*, and 1935 *ministers*. The number of members in fellowship amounting to 183,245. This pamphlet has a Table of all these Associations, containing the above particulars, with the names of "Corresponding Secretaries, standing Secretaries, Clerks, and Correspondents," the times and places of meeting, &c. The number of persons baptized last year, on a profession of their repentance towards God, and of faith in our Lord Jesus Christ, is stated to be, *at least*, TEN THOUSAND! In another table, is exhibited "The Societies, Associations, and Churches, geographically arranged; together with their delegates and proxies, that were represented in the Convention; and which constitute the Convention, till the time of its next Triennial Meeting." The whole number of these societies, spread throughout the several states, is ONE HUNDRED AND EIGHTY-SEVEN: ONE HUNDRED AND TEN OF WHICH ARE FEMALE SOCIETIES. Forty societies, two associations, and one church, were represented by delegates in the Convention. The sum collected for missionary purposes, during the last three years, amounted to THIRTY THOUSAND DOLLARS! We proceed to copy the

"Proceedings of the General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions, assembled in Sansom-street Meeting-house, Philadelphia, the 7th of May, 1817:

"The meeting was opened with an appropriate hymn and solemn prayer by the President.

"The delegates and proxies from Mission Societies, Associations, and Churches, upon producing credentials duly certified, took their seats.

"The Rev. Richard Furman, D. D. was elected President, and the Rev. Daniel Sharp, Secretary.

"The Board offered to the Convention the following ADDRESS:

"The Baptist Board of Foreign Missions have, for the first time, the pleasure of addressing the General Convention. They rejoice in the return of another meeting of your beloved and venerable body, and pray that the spirit of wisdom and counsel, the fear of the Lord, and a sacred zeal for his glory, may animate and direct your consultations and endeavours.

"In the first and second Annual Reports, a summary of the proceedings of the Board, from the period of their appointment, has been given. Any additional information that may be desired, you will have an opportunity of collecting from the whole of the minutes of their body, which are submitted to your perusal.

"Since the publication of the last Report, the services which, in the course of Providence, the Board has been called to fulfil, have been comparatively few. They have, however, with pleasure, witnessed the success which has attended measures formerly adopted; and derive from the review fresh motives to gratitude and exertion.

"Intelligence has been received of the arrival of our dear missionary friends in India. By the brethren at Calcutta, and at the Mission House at Serampore, they were welcomed with the accustomed hospitality of those eminent servants of God.

"Mrs. Charlotte H. White, who accompanied Mr. and Mrs. Hough, had her views, in common with theirs, directed to Burmah. Her expectations, by a controlling Providence, have been disappointed. An important missionary station is established at Digah, near Patna, between 3 and 400 miles above

Serampore. Mr. Joshua Rowe, of the English Baptist Mission, is there engaged. He solicited, and obtained a union in marriage with Mrs. White. The step appears to have been approved by the brethren of the Serampore Mission House. She has now the care of a large school, a station for which she is excellently qualified, where a directress was greatly needed, and is introduced into a sphere of respectability, usefulness, and comfort. The Board consider it their duty to state to the Convention, that not a cent of expense has arisen to the institution from sending Mrs. White (now Mrs. Rowe) to the East. She supported herself entirely while she continued in America, and from her own funds procured her outfit. Two hundred dollars besides she left in the hands of the Treasurer, which, as she is now connected with the English mission, the Board is of opinion ought to be returned her. May she prove, in her new situation, like Priscilla, a helper in the Lord Jesus. Dr. Carey says, 'I consider her marriage as a very providential circumstance. At Digah she cannot fail of being useful.' Mr. Hinton, Assistant Secretary of the English Baptist Society, ingeniously observes, that 'England and America have plighted hands at a missionary altar, by their respective representatives, Mr. Rowe and Mrs. White. Every one augurs good from their union.'

"Soon after the arrival of brother Hough in India, he applied for a passage on board a brig from Calcutta for Rangoon. He carried with him, as a present from the Serampore brethren, a printing press, types, paper, and other articles. Some serious difficulties occurred in his descending the Hoogly river, which are detailed at large in a communication, now presented, and constrained his return to Calcutta. The difficulties were such as call for the sympathy of every feeling, and especially of every parental bosom. Some loss to the mission has been sustained; but it is such as may reasonably be sometimes expected, yet such as it is hoped will not frequently occur. He embarked a second time on the 17th of September, 1816, and has arrived safely at his destination. Brother Judson appears much pleased with him as a missionary associate. May he prove eminently useful. At Rangoon a church has been formed. This, it is believed, is the first church ever constituted in that empire on the real basis of the gospel; and surely our denomination throughout the United States must feel themselves sacredly pledged for its support.

"By communications from the brethren at Rangoon, it appears that they are increasingly encouraged in their important work. Brother Judson and wife are truly valuable persons. He has laboured under indisposition for some months past, but is, in a good degree, recovered. He has composed a tract in the Burman language, which brother Hough will be able to print immediately. Of this difficult language he appears to be already master, and is both facilitating its acquisition for associates and successors, and progressing in the translation of the scriptures of truth. May his life be preserved for many years to come. More missionaries in Burmah are anxiously desired.

"The Board cannot, they wish not to conceal from you, that in the discharge of their internal duties, they have experienced much embarrassment and obstruction. Convinced of the integrity of their aims, and of the propriety and importance of the measures they have pursued and accomplished, they respectfully ask of the Convention an attentive investigation of their conduct, and an avowal of the sentiments of your body whether it deserve censure or support.

"Suggestions which have been offered relative to the propriety of altering, in some points, the constitution of the Convention, the Board have taken into serious consideration. They apprehend that instruments of this description ought to be held as sacred as possible, so that changes occur only when imperious necessity, or a conviction of solid advantage shall require them. They have reason to believe that bequests have been made to the Convention, which a variation of the title might render precarious. But from the experience of three years, and the best light they have been able to obtain, they are of opinion that the following alterations will be beneficial, and are expedient, viz. That the powers of this Convention be extended so as to embrace home missions and plans for the encouragement of education; and that henceforward the quotùm of the Board for the transaction of business be five.

"A communication from our agent, Mr. Rice, relative to his late tour, has been laid before the Board, to which we refer you. Until the present time he has been employed in the United States for originating and encouraging mission institutions, and for organizing and establishing a system of general intercourse. It is obvious that many important advantages have resulted from this measure. The distinct sense of the Con-

vention, however, upon the propriety of continuing such an agency, it would be proper the Board should possess.

"The Board are deeply convinced of the propriety of immediate attention to the state of the Indians of our own country. Habits of civilization among them will necessarily be connected with the reception of the gospel. They are heathen which, from their proximity, have a special claim upon your pious zeal. It is believed that suitable persons can be obtained to go among them. Large fields are also to be found, especially in the western sections of our country, where the truths of the gospel are rarely, if ever, proclaimed.

"Several very interesting documents have been received from India, which the Board have the pleasure of presenting you. They rejoice that the cause of God is evidently increasing in the earth, and trust the time is not remote when the kingdoms shall become the Lord's.

"The Board are sensible that the means usually employed by the supreme Head of the church, for the advancement of undefiled religion, is the preaching of the divine word, and that it is of importance that the preacher be furnished as extensively as possible for this important work. They respectfully call your attention to the general subject of education, and hope your wisdom may contrive means for the advancement of this important object.

"The labours of the Corresponding Secretary, greatly diversified and extended, must, as the Board are sensible, necessarily occupy a large portion of his time, and require much care and exertion. The Board respectfully submit to the Convention, the propriety of an expression of their opinion, as to his receiving a reasonable compensation.

"With sentiments of Christian esteem,

"By order of the Board,

"HORATIO G. JONES,

Rec. Sec. *pro tem.*

"The Corresponding Secretary of the Board communicated to the Convention, that information had been received by himself and the agent from a very large proportion of the numerous Associations in the United States; that Secretaries to hold correspondence with the Secretary of the Board are generally appointed; and that the whole Baptist denomination throughout our country appear to have caught the holy flame, and are entering with increasing zeal upon the work of extending the knowledge of the Lord from the river to the ends of the earth.

"Communications from auxiliary mission societies are equally animating.

"Resolved, That the thanks of this Convention be presented to the associations, societies, and churches, that have contributed to the funds of the institution, with a view of aiding in the diffusion of the knowledge of the Lord Jesus. The Corresponding Secretary is requested to communicate to them this resolve, accompanied with the hope and persuasion that they will continue to abound in the service."

The following are some of the "Amendments to the Constitution" which, from that zeal for promoting the gospel in foreign lands, excites and stimulates exertions for heathens at home.

"1. That the Baptist Board of Foreign Missions for the United States, have full power at their discretion to appropriate a portion of the funds to domestic missionary purposes, in such parts of this country where the seed of the word may be advantageously cast, and which mission societies on a small scale do not effectively reach.

"2. When competent and distinct funds shall have been raised for that purpose from these, without resorting at all to mission funds, the Board shall proceed to institute a Classical and Theological Seminary, for the purpose of aiding pious young men, who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suitable to the gospel ministry."

From the Resolutions of the Committee we select the following:

"Resolved, That the Convention acknowledge the judicious and affectionate letter from the Serampore brethren, Dr. Carey, Dr. Marshman, and Mr. Ward, and recommend to the Board that an appropriate answer be returned, expressive of the sense this Convention entertains of their fraternal attentions to our missionaries, of lively gratitude for the printing press and other articles, and reciprocating their wishes for the extension of the Redeemer's empire.

"Resolved, That the Convention has derived high satisfaction from the communications of brethren Judson and Hough—they are pleased with the information they impart, the missionary ardour they breathe, and the prospects of ultimate success which in their opinion are opening. They approve the form of agreement which they have adopted, and trust the Lord of the

harvest will make them faithful unto death. The Board is requested to return appropriate answers.

"Resolved, That the signal successes that have, under the blessing of heaven, attended the indefatigable labours of the Rev. Luther Rice, agent of the Board, to originate and foster missionary institutions, and effectuate arrangements for the complete operation of a systematic general intercourse, demonstrate the wisdom of the measure, and suggest the expediency of maintaining such an agency for a period to come.

"Resolved, That the Convention entertain a high sense of the truly Christian benevolence of Edward Thompson, Esq. in furnishing at his own expense a passage for our missionaries, and supplying them with provisions and other conveniences on the passage to India; as also for other facilities he has rendered the institution, and for his liberal offer of affording his kind aid in case of sending out other missionaries; they also concur with the Board in tendering their sincere respect and affectionate gratitude.

"Resolved, That the Convention unite their sympathies with their brethren in Great Britain and Asia, and share the regret of the Christian world at large on the decease of the Rev. A. Fuller, late Secretary of the English Baptist mission. His amiable character, his exalted virtues, and his successful labours in the missionary cause, will be long and affectionately remembered. May He who has ascended on high, and has received gifts for men, abundantly supply the deficiency which the removal of this excellent servant of God has occasioned.

"The Convention having seen, with pleasure, the proposals of the editors of the American Baptist Magazine and Missionary Intelligencer, being a new series of a work which has contributed in no inconsiderable degree in exciting the present missionary spirit, particularly in the northern parts of our country, and being deeply impressed with the importance of diffusing, as widely as possible, religious and missionary information,

"Resolved, That this work be recommended to our constituents as deserving of their patronage, and the patronage of the public at large.

"Resolved, That the Convention view, with peculiar pleasure, the existence and operations of the American Bible Society, and that they will be happy, so far as the nature of their institution admits, to co-operate with them in the great object of circulating the word of God in this or any other country; and that the Corresponding Secretary of the Board be requested to communicate to the said Bible Society this resolution.

"Resolved, That the President of the Convention be requested to address a letter to the President of the British and Foreign Bible Society, expressive of the high sense which this Convention entertain of the important and extensive blessings which have resulted from their unwearied labours of love, in printing and distributing the Holy Scriptures to our fellow beings of different nations and languages; and particularly for the kind aid afforded to our brethren at Serampore, engaged in translating and printing the scriptures in the languages of the East.

"Resolved, That the Convention earnestly recommend to the churches throughout our country, to unite in the general concert prayer meeting, on the first Monday of every month, for the purpose of imploring the blessing of Almighty God on missionary efforts."

The newly appointed Board [Committee] proceeded to pass some very important Resolutions. The Rev. Mr. Rice having solicited advice whether it was not his duty to proceed immediately to Burmah, a sub-committee, consisting of Drs. Furman, Staughton, and Baldwin reported, which report was accepted, "that it is not the duty as yet of Mr. Rice to depart for the Burman empire." On the subject of domestic missions, and missions to the Indian tribes on the American continent, the following Resolutions were adopted:

"Resolved, That the Board contemplate, with deep concern, the miserable condition of the various tribes of Indians on our own continent; that they regard as a favourable indication in Providence, the anxious solicitude which many, particularly in the neighbourhood of the Indians, manifest for introducing the gospel among them; that this Board will avail itself of the earliest opportunity, when any suitable person or persons shall offer for the service, to make a vigorous effort in relation to some of the tribes; and that, pursuant to this determination, the Corresponding Secretary be instructed to write to the Rev. Humphrey Posey, from whom some interesting information has been already received, to learn of him still further his views, particularly in relation to the Cherokees, in whose neighbourhood he

has resided, whether he would be willing to labour among them, and if so, what plan of operation he could suggest as most eligible, and what support would be requisite. Also, that the Corresponding Secretary be instructed to write to the Corresponding Secretary of the Sarepta Mission Society on this subject, and to any others from whom he may judge important information may be obtained.

"Application was made on the part of the Rev Messrs. John M. Peck, and James E. Welch, for an appointment to a western mission, having reference ultimately to the Western Indians. This application was accompanied with a statement by their tutor, the Rev. Dr. Staughton, much in favour of their religious character and deportment while members of his family, and of their talents and acquirements for the sacred ministry, which was highly satisfactory to the Board.

"Resolved, That the said brethren James E. Welch and John M. Peck, be accepted as missionaries of this Board; that they be instructed to proceed, as soon as convenient, to the westward, with a view to commence their labours at St. Louis, or its vicinity, in the Missouri territory; that 1000 dollars be placed in their hands, to assist them in going with their families to St. Louis, and to support them in the commencement of their missionary exertions; that they be authorized and requested to make collections of money, and of books, as opportunities offer, with a view of aiding the western mission, and give account of the same to the Board; that they be instructed also to make inquiries, after arriving in the missionary field, relative to the native tribes in that quarter; and that, on the ensuing sabbath, they be solemnly set apart to the service of the said western mission.

"Resolved, That the Corresponding Secretary be instructed to write to the Rev. Isaac M'Coy, informing him of the designation of the two brethren to missionary service in St. Louis, and the surrounding country, for which station they had been for a considerable time diligently preparing; that his application has been received by the Board with emotions of pleasure and satisfaction; and that they request him to inform them whether there is not in that quarter, and perhaps nearer to Vincennes than St. Louis, some other station in which a missionary is equally needed, and in which he would be willing to labour.

"Also, that the Corresponding Secretary be requested to write to the Rev. John Young, of Kentucky, in reply to his letters, informing him, that on applying to the Committee for the Western section of our country, appointed for the examination of applicants for missionary service, should he think proper to do so, they will make such a representation of the case to the Board as their piety and prudence may dictate, and to which the Board will find pleasure in paying the earliest attention.

"A letter from the Rev. James A. Ranaldson, at New Orleans, in which he signifies a willingness to accept a missionary appointment in that quarter, where, it appears, an extensive field for missionary labour calls for the hand of cultivation, was taken into consideration. The case of Mr. Ranaldson was also recommended by a letter from the Rev. William B. Johnson.

"Resolved unanimously, That the Rev. Mr. Ranaldson be employed as a missionary of this Board in New Orleans and its vicinity; and that he be requested to visit such of the Indian tribes in that quarter as he has referred to in his letter, and others, if he can; and inquire into the practicability of establishing schools among them; and that 500 dollars be forwarded to his assistance."

The journal of the Rev. Luther Rice, containing an account of his labours for the first year, is too long for our insertion: the following extracts will enable the reader to form some idea of the zeal and fatigues of this indefatigable home missionary.

"Thus, in fifteen weeks, besides travelling more than 3300 miles, and attending the *North Carolina Baptist General Meeting of Correspondence*, a *Yearly Meeting* in Virginia, a meeting of the *Kentucky Baptist Mission Society*, in Kentucky, and assisting the formation of a *Mission Society* in Tennessee, a kind Providence enabled me to visit *fifteen Associations*, spread through Virginia, Kentucky, Tennessee, Mississippi Territory, the Carolinas, and Georgia. At each of these associations, a public collection was taken up to aid the general missionary funds, and by each of them the plan has been adopted of a regular intercourse and correspondence with the Board.

"The next Sabbath after my being at the *Ebenezer Association*, was spent in Milledgeville, the capital of Georgia; nor could it fail to inspire emotions, in no common degree pleasing, to receive in the state-house the handsomest collection yet received since commencing the missionary career; and that in a

section of country, which, only thirteen years before, was a wilderness suitable for the range of savage men, and actually in possession of the Indians. Fifty dollars were added to the collection next morning by a pious lady in the neighbourhood.

"In addition to all these proofs that the missionary spirit is still gaining ground and extending its influence in this country, the multiplication of societies furnishes one of the most convincing, and of the most animating nature. These societies, especially female societies, have increased the last year beyond what it is in my power distinctly to enumerate.

"The hope had, indeed, been indulged, that it would be practicable, by this time, to make out a complete list of the numerous and praise-worthy female institutions, spread, and multiplying throughout the United States; but this cannot be done at present.

"It was very much my wish to have visited St. Louis in the course of the year, and for a considerable time the expectation was cherished of being able to gratify the wishes of the Board, as well as my own, in doing so; but, availing myself of the discretion confided to me in relation to this point, I deemed it my duty to waive the visit to that place, for the sake of pursuing the course already narrated. To say that this course has been marked with prosperity, would fall exceedingly short of that thankful expression of devout gratitude so due to the signal kindness and mercy of the Lord. Since the date of my letter of the 19th of June, 1816, I have travelled 6,600 miles, in populous and in dreary portions of country—through wildernesses and over rivers—across mountains and valleys—in heat and cold—by day and by night—in weariness, and painfulness, and fastings, and loneliness; but, not a moment has been lost for want of health; no painful calamity has fallen to my lot: no peril has closed upon me; nor has fear been permitted to prey on my spirits, nor even inquietude to disturb my peace. Indeed, constantly has the favourable countenance of society towards the great objects of the mission animated my hopes, while thousands of condescending personal attentions and benefits to myself and the cause, have awakened emotions, which it is alike impossible to conceal, or to find terms sufficiently delicate and expressive to declare; and the fact, that although so large a portion of the whole time has been unavoidably taken up in passing from place to place, I have, besides many other aids and liberalities, received for the missionary object, in cash and subscription, more than 4000 cents, could not fail to create a confidence of success in the general concern, which nothing but a reverse, most unlikely to occur, can possibly destroy. This fact, too, is the more animating and sustaining, because, while the sum is but little larger than what passed through my hands last year, the time of collecting it has been considerably shorter, and a much smaller proportion of it consists of remittances from mission societies; remittances being this year made by the delegates to the Convention. This, therefore, in conjunction with the multiplying of mission societies, especially considering some other things not necessary to be here mentioned, marks decisively a regularly growing increase of evangelic missionary zeal; and who can repress the exclamation—*The Lord hath done great things for us! blessed be the Lord God, who only doeth wondrous things; and let the whole earth be filled with his glory!*"

We were happy to find from the audit of the Treasurer's accounts, that there was a balance in favour of the Society of more than 20,000 dollars!

We shall conclude this sketch of the proceedings of the Convention, by an extract from the Address presented to "the Associations, Mission Societies, Churches, and religious public, throughout the United States."

"With sentiments," say they, "of the most ardent gratitude to the God of mercy, the Convention has the pleasure of addressing you. We have been permitted to enjoy an interview with each other, and to engage in the important consultations which our convening embraced, in the spirit of fraternal love. In the midst, and at the close of our deliberations, the lines were sung as descriptive of the common feeling,

'Lo! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bands of piety.'

"It is peculiarly grateful when bodies, assembled to consult for the promotion of a kingdom, through which peace shall flow like a river, find the same sacred stream enriching and cheering themselves. It is deserving observation and thankfulness, that the lives of all our brethren, who assembled three years ago, have been graciously preserved.

"The Convention has cause for rejoicing in observing, that the support necessary to carry their objects into full effect, has increased with each succeed-

ing year. Funds, to an extent which the most sanguine anticipations had scarcely contemplated, have poured into our treasury: their sources are not only active, but multiplying. The reality of faith is best demonstrated by holy obedience; and, on the same principle, the sincerity of the professions of the friends of missions becomes unquestionable, when, like ships of Tarshish, they 'bring their silver and their gold with them unto the name of the Lord and to the Holy One of Israel.' The strictest frugality, consistent with the magnitude of the design, becomes the Board in appropriating, and missionaries in expending, the funds of the institution; yet while this is sacredly observed, the vast extent of field which cries aloud for evangelic cultivation, renders it, in a manner, impossible that funds can be excessive. 'Who then is willing to consecrate his service this day unto the Lord?'

"The encouragements to incessant and vigorous endeavour are of the most animating description. A state of prosperity is promised to the church of Christ, which as yet she has not realized. All the families of the earth have not, as yet, been blessed in the Messiah. As yet, all the kindreds of the nations have not worshipped before him. Nations have not yet beaten their swords into plough-shares, and their spears into pruning-hooks. The glory of the Lord is not yet revealed so as that *all flesh* may *see it together*. The stone which smote the image upon his feet, has indeed become a great mountain, but has not, as yet, filled the whole earth. The Redeemer is lifted up from the earth, but, as yet, he has not drawn all men unto him. The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ; but prophecy must be accomplished. Heaven and earth shall pass away, but the word of the Lord shall not pass away. 'If any ask, what prospect of ultimate success is there? tell them,' says a pious and excellent missionary, 'as much as there is that an almighty and faithful God will perform his promises, and no more.'—Brethren, no more is needed. 'Hath he said, and shall he not do it? Hath he spoken, and shall he not bring it to pass?'

"Exertions for extending the knowledge of Christ are not restricted to any particular denomination of Christians. They are employed, perhaps, by all who delight in the doctrine of the cross; not as the authority of Rome, which sent out its Jesuits to establish abroad an influence which was at home declining; but at a time when their own vineyards are flourishing, the faithful followers of Christ are ardent to plant the gospel where his name is unknown. The Moravians have been long and laboriously engaged in this blessed work. The Independent, the Presbyterian, the Episcopalian, and the Methodist, have successively been engaged, and are vieing with each other in this service of holy love. With humility and thankfulness, it becomes our denomination to acknowledge the condescending attentions of the supreme Head of the church. If he has blest the example of our brethren of the Northamptonshire Association in England, to the general adoption of the first Monday in every month as a time of prayer for the spread of his gospel; if he has owned the ardours and toils of our brother Carey to the exciting of a holy passion for foreign missions; if he suggested to the mind of our brother Hughes *the first idea* of the British and Foreign Bible Society; if he has succeeded exertion to the awakening of missionary zeal among our brethren in the United States, not unto us, not unto us, but unto the name of the Lord be the glory!"

BAPTIST MISSION.

The following letter, which is the last received from Dr. Carey, presents an alarming account of the impaired state of his constitution; and will, we hope, lead all the friends of Zion earnestly to pray, that a life so important may be spared, till the desire of his heart, respecting the translations of the scriptures, are fully granted.

Extract of a Letter from Dr. Carey to Mr. Burls of London, dated Serampore, March 2, 1817.

"My dear Sir; I am not yet entirely recovered from my bowel complaint. Only last week I thought myself quite well; but have since that been so ill as to have recourse to mercury again. I cannot say whether the Lord is thus taking down this my tabernacle: but his will be done. Some of the translations are in such a state as to make me sometimes wish to live a few years to finish them. But God has no need of me, and can, with the utmost ease, raise up a thousand better calculated for any part of his work than I ever was.

"I trust in Christ alone for pardon and acceptance with God. I deserve everlasting destruction from his pre-

sence, and the glory of his power; yet I hope in his mercy, and believe his faithful word, 'Him that cometh unto me, I will in nowise cast out.'

"I am, very truly yours,
W. CAREY."

SERAMPORE AND CALCUTTA.

From Serampore and Calcutta we have received the following intelligence:

"On the 17th instant, was baptized at Serampore, Mrs. Gordon, from Dum Dum.

"During this month, several members of the church who live at Barrackpore, and are attached to the army, being about to remove to Penang, formed themselves into a separate church, and chose brother Dwier for their pastor, and brother Sylvester to the office of a deacon. The usual services connected with ordination were attended to at Serampore a day or two before their departure. Rama-prisada goes with them as a Christian reader. At Penang many of the natives of Bengal are in a state of transportation, and perhaps in their calamity they may listen to the word of deliverance from chains and banishment infinitely more dreadful than the laws of their country have assigned them.

"Brother Smith was actively employed during the whole of November, amidst the immense population around Serampore. The attention to the word seems to be more fixed, and accompanied with more thought and reflection, than it used to be; many expressions in brother Smith's late journals convey this idea. We give two incidents from the journal for Nov.—4th. Read and expounded a part of Matthew to many attentive people at Muhesha; some seemed affected, and said, 'The English have certainly the true way of salvation among them.' 5th. Went to Chatra, where I read and explained a tract to a great number of persons: while they were attentively listening, a man exclaimed, 'Why pay such attention? Don't hear him: many have lost cast by hearing these books; and have embraced the Christian religion.' The people answered, 'What harm can arise from hearing him? The words are all very good.'

"We parted from brother Smith this month with reluctance, but as he speaks the Hindoost'hanee very well, and the Bengalee but very imperfectly, we thought it best that he should labour in Hindoost'han; he has chosen Benares, and at the beginning of the month left us for that Athens of India, taking a considerable number of the Soungskrita New Testament, and other parts of the scriptures, with him. We hope his place at Serampore will soon be supplied by a young friend, lately baptized at Calcutta, of the name of Hart.

"*Letter from Ram-Rutna to brother Barclay, in Scotland.*

"'To the excellent Mr. Barclay, greeting. To thee I send an account of myself.

"'At first (formerly) I was an idolater, of the writer cast. Then I had not the least thought about salvation; I committed exceeding great sins, but I perceived them not. After this, God caused me to hear the good news of our Lord Jesus Christ's death. I then examined, and saw, that for our sins he came down to the earth, and on the cross, shedding his precious blood, gave up the ghost. Then searching my heart, I discovered sin. Going to Serampore, I was instructed by the sahebs. After this, believing in the death of Christ, I was baptized: this is thirteen years ago. But I bless my Father God that he delivered me out of the prison of the cast, and from gross darkness. Now, O my beloved friend, pray for me, that, to the hour of my death, God forsake me not; that he increase in me faith, hope, and love, and that he abide with me constantly.

"'I now, through the grace and strength of God, proclaim from village to village to my own countrymen, the good news. Thus you will know the account of Christ's unworthy servant,

"'RAM-RUTNA.

"'Dated the 23d November, 1816.'"

"*Extract of a letter from Dum Dum, dated December 6.* 'Things here at present seem to wear rather a pleasing aspect, although our meetings in the bamboo jungle (for that is the place we meet in at present) are small; yet, blessed be the Lord, we find that he is there in the midst of us. Our meetings at present seldom consist of more than nine or ten in the evening, and not so many in the morning, as the women do not meet with us now, but with the native brother, as most of them understand him better. Those who do attend, give us pleasing hope; one of them was with our brethren at Cawnpore. We hope that there is a work of grace begun in him. He expresses a desire to put on the Lord Jesus by an open profession. Many others

read the scriptures, tracts, and other religious books, who say they shall be happy to meet with us as soon as the meeting-house at Diglar is ready. We are making seats, as we do not wish to be more chargeable to the brethren than we can help.

"About twenty or twenty-five of the women from the barracks attend the reading of the scriptures, and listen very attentively to what is said by the native brethren."

Extract of a Letter from the Rev. J. Chamberlain to Mr. Ivimey, dated "On the Ganges near Digah, March 4, 1817."

"I am now on my return, having been westward as far as Mirzapore, preaching the glad tidings of salvation to both European and natives. I went up in company with a captain G———, whose heart has, I trust, been under the influence of the Holy Spirit for the last few months; a very wonderful change is effected in him: he is indeed 'a man wondered at,' and not without reason, for he has been renowned in the course of folly amongst his fellows. I believe he designs to give to the mission 1000 rupees, or an annual sum of 200. The good Lord perfect his work, and form him for his praise. On the journey he has been the means of bringing some to hear the word, who otherwise might never have had this mercy, and in every case it was taken well. Swearers refrained from profane language while we were present, and promised ever to do so, and to read the Bible and religious books, of which we afforded a supply to await the divine blessing.

"On the way, I preached at Garzeepore one sabbath, and Benares another, and two half days, and at Mirzapore a day and a half, and to the people of many of the intermediate villages and towns. Every book and tract I took for distribution was given way, and having expended all my ammunition, I was under the painful necessity of sounding a retreat from Mirzapore, as I found that among the multitude I could do little sword in hand. Indeed the journey has been more a trip for health than otherwise, in which some little was done in reconnoitring and skirmishing; but if health and opportunity combine, I hope to be engaged more maturely in some ensuing campaign. Four months were barely sufficient to do justice, in a missionary method, to such a journey. Probably about 2000 tracts or 200 gospels have been sent abroad to call up the attention of the people; every one of which, in the hand of the Holy Spirit, may be a mean of salvation. In some places, some persons appeared to be near the kingdom of heaven who had been stirred up by former preaching and tracts. Indeed the Lord is on his way, and his work is before him: success attend his progress in renovating the world. At Digah things amongst the natives are promising: those whom I baptised last year remain firm, and two of them are zealously employed in the work, and many are daily calling on them to inquire about this new light and strange way. Three or four natives are wishing for baptism, and if all remains well, I expect to go thither to see them in the space of five or six weeks. Here you see the power of the simple word amongst the natives. The European brethren are not proficient in the language, and have much to do in the school, and preaching in English; but the native brethren pray and read together, and the blessing from above descends upon them. I was greatly encouraged by what I saw here of the brethren and inquirers. Sister Rowe is very assiduously studying the country language, and if she is able to prosecute her design, she will doubtless become a proficient in it beyond many. At Monghyr all is but commencing. One native appears to be wholly on the Lord's side: he is constantly engaged in reading the scriptures, and in discoursing about them. All have reckoned him a Christian, and one of his relations, a very respectable man, has been here twice this week, and has taken a New Testament; whence it appears, that the prejudices of his own people begin to subside. This person's name is Ingham Misser; he is a very humble, respectable man, well known in all these parts, and the whole place has been in consternation at the probability of his becoming a Christian. Our native brother Brindabun is here, always at work. I rejoice in your operations in Ireland. Success attend them. May the Lord of the harvest raise up labourers for the work from among the Irish. I long to hear of native Irish preachers. If the churches revive, their sons will arise to the help of the Lord against the mighty. Irish men and the Irish tongue are necessary, in order to ensure extensive success. Go on and prosper. Conduct all in an humble and unostentatious way, and God will be with you."

REVIVALS IN AMERICA.

In the northern parts of our country, that is, in various places in New England, and in the states of New-York and New-Jersey, extensive revivals of religion have been going on the year past. So, too, in some instances, in the middle, southern, and western states, particularly in Kentucky, the Lord has mercifully shed abroad the influences of his Holy Spirit, and graciously revived his work. His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear! More than ten thousand baptised during the year on a profession of repentance and faith, besides those, who, in other connections, have experienced a gracious renovation of heart, cannot fail to inspire emotions of thankfulness to the Father of mercies, for these displays of the triumphs of the cross, and of the riches and efficacy of victorious grace.

AFRICAN MISSION.

In April last, a Baptist African society was formed in Richmond, America, with a special view of commencing a course of contribution; which, should the Lord of his infinite goodness succeed, may prove the means of spreading through "the land of Ham" the knowledge of the Redeemer. Among the mysterious movements of Divine Providence, by which good is educed from evil, it will perhaps be found, that one design intended to be accomplished by permitting unoffending Africans to be brought slaves to our shores is, that they may here learn the way of salvation, and return to Africa bearing the glorious tidings. It is earnestly hoped by the Convention, that the example set in Richmond, and which has already been copied by the first African Baptist church in Philadelphia, will excite the people of colour, throughout the whole union, to make one vigorous and continued effort. Funds for the African mission, when collected, will be carefully reserved for the single purpose. The measure, so desirable in itself, so easy of accomplishment, and so consonant with the spirit of missions which the Lord has sent forth, will surely engage the attention of thousands.

Afric's regenerated sons
Shall shout to Asia's rapturous song;
Europe resound her Saviour's fame,
And Western climes the note prolong.

Domestic Religious Intelligence.

BAPTIST ITINERANT SOCIETY.

The Baptist Itinerant and British Missionary Society, for the encouragement and support of Village Preaching in Great Britain, extending also to the islands of Guernsey, Jersey, Man, and Scilly, have lately published an Address to the churches, from which the following is copied:

"This society was first established in 1797, under the denomination of The Baptist Society in London, for the encouragement and support of Itinerant and Village Preaching; and although it has been thought adviseable to alter its title, yet the society and its objects remain the same,—having been originally formed, and being still carried on, for the purpose of introducing the preaching of the gospel, and reading of the sacred scriptures, in those towns and villages, in this country, and its adjacent islands, which are destitute of an evangelical ministry.

"In addition to the above objects, it is intended to open prayer meetings, and to encourage the gospel, in the islands of Guernsey, Jersey, Man, and Scilly; and, also, to promote the establishment of Sunday schools, and the more general dispersion of the sacred scriptures and religious tracts.

"*At a special General Meeting of the Subscribers, holden July* 16, 1817, *it was (amongst other things)*—

"Resolved,

"That a sub-Committee of six be appointed to correspond with ministers in the country, to make further exertions for the spread of the gospel, and form auxiliary societies in aid of this, which may then be considered a parent institution.

"That Dr. Rippon, Mr. Griffin, Mr. Upton, Mr. Chin, Mr Edwards, and Mr. Thompson, be such sub-Committee.

"That half-yearly sermons be preached in London, with a view to recommend this society, when Reports shall be read of its operations, and collections made in aid of its funds.

"That the Committee be empowered to appoint a minister every half-year, to visit some district in the country, to make collections for the society.

*** Subscriptions and donations received by Mr. James Pritt, Treasurer, 15, Wood-street, Cheapside; and Mr. W. Gale, Secretary, 70, Basinghall-street.

ASSOCIATION.

WALES—EASTERN.

The elders and messengers of the several Baptist churches of the Eastern Welsh Association, assembled at Lanwenarth, Monmouthshire, on the 3d, 4th, and 5th of June, 1817.

Tuesday afternoon, Messrs. David Griffiths and William Jones engaged in prayer; the letters from the churches were read, when we heard several pleasing accounts of the advancement of our blessed Redeemer's kingdom; several churches specifying that ministerial gifts appear in several of their young members; that our young brethren, Abraham Evans, David Roberts, and Abel Jones, were set apart to the work of the ministry; that our very respectable and useful brethren, John Davies, of Sion-chapel; and James Williams, of Bethesda, in the county of Monmouth, finished their course in a triumphant manner; that Mr John James, late of Aberystwyth, has removed to Pontrhyd-yr-un, Monmouthshire.

After the letters were read, Messrs. James Michal, and John Jenkins, preached, from Psalm cxxx. 4, and Rev. iii. 2; and Mr. T Morris concluded in prayer.

Wednesday morning, met at nine. Portions of scripture were read, and Messrs. John Hier, and David Evans, of Carmarthen, engaged in prayer; Messrs. J. Evans, of Penygarn, preached, from 1 John, iv. 10; J Jones, of Newtown, in English, from Heb. vii. 25; and Joshua Watkins, of Carmarthen, from Eph. ii. 7.

Afternoon, at two. Messrs. T. Davies, from the north; and Jenkin Thomas, of Oxford, engaged in prayer; Messrs. David Evans, of Doleu, preached in English, from Acts, xi. 23; David Richards, from John, i. 14; and Christmas Evans, from John, iii. 16; and concluded in prayer.

Thursday morning, met at eight. Messrs. Morris Jones, and Thos. Thomas, of Nantgwyn, prayed; and after the following Resolutions were passed, our meeting was concluded in prayer, by Mr. D. Saunders.

1. Resolved—That messengers from Newchapel, Montgomeryshire; Cowbridge, Glamorganshire; and Garn, in Carnarvonshire, are permitted to collect in our churches to defray the expenses of building their places of worship this year.

2. To receive the churches formed at Pontrhyd-yr-un and Glasgoed, in Monmouthshire; and Landloes, in Montgomeryshire, as members of this Association.

3. Not to admit strangers to preach in our societies who do not bring with them satisfactory recommendations from the quarterly meetings they belong to. Also, we sincerely solicit strangers to visit our churches who are properly recommended.

4. The next Association to be held in the town of Brecon, the usual time in June, 1818. The letters to be read on Tuesday afternoon, at two o'clock. The ministers appointed to speak, in Welsh, are Thomas Thomas, John James, John Jenkins, Thomas Jones, and Christmas Evans.—In English, John Jones, Jenkin Thomas, and John Palmer, of Shrewsbury.

NEW MEETINGS OPENED.

LINGFIELD.

A new meeting-house was opened, September 3, 1817, at Dorman's Land, in the parish of Lingfield, near East Grinstead, in the county of Sussex, for the use of the church of the Particular Baptist denomination, under the pastoral care of George Chapman. Mr. Duburg, of Oxted, began by reading the scriptures and prayer; Mr. Upton, of London, preached, from Jer. xxxi. 23. Mr. House, of Croydon, in the afternoon by reading and prayer; Mr. Chin, of Walworth, preached, from Isaiah, xliii. 13; Mr. Alcorn began in the evening; Mr. Shirley, of Sevenoaks, preached, from Psalm cxviii. 25, and closed the solemnities of a very pleasant day.

The gospel has been preached on this spot for about forty years; the new meeting house became quite necessary by the increasing attendance; it is 34 feet by 40, and will contain, *without galleries*, about 300 persons; it cost 525*l.* of which sum 220*l.* has been already subscribed by

the congregation. The collections at the opening amounted to 25*l.* 5*s.* 1¼*d.*

PARADISE-STREET, CHELSEA.

The chapel in Paradise-street, Chelsea, for many years past in the Independent denomination, was opened on Wednesday, the 24th of September, for the use of a congregation of Baptists, which have removed from Sloane-street, Chelsea. On this occasion, three sermons were preached, by Messrs. Ivimey, Pritchard, and Chin, from Isaiah, iv. 5, 6; Exodus, iii. 5; John, i. 12. The devotional services were conducted by Messrs. Bunce, Morrison, Dunn, Shephard, (pastors of Independent churches in the neighbourhood); Elvey, of Fetter-lane; and Clark, the minister of the place. There were good congregations, and a respectable collection towards the expenses of the place.

*** We understand that the above-mentioned place has been procured, in consequence of the exertions of a society of our ministers for extending the gospel in the vicinity of London. This society, which supplies several villages, meets the first Monday in every month, at ten o'clock in the morning, at the vestry of Eagle-street meeting-house.—Communications on the above subject to be addressed to the Rev. G. Pritchard, the Secretary, Euston-street, New-road.

NEW CHURCH FORMED.

BURTON-STREET, BURTON-CRESCENT, LONDON.

On Wednesday evening, September 17, a new church was formed at a large room in Burton-street, which has been taken by the friends leaving Keppel-street, and is capable of containing about 300 persons.

The services commenced by Mr. Ivimey reading the 132d and 133d Psalms, and praying; who afterwards, read the extract from the church-book of Keppel-street, granting the dismission of 31 persons to form this church; also a vote of thanks to Mr. Keene for his attention to the interests of that church while a deacon among them, which was read to show the peculiar decorum and respect with which the whole of this business has been conducted.

Mr. Dawson, their Secretary, then read a Report of their proceedings, paying a deserved tribute of respect to the Rev. J. Martin; and closing the narrative with a copy of the affectionate letter in which they had asked their dismission, and bearing testimony to the truly Christian manner in which the messengers from Keppel-street had conveyed their dismission, so pleasingly and readily granted.

Mr. Keene followed, with an enumeration of the articles of their faith.

Mr. Ivimey then admirably showed the nature of a Christian church, and the grand reasons of dissent, founding his remarks on 2 Peter, ii. 5. At his request, the friends then stood up, and attested their desire of giving themselves to the Lord, and each other, by lifting up their right hands.

They then signified their unanimous election of Mr. Keene to the deacon's office, and he expressed his acceptance of it.

Mr. Ivimey further proposed, that as this brother had been called to the ministry at Keppel-street, if they received him in that character, with liberty to preach where God in his providence might direct, they would express the same: which was unanimously done.

The Rev. Mr. Griffin then implored the Divine blessing on the newly-formed church; after which, the Rev. Dr. Newman delivered a most judicious address to the members, from Colos. ii. 5. After congratulating the church on the Christian temper that had been mutually manifested, and on the commodious place of worship they had obtained, and noticeing the pleasure it must afford them to see some of their former friends now present, he beautifully alluded to a part of their Report, which mentioned the periods of membership of some of the dismissed friends, one of which was nearly 50 years; from which the Doctor inferred, it was a conscientious separation, seeing the influence of local attachment must have been great; to such the very dust and stones of Zion must be precious. Trusting they would prove steadfast in the faith of those doctrines they had confessed, he proposed to ask two questions from a part of the text.

In what did that order consist? and what was there in it that caused the apostle so much joy? To the first he replied, that it consisted in the officers, ordinances, worship, and discipline of the church. In replying to the second, he observed, that it was an indication of wisdom—of unfeigned humility—of love to one another, and zeal in one common cause. After cautioning them against extremes, he well remarked, that a thousand things were contained in these four canons, "Let all things be done *decently*, and in *order*, with *charity* unto *edifying*."

He wished them to consider themselves as lighting up another lamp in this city, and hoped it would burn with a strong, steady, clear, brilliant, and lasting light, to him to whom they had devoted themselves.

Mr. Sowerby concluded with prayer; the Rev. Mr. Edwards read the hymns on the occasion.

We repeat our wish, that when separations are considered necessary, they may be thus conducted.

ORDINATION.

WELLS.

On Thursday, July 17, Mr. G. Shell was ordained to the pastoral care of the Particular Baptist church in the city of Wells. Mr. Opie Smith, of Bath, commenced the service with reading the scriptures and prayer; Mr. Mitchell, of Warminster, described the constitution of a gospel church; Mr. Gough, of Westbury Leigh, asked the usual questions, received the confession of faith, and prayed the ordination prayer with laying on of hands. Mr. J. P. Porter, of Bath, delivered the charge, from Prov. xxvii. 18. After which, Mr. Vincy, of Bridgewater, addressed the people, from Phil. ii. 29; Mr. Chandler, of Wedmore, concluded with prayer.

In the evening, Mr. Dear, of Paulton, prayed; Mr. Gough preached, from Eph. iii. 19; and Mr. Cantle, of Crosscombe, concluded with prayer.

The Methodist chapel was kindly lent for the occasion.

ISLANDS OF *GUERNSEY AND JERSEY.*

One of our ministers, and some of his friends, have lately visited these islands, at the particular request of two ministers, natives of Guernsey, who wished to be baptized, with several members of their churches. At Guernsey, Mr. James De la Reé and five persons were baptized on Lord's-day, July 6. Fourteen persons were afterwards formed into a church, and Mr. De la Reé ordained over them as their pastor. He will preach both in the English and French languages. A good place of worship, formerly used by the French Arminian Methodists, was procured for their use.

At Jersey, Mr. Carré, and two others, were baptized on Lord's-day, July 13; and Mr. Carré, who preaches in French, was ordained an itinerant for that island. It is intended, so soon as a suitable minister can be found, to send him to Jersey to establish an English Calvinistic congregation. We expect to be favoured with some other particulars respecting the preaching of our brethren in these islands, which contain a population of more than 60,000 persons.

CAUTION TO YOUTH.

A young man named Vartie, about 19 years of age, was convicted of forgery on the 21st of September. His case has excited considerable attention on account of his previous good character. He is the son of honest parents in Westmoreland. He was a clerk in the Gravesend Bank, and was very intent on studying the Hebrew language—not expensive in his habits. But he neglected the public and private exercises of religion, and thus fell an easy prey to the temptations which the enemy of his soul had thrown in his way. He escaped to France, but his sins found him out. "Let him that thinketh he standeth, take heed lest he fall." Surely youth and age, the most circumspect and the most wary, have all daily and hourly need to keep in mind the prayer inculcated by our gracious Lord, "Lead me not into temptation, but deliver me from evil."

IMPOSTOR.

A person assuming the name of John Wilson, John Robinson, &c. having at different times called on different persons in the northern counties, stating himself to be a member of the Baptist church at Hamsterly, Durham, and to be in want; by which means he obtained money, and of one person lately two pounds, Mr. Whitfield, the pastor, declares, that no such person was ever either a member of his church, nor known to either him or the congregation.

NOTICE.

We are informed, that Mr. Flint, of Gloucester, has accepted an unanimous invitation from the Baptist church and congregation at Weymouth, to become their minister.

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NOVEMBER, 1817.

MEMOIR

OF THE LATE REV. THOMAS PRICE,

PASTOR OF THE BAPTIST CHURCH AT

YEOVIL, SOMERSET.

THE subject of this memoir was born in the city of Gloucester in the year 1760, of pious parents; (who within a year after his birth removed to Bristol, for the purpose of enjoying a greater plenitude of the means of grace.) By them he was brought up in the nurture and admonition of the Lord, and by example and precept they endeavoured to instil into his mind the principles of religion and virtue. At the age of seven years he was sent to school in Wales, and after some time in Bristol: here nothing remarkable occurred till he arrived at the age of twelve or thirteen; only (to use his own words) he discovered, amidst every privilege, a corrupt disposition and depraved heart, though not without repeated checks of conscience. About the above-mentioned period he began to be much alarmed, viewing himself as an undone sinner; he resolved to amend his life, forsook his juvenile pleasures, associated with the serious, attended the means of grace, made conscience of prayer, and being religiously educated, could talk so as to delight and astonish those with whom he associated. Under the influence of self-righteous principles, he thought himself a fit subject for admission to the privileges of the church, but his experience, and knowledge of divine things, would not bear investigation. This, as he expressed it, wounded his pharisaic pride, and from this time he grew remiss in his duties, stifled his convictions, associated with those who made a mock at religion both in theory and practice, and being "led captive by the devil at his will," he imbibed their principles, and indulged in their vices, till at length, he became quite impatient of parental restraint, and at the age of fifteen secretly left home in order to go to London, but returned in a short time to the arms of his sorrowing parents. It was not long, however, before he went from them again, remained in London a short time, and once more returned a welcome prodigal to his father's house. For some time he kept his promises of amendment, and

many petitions were preferred to the throne of mercy by his anxious friends on his account. Notwithstanding the most affectionate remonstrances and earnest entreaties, he was fully bent on quitting the paternal roof, and going to sea: in pursuance of this design, he shipped himself on board a vessel bound to the West Indies, but the ship's crew being found to exceed her necessary complement, he (to his great mortification) was put ashore with the most useless hands; but being resolved to go, he entered on board a privateer, and sailed from Bristol in June, 1779, and after cruising four months, he was sent home in a very weak condition in consequence of a fever: after recovering strength, he again embarked in the same ship. In this voyage he suffered much in body and mind, as he was in a very severe engagement, at which time his soul was filled with horror, expecting, every gun, to be plunged into hell as the just reward of his crimes. At another time, a dreadful tempest in the Bay of Biscay almost drove him to desperation; so that the tempest without was but an emblem of that within. Soon after, they were near being wrecked on one of the western islands: from so many dangers, he concluded he was a Jonah in the ship. But it did not end here: they were obliged to surrender to a superior force on Whit Tuesday, 1780, and were carried prisoners to Cadiz in Spain. Here he remained two months, when an exchange of prisoners took place, and he was put on board a British ship: however, they were retaken, with considerable loss, shortly after; and here he was stripped of every thing he possessed, but a shirt and pair of canvass trowsers, which were all his clothing during a long march from Carthagena to Ronda, in the month of August or September, having neither shoes to guard his feet from the scorching sands and flinty mountains with which the country abounds, or hat to shelter him from the sun. At Ronda he was cast into a loathsome prison, his shirt and trowsers his only clothing by day, and bedding by night, for at least nine months. The remainder of his stay was rendered somewhat more tolerable, by his acquiring a knowledge of the language, and obtaining some employment. In the course of his imprisonment he suffered much from remorse of conscience, and reflection on the wretched condition to which his own folly had reduced him. Many good resolutions for the future were also formed, but they proved like Samson's bands—"broken as tow touched with the fire."

The period of his release at length arrived, and in December, 1782, he left Spain, and, after a long and tedious journey by sea and land, he was, by the good hand of God, restored once more to the bosom of his family, after an absence of three years.

It was not many months after his return that the Lord was pleased to call him by his grace; although for some time neither the distresses he had experienced, the goodness and forbearance of God, or the most salutary advice and earnest entreaties, made any impression on his mind, but he continued an enemy to God by wicked works: but the appointed season came that his progress should be arrested, and the voice of mercy said, "Hitherto shalt thou go, but no further."

At this time, August, 1783, he engaged with a serious young man to go to Kingswood to hear the Rev. Matthew Wilkes's farewel sermon; his design in this was "to see what an odd figure the country people would make in a Methodist meeting-house." With these views he arrived at the house of God: Mr. Wilkes took his text from Lamentations, iii. 51, "Mine eye affecteth mine heart," from which he took occasion to observe, how the eye of pious parents affected their hearts, when they saw their children in the broad road to destruction. This touched his conscience, and he stood condemned. The preacher shewed, also, how the eye of God affected HIS heart, when from eternity he saw his people in the ruins of the fall, and provided for their salvation; also, that the eye of Christ so affected HIS heart, that he engaged as their surety, veiled himself in human flesh, suffered, bled, and died for their redemption: this was accompanied with divine power to his soul; he was filled with astonishment that his eye, which had witnessed so much of the power and mercy of God, had not affected his heart to love and serve him; and while he trembled for the consequences of his guilt, a ray of hope beamed into his soul, that it was possible the compassionate eye and heart of Christ had been so affected as to shed tears and blood for him. Is any thing too hard for the Lord? On the morning of the same day, he had, from the window of his dwelling, observed Mr. Wilkes preaching in the court before the tabernacle; "and surely," said he, "never did any person appear so contemptible as Mr. Wilkes did in my eyes; I thought him a madman standing up to deceive a set of poor, ignorant creatures:" for some little time he continued to listen to him, till filled with diabolical enmity, he turned upon his heel with horrid imprecations on the servant of Christ, who in a few hours after was instrumental in bringing him to the footstool of divine mercy.

In about five or six months after his conversion, (January, 1784) he joined the Baptist church at the Pithay, Bristol, under the pastoral care of the late Rev. Mr. Tommas: from this period nothing important occurred till May, 1785, when he formed a matrimonial connection with one with whom he was already united in church fellowship. This was a source of peculiar satisfaction, as he had felt much the importance of the apostolic exhortation, "Be not unequally yoked together with unbelievers," and consequently had earnestly sought divine direction in his choice.

In the year following he left Bristol, and went to reside at Horsley, Gloucestershire, where he lived two years. In the course of his residence there, he felt an irresistible desire to declare unto others that salvation which he himself had experienced; and being much urged thereto by many of his Christian friends, he began his ministerial work in September, 1787, by addressing a small congregation at Tetbury, Gloucestershire, and soon after returned to Bristol. He preached at Keynsham, and other places in the neighbourhood occasionally, till the year 1792, when he removed to Melksham, Wilts, and on his arrival was earnestly solicited to preach at the village of Broughton, about two miles distant, to which he acceded,

preaching in various villages, and supplying several destitute churches, until June, 1793, when he was requested by the Baptist church at Yeovil to supply them a few sabbaths; and after preaching among them about twelve months, was ordained their pastor June, 25, 1794.

This was his first and final station in the militant church his heavenly Master had ordained, and he desired no other. From the time the church at Yeovil became his charge, he appeared to have it in his heart to live and die with the people, whom he sincerely loved, and who were, in general, affectionately and decidedly attached to him. But he had his peculiar trials: at one period of his ministry especially, there sprung up some roots of bitterness, and troubled him sorely; but a sense of duty and disinterested affection were proof against the malignant clamour of unfounded calumny, and the turbulent and quarrelsome spirits of some, who "thought more highly of themselves than they ought to think." Nor could repeated solicitations from other churches induce him to forsake his station, although others promised more mental satisfaction, and would have rendered his pecuniary circumstances more eligible, being resolved, in dependence upon divine aid, to "stand still, and see the salvation of God;" and eventually he had the satisfaction of witnessing the divine interposition in the suppression of discord, the restoration of tranquillity, and the revival and increase of the church.

His attention was particularly directed to the propagation of the gospel in the villages; and towards the close of his life, he had the satisfaction of reaping more fully the fruits of his indefatigable exertions. In the year 1814, a larger and more commodious place of worship was fitted up, in a village which had witnessed his unwearied labours for more than twenty years; but still "the place was too strait for them," and in the following year was considerably enlarged. About the same time, he had the pleasure of opening a house for divine worship in another village; and in both, the word is still preached to attentive and crowded congregations.

In the course of three years previous to his death, his ardent prayers for the peace and prosperity of the church were evidently answered. Additions were frequent and numerous: about half the present number of members were baptized by him in the above-mentioned period. A mutual and growing attachment subsisted between minister and people, and a pleasing prospect appeared in view, which the all-wise Disposer of events was pleased to becloud, by depriving them of their beloved pastor.

In the autumn of 1816 his health began rapidly to decline; and for the last six months he was seldom able to preach, and when he did, the task was too great for his bodily strength, and caused frequent relapses, which brought him to the verge of the grave. He long had a presentiment that his work was nearly at an end, and he was determined to spend and be spent in the service of his Master. To one of his members, who observed to him on a sabbath morning that he was too weak to preach, he replied, "It will not be long; let me preach as long as I can." He continued to preach occasionally till about a month be-

fore his decease. He commenced his last public exercise by reading hymn 19, book i. of Dr. Watts: when he came to these lines—

"Jesus, the vision of thy face
Hath overpowering charms;
Scarce shall I feel death's cold embrace,
If Christ be in my arms.

Then while ye hear my heart-strings break,
How sweet my minutes roll!
A mortal paleness on my cheek,
And glory in my soul."

he evidently anticipated what he was so soon to realize, and his soul seemed to be absorbed in the prospect. It had for some time been thought by many of his friends, that he was fast ripening for glory.

His conversation was peculiarly spiritual, full of confidence and resignation. Some weeks before his death he said to a friend, "Blessed be God, I am in a prepared state either to live or die; I trust I can say, whenever the summons comes, *I am ready!*"

When asked if he was comfortable, he said "Yes, I have no unbelieving doubts and fears respecting my eternal state." He would often burst forth into grateful exclamations at the recollection of past mercies: at one time he said, "I am utterly astonished when I reflect on HIS goodness to one so vile; I suppose there was never a more depraved wretch afloat in a vessel, yet I obtained mercy, and have lived to see some of my children brought to a knowledge of the truth.

'Oh! to grace how great a debtor
Daily I'm constrain'd to be.'"

For the last fortnight his death was daily and hourly expected, and he calmly awaited its approach; yet he expressed a wish to live to see all his children, three of whom were in London. His wishes were realized: on the Lord's-day, Feb. 23, the whole of his family assembled around his bed, and after severally addressing them in a most impressive manner, he said, "Now, as soon as my heavenly Father will, I am ready." On Tuesday evening following, after conversing some time with his family, it was apparent that the exertion had been too much for his strength and spirits; and in this exhausted state the adversary watched his opportunity, and "came in like a flood:" for about two hours the conflict was severe, the repetition of the most consoling truths was in vain, Satan appeared to triumph, till at length "the spirit of the Lord lifted a standard against him;" for a few minutes he appeared dozing, and then exclaimed, "I have had a view!" Being asked, of what? he said, "Calvary!" his soul was instantaneously tranquillized, and while he expressed the anguish he had endured, he gratefully acknowledged his obligations to HIM who had "covered his head in the day of battle." This was the only time, during his last illness, that the enemy was permitted to shake his confidence. He was "fearless of hell and ghastly death," and was enabled to look into eternity with joyful anticipation. When speaking of some temporal affairs to his family, something occurring relative to the house in which he dwelt, he said, "I have done with it now; my house is on high: I have a building of God, a house not made with hands, eternal in the heavens." To a friend, who asked the state of his mind, he said, "My witness is on high—my record is there." For several

days previous to his departure he spoke but seldom; his weakness was extreme, and his powers of articulation almost failed. One evening, with much animation, though in broken language, he exclaimed, "I long to be gone—the name of the Lord is a strong tower; the righteous runneth into it, and are safe: I have found it so—I am his—he chose me from eternity, redeemed me by blood—ten thousand precious promises, all yea and amen." Seeing some of his family in tears, he said, "Weep not for me; go to the throne of grace."

Till within a few days of his dissolution he suffered but little pain, nor was he insensible of the favour. "My blessed Jesus," said he, "deals very gently with me; I have little or no pain, but am very weak: he seems to be taking down my tabernacle by little and little." In the course of the last week, his bodily sufferings were great, which he bore with truly Christian fortitude: when his pain was most acute, he was led to view his suffering Saviour, and his own affliction appeared light and momentary. He was perfectly sensible till a few hours before he died; and even then, at intervals, gave sufficient indications that his end was peace. Just before he breathed his last, he attempted to say much, but it was little more than inarticulate sounds: he was evidently engaged in audible prayer; the last words he was distinctly heard to utter were, "Amen!" several times repeated, and in a few minutes he gently breathed out his spirit into the hands of him to whom he had committed it, on the 12th of March, 1817, in the 56th year of his age. On the succeeding Wednesday his remains were deposited in the meeting-yard, and on the following sabbath Mr. Toms, of Chard, preached his funeral sermon to a crowded audience, in the Independent chapel, from Psalm xvii. 15, which had been long selected by himself for the occasion. In the evening, Mr. Taylor, the Independent minister, delivered a sermon on the occasion, from Heb. xi. 4, "He being dead yet speaketh." On that and the following sabbath, many other funeral sermons were preached in the neighbourhood, by ministers, both Independents and Baptists.

We shall close this memoir with a few observations on the character of the deceased, which are to be considered rather as simple facts than an eulogium. He was possessed of a sound judgment; his views of truth were decided and perspicuous. When any brother minister has preached for him, and he has been a hearer, he has frequently, towards the close of the discourse, taken his pencil, and composed a hymn suitable to the subject; indeed, he was in the habit of composing his own hymns, a great many of which he has left behind him, and also several poems, odes, &c. He was faithful and affectionate in the discharge of relative, social, and ministerial duties; in fine, he was, in the most extensive sense of the word, AN HONEST MAN, and as such justly respected, beloved, and lamented. The prolongation of such a life would appear peculiarly desirable, but it was otherwise designed by Him, whose "thoughts are not as our thoughts." He had "accomplished as an hireling his day"—"he had fought the good fight, kept the faith, and finished his course with joy."

THE MERIT AND EFFICACY OF THE *SUFFERINGS OF CHRIST*, FOUNDED ON THE DIVINE DIGNITY OF HIS PERSON.

(From a Circular Letter (abridged) drawn up by the late Rev. Robert Hall, of Arnsby, and addressed to the churches, from the Baptist ministers and messengers, assembled at Kettering, May 27, 28, 29, 1788.)

—— We would remind you, that *from the divine dignity of Christ arises the merit and efficacy of his sufferings.* The efficacy of what he did and endured, bears a proportion to his infinite worth. Deity and humanity uniting in him, he became a fit person to act on man's behalf as a substitute, surety, and Saviour. We say *fit*, because he, and he only, could properly merit by obedience and death. The obedience of the most exalted creatures is naturally due to their Creator. There is, therefore, nothing in their most perfect compliance with his will that deserves a reward. They are utterly incapable of *merit* in any higher sense than what is called merit of *congruity*; or, they can never lay claim to any reward, but in consequence of a previous condescending agreement. Hence a paction, or covenant with them, is ever presupposed, when we speak of their meriting even by perfect obedience. This is absolutely necessary, not in order that they should be bound to *obey* (to *that* they are under a natural and necessary obligation,) but in order to their having any claim or title to the *reward*, which is only due, by a gracious promise, sovereignly made in their favour.

But the Son of God was under no natural obligation to act as a servant, as creatures are. *His* appearing in such a form was entirely optional, the effect of his own choice. "He who thought it no robbery to be equal with God, took upon himself the form of a servant; humbled himself," and became "obedient unto death." Being voluntarily made that which he naturally was not. His obedience was the effect of his own spontaneous condescension, in assuming our nature for that end. On account of his native original dignity, a paction or agreement was necessary, in order to his *obeying*, but *not* to render his obedience *meritorious*. Such is the native littleness of creatures, and their natural obligation to obedience, as the dependent subjects of God's universal government, that merit cannot take place in them, but only in consequence of the sovereign condescension of the Lawgiver, engaging to reward the obedience to which he had a previous claim: but the obedience of the Son of God being the result of his own voluntary engagement, has an intrinsic merit founded upon his natural greatness, and prior dignity, as Lord of all, and upon the *essential equity* of the moral Governor of the world. His merit, therefore, is of a higher kind than that of Adam, or of angels, could ever have been. We conceive it is properly a *merit of condignity*, which, in its *own nature*, (and not barely upon the ground of a previous promise,) *deserves* a reward: hence he is said to *purchase* his people, and they are said to be *bought* by *him*; and what he did and endured is emphatically called a *price*. By the *price* of his precious blood, (*God's own blood*, Acts, xx. 28,) redemption was obtained, and the release of

the captives secured, for whom he *gave himself a ransom*.

It was owing to his dignity that the law under which he came is magnified and made honourable, in its precept and penalties, by his obedience unto death. God, in human nature, has given an awful and solemn proof of his impartiality, and infinite regard to equity, in doing as a subject what he requires as a sovereign. He has shown to the universe that he has done as he would be done by.

We wish, dear brethren, that while you contemplate the wonderful *constitution* of your Redeemer's person, as God and man, you may feel your hearts glow with holy gratitude for the *substitution* of one so wonderfully great and gracious, to act in your stead, as made under the law in your behalf, and standing in your place at the tremendous bar of justice. These are the pillars (so to speak) which support the important doctrine of *imputation*,* without the idea of which we know not how to reconcile the treatment of Christ, and of his people, by the supreme Lawgiver, to the rules of equity and good government, by which protection is insured to the innocent, and punishment prepared for the guilty. Your divine Saviour had power over his own life, which no mere creature has. It was not violently taken from him without his consent, but voluntarily laid down for his sheep. He agreed to be made an offering for sin. To fall by the hands of punitive justice, the just for the unjust, that he might bring them to God. And that the whole transaction might appear strictly judicial, and every way right and equitable, sin was imputed to him, and charged or reckoned to his account. With his full consent, Jehovah laid upon him the iniquity of us all, and he bore it in his own body on the tree. Hence the world, which God went about to reconcile to himself by his Son, had not their trespasses imputed to them: but, on the contrary, "he made him to be sin, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 18—21. This procedure was pointed out under the former figurative dispensation, which was to Israel a shadow of good things to come. Salvation from outward calamities, threatened by God, as their civil governor, in case of disobedience, could only be obtained by sacrifice; the crimes of the

* Imputation makes no alteration in the personal characters of the parties concerned. Christ was not thereby tainted with sin; he was not morally worse through sin's being placed to his account. He personally was the unvariable object of the Father's delight, and never more lovely in his eye than when groaning in the garden, or bleeding, as a victim, on the cross. But through imputation he was, in his people's stead, treated in a manner infinitely different from the desert of his personal character. In like manner, the imputation of Christ's righteousness does not constitute personal holiness; sinners, to whom it is imputed, are in a *safer state*, but not thereby *made better men*. Though justified in Christ, they are ungodly as in themselves. Thus Divine *grace* shines with infinite lustre, in treating sinners inconceivably better than corresponds with their real personal character; while *imputation* of righteousness does not supersede, or render unnecessary the *implantation* of holiness in the hearts of men. The effects of grace *in* a man, are the only evidences of righteousness being imputed *to* him. But inherent grace is no part of that righteousness of which it is an evidence. Through *righteousness* special blessings are *procured*; and through *holiness* they are *enjoyed*. Even as David describeth the blessedness of the man to whom the Lord imputeth righteousness without works.

offender being first ceremoniously transferred to the intended victim, by the imposition of the hands of the priest, Lev. viii. 14. But these sacrifices could never take away sin, as pertaining to the conscience. However they might avert or remove *temporal* judgment, they were not sufficient to secure from the *wrath to come*. But Jesus, who gave himself a sacrifice for sins, "by one offering hath for ever perfected them that were sanctified."

The completeness of Christ's atonement is the reason assigned why there needeth no repetition of his sufferings.

In the sacrifices of the legal dispensation, "there was," saith the apostle, "a remembrance again made of sins every year, because it was not possible that the blood of bulls and goats should take away sins;" but with what pleasure does the inspired writer dwell upon the glorious contrast? Christ, says he, was *once* offered to bear the sins of many—*once* in the end of the world, &c.—*once* for all—he offered *one* sacrifice for sin—by *one* offering, &c. see Heb. ix. and x. wherein this important subject is treated of at large.

If the evil of sin, the holiness of God, and the equity of his law and government, were duly considered, and deeply impressed on the hearts of men, surely they would not take pleasure in depreciating the *person of Christ*, but would gladly embrace him as the great high-priest over the house of God, infinitely superior to every predecessor in that office. For "neither by the blood of goats nor calves, but by his own blood he entered in once into the holy place, having obtained *eternal redemption* for us." Heb. ix. 12. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary, that the patterns (or representations) of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. ix. 22, 23. According to the apostle's reasoning, the sacrifice of Christ was as much better than all those sacrifices which were offered before, even by Divine appointment, as *eternal* redemption is superior to *temporal* deliverance. As the former is infinitely greater, that by which it was obtained must be infinitely better.

Some, who discard the idea of Christ's *divinity*, profess to retain the doctrine of his *atonement*, supposing the efficacy of his sufferings to have arisen, not from his *personal fitness* and worth, but *barely* from divine *appointment*. But if so, the blood of bulls and goats *might* have taken away sins, which the scripture declares was *not possible;* for that a better sacrifice was needed to purify heavenly things. But one could not be *more suitable* or *better* than another, if all were alike *fit* and *good*. According to the divine word, it appears, that in point of preciousness, excellence, and worth, Christ is superior to all other bestowments of God. The gift of his *Son* is always represented there as by far the greatest instance of his love to men. Agreeable to this idea of Christ's superlative excellency, is the apostle's inference, Rom. viii. 32, "He that spared not *his own Son*, but delivered *him* up for us all, how shall he not with *him* also freely give us all things?" But if Christ be *no* more than a creature, this conclusion loses all

its force. For creature worth, and even creature conception, is far beneath what God confers on those that love him. But, dear brethren, the value and efficacy of our Lord's sufferings is proportionate to the excellency of his person. By the death of the Son of God, the eternal salvation of his people is secured, and the nature of the great Jehovah illustriously displayed. The sufferings and death of our divine Redeemer show, that it is indeed a "fearful thing to fall into the hands of the living God;" and that sin and suffering are inseparably connected. Herein has God given a greater proof of the holiness of his nature, his love to equity, order, and good government, and his infinite abhorrence of sin, than in all the judgments executed on transgressors in this world, or that to come. What are all the sorrows on earth, or sighs in hell, when compared with the agonies and groans of our adorable Immanuel!

His ability to bear the curse due to our sins, and feel the displeasure of offended Deity, without sustaining the loss of perpetual happiness, further illustrates and proves his superiority to all created existences. The curse of the Almighty, executed on the most exalted creature, who excels in strength, would necessarily destroy or annihilate their felicity. The awful gloom, which is the natural effect of a total separation from the origin of bliss, would for ever exclude every ray of hope, and fill the mind with doleful misery: because the *finite* capacity of a mere creature bears no proportion to *infinite* displeasure; the whole of which could not be endured in any given period: therefore the spirit would fail before him, and the soul that he hath made be overwhelmed, and sink for ever, as in a bottomless pit, under the load of guilt and tremendous horror. Hence the awful misery of them that perish is described by language the most terrific, as "everlasting burning, the vengeance of eternal fire, wrath to come, fiery indignation that shall devour the adversaries," &c.

Dear brethren, how ought our hearts to glow with gratitude to, and for, such a Saviour, who was able clearly to discern the nature and number of his people's sins imputed to him, and their awful consequences coming upon him, without despair, and could bear the wrath of God without distraction. For though he died a victim to divine justice, which we had offended, having made reconciliation, removed the curse, and procured the blessing for us; having vindicated divine authority, and subdued every enemy, he then ascended triumphantly to heaven, where he appears and acts for his chosen, in every capacity adapted to their wants, and expressive of his love. There he reigns with infinite authority, and shines with unrivalled splendour—beheld, admired, and adored by holy spirits of every rank and order. These surround his glorious throne, singing with rapturous ardour, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Before him are poured forth the prayers of the saints, as from golden vials full of odours, while those who were redeemed from among men, recollecting what they were, and whence they came, have a song peculiar to themselves, which angels cannot sing, in which they say, "Thou art worthy—for thou

wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," &c. Rev. v. 9, to the end.

ORIGIN OF THE BAPTIST CHURCH,

NOW MEETING IN

Little Wild-street, London.

(Compiled from the Records of that Congregation.)

THE Baptists in England trace their origin, as a separate *denomination*, to the period of the Reformation in the reign of Henry VIII.; though there is good evidence that persons of the same sentiments, on the subject of believers' baptism, were found among the Wickliffites and Lollards, who were the Protestant dissenters from the church of Rome before that period; and also, that all the British Christians, till the arrival of Austin at the close of the sixth century, were ignorant of the practice of infant baptism.

The first churches of which there is any account, were composed of those who have been since called *general* Baptists; because they believed in general redemption. A society of this description existed in London as early as 1611. The first church of *particular* Baptists in London, so called from their holding the doctrine of personal election and particular redemption, was not formed till 1633. Between these churches there does not appear to have been any communion, as they met in distinct *Associations* during all the period prior to the Revolution in 1688, and just after that time in separate *General Assemblies*.

The chief place of worship among the general Baptists appears to have been at White's-alley, Moor-fields; but the church meeting there, was part of a large church composed of five churches; *viz.* White's-alley; Glass-house-yard, Goswell-street; Rupert-street, Goodman's-fields; at the Dork-head, Shad-Thames; and Duke-street, in the Park, Southwark. All of these, as they express it, "professing and practising the six principles of the Christian religion, mentioned Heb. *vi.* 1, 2." In November, 1691, these churches agreed to receive into their communion, as a sixth part, the church whose history is now presented to the reader; the origin of which is thus circumstantially related:

"*Proposals for the settleing of a Baptist Meeting in the Westerne parts of the Suburbs of London.*

"GOD haveing, by his overruleing Providence, opened such a doore for the preaching of the gospell, as has not been knowne in the ages past; itt is become the duty of the professors thereof to use their endeavors to promote itt in all places to the vttmost: wherein there hath not beene that care taken as there ought, which is manifest, (among other instances) in that there is not, nor has been, anny place sett upp for the worshipp of God in all the out parishes, or places westward from London; insomuch, that many professors dwelling in those parts, by reason of their age & infirmityes, and remotenesse from the congregations wherevnto they belong, have either neglected their dutyes, or betaken themselves to the assemblyes and places of those who differ from vs in the trueths of the gospell;

to the great dishonour of the same.

"That, therefore, trueth may bee advanced, and that those who have gone astray may returne to their duty, a convenient place is now to bee had for the worshipp of God in those parts, *(viz.)* att the Two Golden Balls, the vppeir end of Bow-streete, by Hart-streete, in Covent-garden. And for the carrying on of the same itt is proposed as followeth:—

"1. That our brethren in the Lord, Jonathan Jennings, [Thomas] Kirby, John Turner, & John Piggott, bee desired in their turnes to vndertake the worke of the ministry there.

"2. That those whome the sence of their duty, and love to the interest of our Lord Jesus Christ, shall move them thereunto, doo subscribe their names herevnto; together with what they thincke fitt to contribute *yearely* to the defraying the charge of the rent, and the ministry there."

[Ninety-seven names are inserted, subscribing £22, and engaging to pay £64 18*s.* annually.]

"Att a meeteing of the elders and representatives of the five severall congregations, mett att White's-alley, November 5th, 1691.

"Whereas, a proposition was made for the setting upp a meeting for the preaching of the gospell in the westerne parts of the suburbs of London, and a convenient place being found out and taken for that purpose *(viz.)* att the 2: golden balls the vpper end of Bow-streete, by Hart-streete, near Covent Garden, the elders and brethren have approved of the proposition, and agreed as followeth:

"1. That it be recomended to the care of brother John Turner to supply and provide preachers to carry on the work there.

"2. That such of the members of the several parts as are judged capeable by the churches to serve theme, may have the liberty, as often as they can be prevayled with, to assist brother Turner there: they not neglecting their owne congregations.

"3. That such as shall attend the heareing of the word there, being members of the severall parts, shall continue their comunion with, and bee vnder the care of the severall congregations to which they at present belong.

"4. That such as God shall pleaze to bring over to the faith there shall sitt downe with such of the 5: parts as they shall make choice of, vntill a church state be settled there.

"5. That this shall continue for so long time as the 5: parts shall think fitt, and till they shall make an alteration." [Signed] "John Eamory, messenger; Jonethan Jennings; John Malden; Thomas Kirby, elders." and 14 others.

The first meeting held is thus mentioned: "According to the afore recited Act of the 5: churches, the meeting beganne in Bow-street, Covent Garden, the 15th of November, 1691." It was then agreed, among other things, "that fifty shillings should be advanced for brother Turner's present occasions." At a meeteing the 20th of January, 169$\frac{1}{2}$, it was agreed, that an application should be made to the church in White's-alley, "that brother Jennings should break bread with us at Covent Garden;"—that the "several members who had subscribed to the carrying on of the work should be consulted with,

touching our being constituted in a church state here; and that the 30th of January be sett apart for prayer and humiliation, to implore the blessing and direction of the Lord in carrying on our work here.

"On the 22d of March, 169½, the brethren being then mett to consider how a church state might bee settled here, agreed that the following request be sent to the 5: churches, (*viz.*) 'Wee who are members of the church of Christ, consisting of 5: parts, owning the principles mentioned Heb. vi. 2: now by your consignmt. meeting att Covent Garden, do humbly desire our brethren meeting att Goswell-street part, to meete the rest of the parts on Tuesday, April the 12th, 1692, att 3: of the clock in the afternoon, at brother Jennings's meeting-place in Moorfields, to consult of methods and ways for the support of the aforesaid meeting: our brother Turner being deceased. Signed, Robert Chandler, John Hicks, William Dent.'"

The proposed meeting was accordingly held; when it was resolved, that "the meeting lately sett upp in Hart-street should be continued;" and that "they be sett down and declared to bee a congregation, and a 6th part in our dependancy." Signed, Jo. Jennings, Thomas Kirby, and 16 others.

Then follow the "Articles of Union of the ⅘ churches.—Wee the elders, deacons, and brethren, being representatives of the five parts of the congregation now holding our assembly at White's-alley, in Moorfields; at Glass-house-yard; att Rupert-streete, in Goodman's-fields; att the Dork head, att Shadd Thames; and at Duke-streete, in the Parke, Southwark; all of us professing and practising the 6 principles of the Christian religion mentioned Heb. 6. c.: 1, 2. taking into our serious consideration by what means wee may best promote the glory of God, the gospell of our Lord Jesus Christ, and the mutuall edification one of another, have, with one consent, agreed unto these severall things following:—

"1. That such of the parts have power of themselves to receive in members to their communion, and hold assemblies and church meetings to deale with offenders, and to regulate their own affairs; only when the case may be respecting their officers, or any other matter which they shall esteeme difficult; in such cases it is agreed that the mutual assistance of all the parts be required.

"2. It is agreed, that the several elders shall apply their particular service vnto that part to which they appertayne: yett for the better maintayning of our union, itt is agreed, the elders be desired to make frequent changes att the several parts, both with respect to the work of preaching, and breaking of bread.

"3. It is agreed, that when there may bee want of an elder in any part, the rest of the elders of the other parts shall mutually assist such parts in all the services of religion vntil they bee supplyd with an elder or elders.

"4. It is agreed, that with respect to the choice of officers to serve the congregation, any of the five parts shall have power to nominate any person or persons which are in any of the parts to the office of elders or deacons. But yett that their election shall bee by calling all the parts together; and that the

choice be by the general consent of the whole.

"5. Itt is agreed, that with respect to the elder or elders which shall bee chosen by the whole, they shall be disposed of by the whole to serve in that particular part which hath most need; yett so as there be the consent of the elder or elders so chosen to accept of the care of that part, and the approbation and good likeing of that part vnto which hee or they may be assigned.

"6. It is agreed, that with respect to the deacons that shall bee chosen by the whole, that they bee to continue in the part or parts vnto which they did before belong; vnlesse some extraordinary necessity shall require their removal: and in such case it bee by the generall consent of the five parts, and the consent of the deacons so to be removed.

"7. It is agreed, for the preservation of a cordiall vnion amongst us, that all the five parts shall once every yeare meete together att one place to celebrate the remembrance of our Lord's death in the supper; only whereas many of our brethren which belong to Goodman's-fields meeting differ from many other parts in the manner of the Lord's-supper;* it is agreed, that they may have their liberty to absent from this general meeting if they please.

"Signed by us, the representatives of the five parts, March the 18th, 169$\frac{9}{1}$, Jos. Jennings, and 25 others."

It appears that the articles above-mentioned had been agreed upon before the commencement of the church in Hart-street, but was now agreed to by them, as a sixth-part, as follows:

"Whereas the elders and representatives of the above mentioned five parts have, this 12th day of Aprill, 1692, agreed to settle a congregation as a sixth part in Hart-street, Covent Garden, consisting of several of the members of the said sixth part, whose names are herevnto subscribed: do hereby oblige them and ourselves to continve under, and to be governed according to the several articles above written; and to be of the same dependancy as a sixth part.—Phillip Price, Robert Chandler, Wm. Dent, Abr. Astley, John Hicks."

At a church meeting, April 26, 1692, they appointed two members as their representatives at the General Assembly; and also chose three brethren "to officiate as deacons at the Lord's-table, if the rest of the parts do not accomodate us with some of their *ordained* deacons."

It has been mentioned, that Mr. John Piggott, a member of the church in Rupert-street, Goodman's-fields, was one of the ministers appointed to preach in Hart-street. Every circumstance respecting this minister, who afterwards attained to such eminence, and raised the church to a high degree of reputation, will be interesting to the reader.

On the 28th of June, 1692, about six months afterwards, the church agreed, in order to carry on the work of the ministry, to allow Mr. Piggott twenty pounds a year, and to Mr. Mark Keys fifteen pounds a year. Mr. Piggott was to preach in the afternoon, "and also on fast days, and other days that shall be appointed for the public worship of God, and that brother Keys assist him therein; and that our brother Piggott do also undertake the worke of baptizing, and

* It does not appear wherein this difference of opinion consisted.

visiting and attending at our church meetings and other ministerial affairs as there shall be occasion." On the 23d of August following, three brethren were appointed "to meet brother Piggott in Belle Sauvage-yard on Ludgate-hill, in order to license himself and place at the next sessions, or the next quarter sessions." On the 25th of October, 1692, it was resolved to introduce singing into the public worship as follows: "Forasmuch as diverse have been dissatisfied that wee are not in the exercise and practice of singing of psalms and hymns in our publick worshipp and service; it is agreed for the satisfaction of such, that our brethren concerned in the worke of the ministry here bee att liberty to sing a psalm or hymne after the worke of prayer and preaching on the evening of the Lord's days, and after the preaching on the days of thanksgiving."

The introduction of this practice, however, and by omitting to *lay hands* upon the members when they were received into the church (which was said to be a violation of the *fourth* principle, viz. "of laying on of hands." Heb. vi. 2. The singing of *psalms and hymns, and spiritual songs*, were, though performed at the end of the service,) to give the objectors opportunity to leave the place without wounding their consciences) was considered such an innovation; and not laying on of hands such a departure from the faith by the other five parts of "the dependancy," that discontents took place, which this Baptist PRESBYTERY in GENERAL ASSEMBLY could not settle, and the consequence was, that the church in Hart-street determined to withdraw from them; assigning among other reasons, that the five parts had violated the second principle, viz. Heb. vi. 2, "of faith towards God." Say they, "For that the Dependancy, as is manifest, holds communion with those that are not sound in the second principle; but are tainted with the leaven, or heresy, known by the name of Socinianism, to the great reproach of our profession."

This doctrine had been recently introduced among the General Baptists, by Mr. Matthew Caffin, of Horsham; and in the course of the succeeding century ruined the churches, and destroyed the glory of that denomination; so that *the gold became dim; and the most fine gold was changed.*

IOTA.

(To be concluded in our next.)

ON THE DUTY OF *SELF-EXAMINATION.*

IF we would be happy in the enjoyment of the divine presence, and feel the consolation of a lively faith in Jesus Christ, we must frequently, diligently, and impartially examine ourselves as to the state of religion in our souls.

The man who by self-examination is enabled to prove that divine grace has wrought an effectual change in him, will therein have matter of solid satisfaction and delight; reflecting upon what God has graciously done for him, he will feel a deep sense of his obligations, and ardently desire to promote his glory. He will not be carried forward in his profession of Christianity by the good opinion or the applause of others, but will have an inward

evidence that he is the subject of divine influence. The Spirit of God will bear witness with his spirit that he is a child of God by faith in Christ.

"They who, in a crazy vessel, navigate a sea wherein are shoals and currents innumerable, if they would keep their course clear, or reach their port in safety, must carefully repair the smallest injuries, throw out the line, and take their observation. In the voyage of life, also, the Christian who would not make shipwreck of his faith while he is habitually watchful and provident, must make it his express business to look into his state, and ascertain his progress." *Wilberforce's Pract. View.* In this world Christians are continually exposed to temptations from the enemy, to oppositions from carnal men, and to the yet more powerful evils of their own hearts; therefore, if they would proceed with safety and comfort in their way, they must be watchful and diligent. If while surrounded with so many dangers, they become careless and indifferent as to the life of religion in their souls, they will easily become the prey of their foes. We may be off our guard, but the enemy is always vigilant, and may surprise us by an unexpected and powerful attack, when we are least able to make resistance; thus he has gained advantage over many, and in a few moments hurried them to a painful distance from God.

Self-examination is the more important, as sin is of so deceitful a nature, that those who think themselves least under its influence are frequently the fastest bound by its chains. Great circumspection and diligence are absolutely necessary, if we would glorify God and live in a sense of his favour, while a careless attendance to the duties of religion will lead to a secret apostacy from him, and be attended with perplexing and distressing fears. Let us, then, examine ourselves by the rules of scripture, that we be not deceived in the estimation of our own characters.

This is a duty to which our carnal hearts are greatly averse; with difficulty we bring ourselves to engage in it, yet, if it be neglected, we shall make but little progress in holiness. In the hurry of our worldly affairs, the state and temper of our hearts may be much overlooked; and, being naturally disposed to think favourably of ourselves, we may easily be persuaded to imagine that we are better, with respect to spiritual things, than is really the case. We should, therefore, bring our whole conduct to the touchstone of divine truth, that we may be well acquainted with ourselves, and obtain an assurance that will not shrink from investigation. Many of those evils, by which God has been dishonoured, and his truth brought into disrepute, would have been prevented, had not self-examination been neglected.

If we have lived many years in the profession of godliness, we must have been surprised at hearing that some have forsaken the ways of the Lord, of whose religion we, perhaps, had no doubt; we must, also, have been shocked at the falls of others, who once appeared as pillars in his cause. They *secretly* forsook the Lord, and their strength and defence departed from them—they made a few ineffectual struggles against the force of their depraved passions, but the enemy blinded them to the exceeding sinfulness of sin, entangled them in his

snares, and they fell to their disgrace and wounding; proving, by woful experience, that it is an evil thing and bitter to sin against God. Many dark days have passed over them, anxious fears have distressed them, and in bitterness have they prayed "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice." Sin is as destructive to our comfort as it is contrary to our duty; it is that abominable thing which God's righteous soul hates; and if we are not watchful against its influence upon our minds, we must expect and esteem it a mercy to be convinced of the evil of such indifference in ways corresponding to his holiness and justice. "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments: then will I visit their transgression with a rod, and their iniquity with stripes." What a consolation it is, that it is added by the same infallible Spirit—"Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Had it not been thus, our sins would have caused an everlasting separation between God and our souls. Yet such is the nature of true religion, that these promises cannot be enjoyed while the soul is at a distance from God.

Self-examination is a duty enforced upon us by great and powerful arguments. The word of God expressly enjoins it. "Let every man prove his own work.—Examine yourselves." We should not only endeavour to know the spiritual condition of our souls, but, like David, devoutly pray, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Every Christian should desire to have his real state ascertained, and the springs of his conduct laid open to his view; that he may know how far he is influenced by the principles of true piety. If we can prove that we love God because he is holy, and seek his glory as the first and great business of our lives—that we feel the warm emotions of gratitude for his goodness towards us, and find pleasure in his ways, we have evidence that divine grace has sanctified our hearts, and we may rejoice in him as our portion; and this will support us under the difficulties and trials he wisely appoints us in this world; his promises will revive our drooping minds, and the prospect of everlasting felicity will cheer our fainting spirits. But if we omit to examine our evidences of these things, we shall have no comfortable or satisfactory knowledge of our state; and although we may possess the principles of religion, we shall resemble tradesmen, who, for want of examining their books, know not how their affairs stand.

To retire from the noise of the world, and commune with our own hearts and God, to review his dealings with us in past years, and to consider our rebellion and ingratitude towards him, in connection with his distinguishing patience and forbearance towards us, must fill our minds with penitence, and cover our faces with shame and confusion; must cause us to hate those sins by which we have offended him, and inspire us with strong desires to be entirely conformed to his will. To consider in this retirement the great deliverances he has wrought for us, and the dangers from which he

has preserved us through the journey of life, must animate us with delightful feelings, and cause us to raise our Ebenezers to the praise of his glory—at such times heaven is already begun in our souls. We lose much for want of more frequent communion with God, and are often sorrowful when we might rejoice, did we maintain a closer walk and more constant fellowship with him.

We shall feel the necessity of examining ourselves, when we consider that many have gone far in an outward profession of Christianity, while their hearts have not been renewed by divine grace. Judas, upon whose name an indelible mark of infamy is fixed, had so conducted himself amongst the disciples, that when their master said—"Verily, I say unto you, that one of you shall betray me," it does not appear that any of them fixed their thoughts upon him as the traitor. An awful proof that the form of religion may be tolerably well supported by those who are destitute of its vital influence. The Laodiceans imagined themselves to be "rich, and increased with goods, and to have need of nothing," when in reality they were wretched and miserable, and poor, and blind, and naked. O how sin blinds the eyes of men and hardens the heart, stupifies the powers of the soul, and produces the greatest infatuation. How solemn is the thought of professing the gospel with reputation among men, even amongst Christians, and, at last, to have no part in the Saviour! To see others with whom we have been familiar, in whose company we have gone to the house of God, taken into the kingdom of heaven, and we ourselves thrust out! Come, my soul, examine thy state, and know what it is before God. A few more rolling suns, and thou must appear before the judgment-seat of Jesus Christ: the heights of bliss, or the depths of woe must soon be thy everlasting portion. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." The motives by which we are governed, the ends we have in view, and the means we use to accomplish those ends, should all be brought to the law and to the testimony. Were we more frequently and seriously to examine ourselves, many of our departures from God would be prevented, we should preserve a greater consistency of character, and more evidently evince the reality of religion to all about us.

We mark the extreme folly of those who forsake the fountain of living waters in pursuit of things which, if obtained, may pierce their souls with many sorrows, and yet we too much resemble them. We know that God is the sum of all excellence, the source of all felicity; that our highest happiness springs from his favour; yet we suffer the trifles of time to divide between him and our souls. Extreme folly and madness! Where would our foolish hearts wander? or upon what would our roving affections fix? "Let us search and try our ways, and turn again to the Lord: let us lift up our hearts, with our hands, to God in the heavens." May we hear the warning voice, "Watch and pray, lest ye enter into temptation. Let him that thinketh he standeth, take heed lest he fall."

It is highly needful to guard against self-confidence. Peter said, "Though all men shall be offended because of thee, yet will

I never be offended. Though I should die with thee, yet will I not deny thee." But how weak are human resolutions! How frail and feeble is man! In the hour of trial, even the zealous and warm-hearted Peter "began to curse and to swear, saying, I know not the man." "Hold up my goings in thy paths, that my footsteps slip not," will be the earnest—the constant prayer of those who are truly humble.

Dereham. G.

ROUSSEAU'S COMPARISON

BETWEEN THE DEATH OF

SOCRATES AND JESUS.

"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, *Truly this was the Son of God.*" MATT. xxvii. 54.

IT is not a little remarkable, that the contemplation of the very same scene which so forcibly struck the Roman centurion, has extorted a similar confession from one of the most eloquent of modern sceptics, who has never been accused of too much credulity; and who, though he could bring himself to resist the evidence both of prophecy and of miracles, and was, therefore, certainly no bigot to Christianity, yet was overwhelmed with the evidence arising from the character, the sufferings, and the death of Jesus. I allude to the celebrated comparison between the death of Socrates and the death of Jesus, drawn by the masterly pen of Rousseau. It affords a striking resemblance to this confession of the centurion, and affords a forcible and unprejudiced testimony to the divinity of Christ.

"Where (says he) is the man, where is the philosopher, who can act, suffer, and die, without weakness, and without ostentation? When Plato describes his imaginary just man, covered with all the opprobrium of guilt, yet at the same time meeting the sublimest rewards of virtue, he paints precisely every feature in the character of Jesus Christ. The resemblance is so striking, that all the fathers have observed it, and it is impossible to be deceived in it. What prejudice, what blindness must possess the mind of that man who *dares* to compare the son of Sophroniscus with the son of Mary! What a distance is there between the one and the other! The death of Socrates, philosophizing calmly with his friends, is the most gentle that can be wished; that of Jesus, expiring in torments, insulted, derided, and reviled by all the people, the most horrible that can be imagined. Socrates, taking the poisonous cup, blesses the man who presents it to him, and who, in the very act of presenting it, melts into tears. Jesus, in the midst of the most agonizing tortures, prays for his enraged persecutors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a GOD."

DR. PORTEUS'S LECTURES.

Juvenile Department.

HISTORICAL ESSAYS.

No. VI.

On the Corruption of Christianity in Britain, during the reign of Henry the First.

Desirous of presenting our youthful readers a more connected view of the operations of popish superstition in the ages of its glory than our history at large affords, we propose to remark its progress in this country through successive reigns, till the glorious era of the Reformation: that they may feel increasingly grateful for emancipation from its ruthless tyranny, and use every lawful and honourable exertion for the prevention of its returning influence. It has been urged by some, whose philanthropy exceeds their observation, and by others, to whom all systems of religion are alike indifferent, that Popery is not now what it once was; and, that if it were, such is the general diffusion of knowledge, that it would be impossible for any species of superstition again to gain so complete an ascendancy over the human mind. In reply to which, it need only be remarked, banish the Bible, that source of truth, from society, and the return to the grossest superstition, till the heart of man is less depraved, would be unavoidable; which is precisely the desire of the reigning pontiff.

The haughty Anselm, who gave so much inquietude to William Rufus, we left on the continent, whither he had retired, lest he should feel the resentment of his sovereign, whom he had repeatedly provoked. The usurpation of the throne by Henry, A. D. 1100, in the absence of his brother Robert, could not fail to prove favourable to the banished prelate, and the Catholic cause; for he who had been guilty of so bold an encroachment as to seize a crown, could not, with a good grace, nor without danger, resist the invasions of a power, which as they were made under the specious character of public benefits, resulting from apostolical solicitude, were generally popular; especially as the exertion of this power was absolutely necessary to the success of the enterprize. But for this wily policy, the utmost stretch of papal authority would doubtless have been exerted in preservation of the rights of Robert, for even gratitude demanded it; who, after exemplary sacrifices, had been exerting himself to the utmost in what was deemed a common cause, the crusades, and in which he had obtained a most distinguished reputation. Henry, aware of this, lost no time in sending messengers to court Anselm's return; knowing, that on Robert's arrival from the holy land, should he not have secured the good-will of the clergy, his reign would be precarious at best. Anselm returned, and Henry proposed that he should repeat the homage done to the late king, but the prelate, anxious to avail himself of this critical opportunity, objected to do what no English bishop had ever before ventured to refuse; and that he might gain the full benefit of the prince's delicate situation, he even resolved to have no communication with any ecclesiastic who should so prostitute his spiritual dignity. He further objected to the decisions of the Council of Bari, mentioned in our last, although he had contributed to form them. All that Henry could do, was to propose a suspension of the controversy, while he sent messengers to Rome to effect an accommodation.

Robert soon returned, and having taken possession of Normandy, hastened, and not uninvited, with his troops to Portsmouth, where he landed. Henry redoubled his attentions to the clergy, and to Anselm in particular, and by the most courteous

behaviour, and unbounded promises, insured his support. The prelate assured the barons, who were a formidable class of men, of the king's determination to avoid the excesses of former reigns, and predicted happiness from so prudent an administration; and, as a battle was contemplated between the assembled forces, he rode through Henry's ranks, reminding them of their oaths of allegiance, and exhorting them to valour. An agreement between the two brothers happily prevented hostilities.

In the mean time, the messenger returned from Rome, with an absolute refusal of the king's requirements, accompanied with the following reasons of the pope, Pascal II. which could hardly fail to convince the public mind: That Christ was the door of the church, the pope was allowed to be the representative of Christ, and, consequently, admittance to the sacred office, and preferment in it, could only be through him; that priests were called gods in the scriptures, and it was monstrous that a man should pretend to create his God.

The king, a prudent man, hoped still to gain by delay what he feared to attempt by force: he accordingly sent three bishops to Rome, and Anselm, that he might be represented, had the temerity to send two messengers. The pope returned replies both to the prelate and the sovereign of the most decided kind. Henry evaded their force, by suppressing the letter addressed to him, and inducing the three bishops to declare on their episcopal faith, that the pontiff had privately assured them of his favourable designs to the king, although he refrained from formally resigning his prerogative. In vain did Anselm's messengers testify against this representation, for their report was not calculated of equal worth with that of three bishops. The high spirited Anselm resented this stratagem, by refusing any intercourse with the perjured prelates; and so formidable was his displeasure, that they were obliged to resign their mitres. Affairs becoming increasingly serious, the offending prelate repeated the presentation of making a journey to Rome. Considering the notoriety of these quarrels, the dominion this corrupt system gave to the clergy over the minds of their converts, such as no honest man would wish to possess, is exemplified by the conduct of the people at this prelate's departure, thousands of whom, not merely ecclesiastics, accompanied him to the shore, to witness and regret his departure, who, says a celebrated historian, "scrupled not in this manner to declare for their primate against their sovereign."

Henry sent another messenger to Pascal, who assumed a more decisive tone, declaring that his master would rather lose his crown than give up the right of granting investitures: he was answered in a style as firm and as false—"and I," said the pope, "would rather lose my head than allow him to retain it." We say as false, for the king loved his crown too well, and the pope had formally resigned that very right to the emperor Henry V. who exasperated at his tyranny, had seized his person. To render the agreement more valid, the emperor and Pascal had communicated together on the same hoste; but the latter had no sooner regained his liberty, than he revoked all he had done, and acted as sovereignly. Pascal and Henry I. being men of such resolution and prudence, found it to each others interest to terminate their differences by severally acceding a little, the pope was therefore to grant the investiture,* and the king to receive the homage.

About A. D. 1107, the persevering clergy held a synod at Westminster, and succeeded in extending their influence. The celibacy of the priests, and the prohibition of long hair were confirmed, and laymen were forbidden to marry within the

* Bishops were elected by the chapter, but before they entered upon the office, they received a ring and a crosier from the king, which was called their *investiture*, and then did *homage* as subjects, which ceremony was before explained. While the king could refuse to give the former and receive the latter, he retained the power of filling the see.

seventh degree of affinity, and thus dispensations and divorces being multiplied, the revenues of the pontiff were basely augmented, for the art of writing being far from common, registers were very indifferently kept, and it was not always easy to ascertain that which this law required.

Though the influence of the holy see was evidently increasing, yet it always depended, in some degree, on the disposition and character of the reigning prince; and had not the circumstances of Henry obliged him to be very obsequious to the clergy, it is probable they would have made less progress in their encroachments during his reign; but such was the craft of Rome, that it took care to seem to exercise its assumed prerogative in the midst of the most determined opposition: thus, when Henry, who greatly disapproved the mission of a legate into his dominions, seized the opportunity of regaining somewhat of the liberty of the English church, by ridding himself of such a visitor, which the licentious conduct of the Cardinal de Crema afforded him, whose immorality was detected at a time when he publicly forbade the marriage of the clergy, and which occasioned the breaking up of a synod that was met for the extension of their privileges, the pope conferred that dignity on the archbishop of Canterbury, renewing the commission from time to time, not forgetting to publish, that the primate derived his authority from Rome, nor could Henry escape the force of such ingenuity.

Such is the picture of human nature under such circumstances, left to the operations of its own passions, and led captive by the devil at his will. We thank thee, O thou great Disposer of events, that we were not among the blindest devotees of such an age, but that we are permitted to live in this period of light and liberty. Vouchsafe to us the influences of thy Holy Spirit, that we may be found among those, who, through the merits of Jesus Christ, enjoy its greatest privileges.

H. S. A.

Obituary.

MISS HARVEY.

Miss Sarah Mary Harvey was the third daughter of Mr. Thomas Harvey, of Woodnesborough Parsonage, near Sandwich, Kent, a deacon of the Baptist church at Eythorne, of which church the deceased was a member. She was born December 21, 1789, received a moderately good education, was amiable and engaging in her manners, strictly moral in her conduct, regularly attended the means of grace, and always had a pious example in her parents and family:—but, alas! her heart was unrenewed. It pleased the Lord to call her by his grace in early life, and then all her excellencies were consecrated to God. On a profession of her faith she was baptized, and joined the Baptist church at Eythorne; but soon afterwards was attacked by a severe lingering affliction, which so much reduced her strength, that she was laid aside from all active usefulness; her disorder baffled the skill of several physicians, was protracted to a period of more than eight years, and from which she never recovered. During this long season of debility and suffering, she happily experienced divine consolation and support, and remarkably exemplified the power and influence of divine grace in her continued patience and holy resignation; never uttering a murmuring sentence, but

often expressing acquiescence in the will of her heavenly Father. A letter which she wrote to her pastor during her illness, and from which the following extracts are made, will best describe the state of her mind on a review of her conversion, profession, experience, and feelings under her long continued weakness and pain. In this letter she says,

"When I come to take a retrospective view of my past life, well may I say 'preserved in Christ Jesus and called.' I trust the Lord began to bless me in very early life. At not more than nine years of age I had many cutting convictions on account of sin; and, likewise, many severe temptations. About that time I read Janeway's Token for Children, and in secret did weep bitterly before the Lord, entreating that he would forgive my sin, that I might die happily like those good children. My temptations were very severe; Satan and my own wicked heart told me, it was too soon for me to think about religion. My impressions in some measure wore off, till the year 1800, when at Eythorne school the Lord was pleased, in his infinite goodness, to send a second admonition to me. One Lord's-day afternoon, when the members of the Baptist church at Eythorne were about to partake of the ordinance of the Lord's-supper, I saw my sister Mary and brother Thomas uniting in that inestimable privilege; my heart sunk within me, and I burst into a flood of tears, and thought, What, if I should be shut out of heaven! My heart was so full of grief that when my dear sister Mary wished to know the cause of my excessive weeping, I could only say, I want to go to heaven. She wept also, and pointed out to me the way of salvation. I went weeping to school, for such was the perturbation of my mind that I could not refrain. My governess thought it was at my leaving my parents, which had previously been the cause; but my concern at that time was of a very different kind: my soul was overwhelmed under a sense of my manifold transgressions. I was then indeed thirsting for the pardon of my sins, and to be washed in the fountain opened for sin and uncleanness. Many times I was very much persecuted, because I could not do as those around me did. I never could pray while the young ladies were in the room with me, they would laugh at me, and call me a Methodist; yet I could not live without prayer. I was obliged to take the opportunity in secret, and pour forth my soul in prayer to the Lord, while they were employed in their amusements. But alas! this frame of mind did not continue long: for what with my own corruptions, and the prevalence of Satan's temptations, my heart began to grow cold, and prayer became a task instead of a privilege; and I shunned the friends I loved, because they should not speak to me. Thus I went on till I was quite cold to my own best interest, Gallio like, caring for none of these things; yet I could not give over praying, though it was attended in a lifeless unprofitable manner. This state of mind continued till the year 1808, when the Lord was pleased, I trust, to work effectually on my poor rebellious heart. It is a great mercy I was not cut down as a cumberer of the ground. The blessed Lord manifested infinite love in bringing me out of that horrible pit, and directing me to the Lord Jesus Christ. I may well exclaim,

'Why was I made to hear his voice,
And enter while there's room?' &c.

"One morning, I well remember, when at the throne of grace, my heart was so overwhelmed with a sense of my own unworthiness, and manifold transgressions, that I could scarcely lift my eyes to heaven, when rising almost in despair, the Lord was pleased, in his infinite goodness, to bring to my mind Matt. v. 12, 'Rejoice, and be exceeding glad: for great is your reward in heaven.' This made my heart glow with love to the Saviour; I thought I could do or suffer any thing for him, and the enjoyment of more of his love shed abroad in my heart. At this time I considered it my duty to declare what the Lord had done for my soul, and to make a public profession of his name.

This I did February 28, 1809; was baptized by immersion, and joined the church of Christ under the pastoral care of the Rev. John Giles, at Eythorne, with a sincere desire and prayer that I might, through divine grace, prove a useful and honourable member of the church militant. But truly may we say, 'the Lord's ways are not as our ways, neither his thoughts as our thoughts.'

'God moves in a mysterious way,
His wonders to perform.'

"Little, very little, did I think, when I first set out in the good ways of God, that I was to drink the bitter, though I trust salutary, ingredients of the cup of affliction. I have been called long to stand on the stormy banks of Jordan. But, blessed be his name, the Lord knows what is best for us. He sees fit to afflict, and when he hath tried me, I trust he will bring me forth to glorify him here, or to join the redeemed above. He hath said he will bring his children through the fire—will refine them as silver, and try them as gold. It is my daily prayer, that whether I live I may live unto the Lord; or whether I die, I may die to the Lord. I have been called to conflict with sin and Satan in my affliction, but the Lord hath hitherto been my refuge and support. He hath promised daily strength, and hath fulfilled this promise to me. While probationers here, we must expect times of trial, but the Lord will deliver those that call upon him, and they shall glorify him. Were it not for the hope I have in the merits of my dear Intercessor and Saviour, I should be of all the most miserable. But God has given many great and precious promises, these are my comfort and support in my affliction: were it not for the words upon which he hath caused me to hope, my soul would often be overwhelmed within me. The 103d Psalm frequently relieves and revives my fainting spirits. I can say, notwithstanding all my sufferings, Good is the will of the Lord concerning me. In the multitude of my thoughts within me, thy comforts, O Lord, delight my soul."

This letter was written some considerable time before her death, and contains a minute detail of her joys and sorrows—her conflicts and comforts. She continued to experience similar frames of mind till she died, June 27, 1817, in the twenty-seventh year of her age. She was interred in the Baptist burying-ground at Eythorne, July 2; and on the following Lord's-day her funeral-sermon was preached to a numerous and attentive congregation, by her pastor, from 2 Samuel, xxii. 17, "He sent from above, he took me; he drew me out of many waters:" words chosen by herself, and very appropriate to her case. Her death was also improved on the Lord's-day evening following, at Mr. Lemon's new meeting-house at Woodnesborough, near her father's house, by the Rev. Mr. Clarabut, of New-Mill, Herts, from Proverbs, xiv. 32, "The wicked is driven away in his wickedness: but the righteous hath hope in his death."

Eythorne, Sept. 1817. J. G.

REV. MR. MORRIS.

DIED, July 28, 1817, the Rev. Richard Morris, aged seventy years; having been forty-two years a minister of the gospel at Amersham, Bucks.

He settled there in 1775, and on the 4th of June, 1776, was ordained as pastor of the Baptist church at Woodrow, two miles from Amersham.

In 1783, a church was formed at Amersham, partly of members from Woodrow, and the rest from the Independent church at Chesham, (then under the care of Mr. Spooner). Mr. Morris became their pastor, and continued over them till his death, a space of thirty-four years. A meeting-house was fitted up in 1777: a new one was built in 1784; it was enlarged in 1797, and again in 1799.

The present building will seat about 700 people, and about 300 members have been added to the church since its formation.

Mr. Morris died greatly beloved and lamented by his church and congregation; he was highly respect-

ed by the inhabitants of the town, and by those who knew him, of various denominations. He was interred in a vault, in the burying-ground adjoining the meeting-house; a funeral-sermon was preached by Mr. Sexton, from 1 John, iii. 21, and three following verses. Mr. Godwin delivered an oration at the grave, to a crowded and respectable auditory.

Some further account of Mr. Morris may be expected to be presented to the public.

Review.

A Plea for Infant Baptism, &c. By Thomas Belsham, Minister of Essex-street Chapel. 8vo. pp. 121.

(Continued from page 384.)

ANOTHER article is that which relates to

The Christian Scriptures.

The peculiarities of the Unitarian creed are but sparingly introduced in this pamphlet; but let the young reader tread cautiously—there are several snakes in the grass. Mr. Belsham maintains, with respect to baptism, "that the New Testament is not the only source of authentic information." p. 52. In the same page he complains, that "most Protestant writers argue as if all the books of the New Testament were inspired writings, collected together by inspired men, comprehending a complete code of Christian doctrine and practice. Whereas the fact is, that they were casually selected, we know not by whom, from other works of perhaps equal authority, which were in circulation." That Mr. Belsham has written so much like an infidel might, perhaps, be naturally expected, for he has long since passed the half-way house on the high road to infidelity; but that he has written so little like a scholar possessed of accurate information, is truly astonishing. Let us examine this statement.

1. They were selected "from other works of perhaps equal authority which were in circulation." What these other works were, we are left to imagine.

2. They were "casually selected." Infidelity (paradoxical as it may seem to say so) is often very credulous. "CASUALLY!" Does Mr. Belsham then intend to shew us that he has a very mean opinion of the sacred writers? Was Luke's writing a gospel superfluous, the world being abundantly supplied with accounts equally valuable? Or does he intend to shew what an exalted opinion he has formed of the writers of that age? Does Mr. Belsham seriously believe, that writers equal to Matthew, Mark, Luke, and John were commonly to be met with? Does he indeed believe, that such epistles as those of Paul and Peter were common? Surely, if the most extravagant fanatic in this country should cast his eye upon this, he may be assured that Mr. Belsham cannot, with a good grace, be his reprover.

3. "We know not by whom." If so, how do we know that they were *casually* selected? On what authority does Mr. Belsham make this extraordinary assertion?

"*Casually* selected." As well might it be said, that the sun, moon, and stars were casually selected from a great number of luminaries of equal splendor! It was not from Dr. Lardner, Mr. Belsham imbibed this opinion. Dr. Lardner, when speaking of some ancient spurious writers, remarks, that "we have a great deal of reason to be pleased, to find that the ancient Christians were ever cautious what writings they received as the works of apostles, or apostolical men: and that

having exercised a judicious critique, they stomached such compositions as these, and rejected them with abhorrence." vol. iv. p. 247.

Dr. Paley has shewn, "that the authenticity of their books was a subject among the early Christians of consideration and inquiry; and that where there was cause of doubt, they did doubt; a circumstance which strengthens very much their testimony to such books as were received by them with full acquiescence." *Evidences*, vol. i. p. 269. Tertullian calls the gospels "our Digesta," in allusion, as it should seem, to some collection of Roman laws then extant. (*Paley*, i. 237.) Does Mr. Belsham suppose that the Roman laws were "casually selected" too?

Perhaps it may be said, this is only setting up opinion against opinion—authority against authority—what is the fact? We cannot undertake to give here the history of the Canon; but, after some diligent inquiry, we believe the fact to be this: that there was a great battle of books for at least a hundred years, and the genuine sacred books gained the victory. No miracle was wrought. No selection was made, much less a *casual* one. No Synod was called, no Council was held for this purpose. The Council of Laodicea, A. D. 364, and others in like manner, could only express publicly their acquiescence in what had been done long before. The books spoke for themselves, claimed a hearing, and, after much clamour and uproar, they were heard with profound silence. Public opinion reported the names of the authors. At first, living witnesses consented, who might have contradicted, if they had been able. Writers of the next and following ages quoted them. These writers were quoted by others in succession, and thus the long traditionary chain was formed. The sacred books had three characteristics: 1. They were *read* in the churches as by divine authority. 2. They were *referred to* as decisive in matters of controversy. 3. They were *registered* in catalogues, by Christians of different nations, in widely distant places. The first catalogue we have is that of Origen, A. D. 210. Jeremiah Jones has given us a table exhibiting thirteen catalogues, which all agree substantially, and afford to the enquirer the highest satisfaction. Thus it appears the sacred books made their way by the force of evidence, and were received as the genuine productions of the writers whose names they bear, in the same manner as the Greek and Roman classics were received. They were received as Jesus himself was, after his resurrection: at first, "some doubted," but, in time, all were convinced. Innumerable writings, and many of them, no doubt, composed by very honest and well meaning men, sunk into oblivion. Such publications are referred to in Luke's preface to his gospel, and we have no reason to regret the loss of them. Whatever issued from the royal mint of heaven, bore a stamp peculiarly its own; and, in time, the King's image and superscription were fully recognized. The reader, who desires to pursue this subject, may find a great deal of valuable information in Dupin on the Canon—Jeremiah Jones's new and full Method of settling the Canon—Lardner's Credibility—Bishop Cosin's Scholastic History of the Canon—Nye and Richardson's Replies to Toland—Dr. John Blair's Lectures on the Canon—Michaelis's Introduction to the New Testament—Paley's Evidences, &c.

Justin Martyr.

In pages 46 and 60, Mr. Belsham tells us, that the baptism of the infant descendants of baptized persons is clearly alluded to by this eminent apologist. Query, Has Justin Martyr alluded to the baptism of any except proselytes? Can Mr. Belsham point out the passage?

Evidence superior to Scripture Evidence.

In page 9, Mr. Belsham says, "And though we cannot produce the testimony of scripture, we produce evidence fully equivalent to that of scripture: nay, if possible, even superior to scripture evidence itself; for it is that upon which we actually receive the scriptures;

namely, the uniform, universal, undisputed testimony of Christian antiquity." This is very weak, or very wicked, or both. The writer confounds the evidence of the genuineness of the books with the authority which accompanies their contents. Mr. Belsham studiously lessens the value of scripture, yet he strives hard, in many places, to attach apostolical, *i. e.* divine authority to infant baptism. We readily admit that infant baptism is an ancient practice, but it is not ancient enough to have any authority with us. Many other parts of Popery are very ancient too; but, as one says, "Custom without reason is an old overgrown mistake." What if it could be shewn that it was commonly practised in the days of the apostles, or during the ministry of our Lord: if it were even allowed to have been practised by the apostles, what is that to us? Their practices are nothing to us, except in those instances in which they must be regarded as an exemplification of the precepts of our divine Master. His will is all in all. And this applies with all its force, in our judgement, to the religious observance of the first day of the week. We could not, with a good conscience, be followers of the apostles, if we did not believe that they were acting according to the will of him who is "Lord also of the Sabbath day," and who has honoured the first day of the week by affixing to it his own name, so that from the time of John it has been commonly designated "the Lord's day." Rev. i. 10.

(To be concluded in our next.)

Stories, explanatory of the Church Catechism; by Mrs. Sherwood, author of Little Henry and his Bearer, &c. &c.

It was required under the legal dispensation, that paternal affection should be expressed by teaching the children what great things Jehovah had effected in favour of their parents and ancestors; and that as far as it could be accomplished, the services of the Jewish religion should be explained. "Train up a child in the way he should go, and when he is old he will not depart from it," is a divine precept; and in the land of perfect light and purity, and in the way to that better country, there are very many who have been greatly benefitted by the instructions to which they listened in childhood; stories were laid up in the memory for future use, or impressions were made on the heart which nothing afterwards could entirely remove. When, therefore, the pious and ingenious, and well informed, apply themselves to this pleasing and very salutary work, we are much gratified in having an opportunity to commend their well accomplished design. The work before us, as the title announces, is intended to explain the Catechism used in the Episcopal Church of England; and, if we could believe every part of that compendium, we might, without violating our consciences, recommend it as a tolerably good book, having faults of no great magnitude, and certainly intended to communicate useful knowledge, and to produce genuine piety. We should admire the character and general demeanour of Mrs. Brown, the chief personage in the work, and say that the majority of the stories are natural and striking—that the manners, follies, and immoralities of persons in particular employments and situations are usefully described—and that the general theology merits approbation. It might, certainly, for the sake of dealing righteously with the public, be added, that some of the stories are not natural; that little Mary, to whom they are related, often answers in a way far above her years; that the theology is sometimes either far from correct, or badly expressed—as at page 37, where it is said, that if we could perfectly love God, laws and commandments would be of no use any longer: in page 198 it is said, that the Lord Jesus Christ sometimes allows us to feel the vileness of our nature, &c.—this was a case of not being quite willing to pardon an enemy: now we think that such a disposition is not allowed for a moment. In pages 156, 158, 161, and 162, are very defective representations of human inability to

obey the law of God. As a specimen of the rest, we will give what is said in page 158: "When our father Adam sinned, he lost the power of doing well; and we, his children, through his fall, are in the same plight: we cannot do well." Had the author explained this inability, and said it was a defect of will, and therefore criminal, because God is holy in his nature, supreme in his dominion, and righteous in his authority, it had been well; but, as it is, sin looks too much like a mere calamity, and too little appears as an evil meriting condemnation. Here we should conclude, by giving a specimen of the style and tendency of the work, if it were not for some pestiferous errors, grounded on this Church Catechism—errors widely disseminated, and which, just as far as they are believed, effectually hinder the salvation of the immortal soul. In the instance to which we allude, we regard this Catechism as among the most pernicious of all human works—there is nothing worse in Paganism, nor in Popery, nor in Infidelity. This summary of national faith informs us, that when a child is baptized, he is made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Now, every word of this is false; and not only so, it is the most injurious of erroneous statements: because, as this is the only world in which the salvation of God is applied to mankind, whatever induces us to neglect that reception of it which is essential to eternal blessedness, is, so far as this is its tendency, very detestable and pernicious. And, can any statement that could possibly be made be more likely to accomplish this, than the one we feel it to be our imperious duty to reprobate? And is it not a fact, that millions in the British empire neglect regeneration, and live in stupid insensibility with respect to faith and holiness, believing themselves to be good Christians already, on account of this ceremony of sprinkling or crossing in infancy? We lament that our author, who has done so well in other parts of her work on the nature of regeneration, should, through slavish subjection to human authority in matters of religion, or any other cause, have fallen into any representations odious in themselves, and contradictory to other parts of her own work. For instance, in page 5, little Mary is made to say to a dear child, who had been, as it is said, baptized—"Now, my sweet baby, you are one of God's little flock; and fear not, little flock, for it is your Father's good pleasure to give you the kingdom:" and this passes, without any animadversion, as sound truth. But mark the difference between this babe and the persons to whom the Redeemer applied the passage in Luke, xii. 32. This was said to Peter and others who had believed on him—they were a little flock in respect to their number—they had been immersed on a profession of their faith in Jesus Christ. Mrs. Brown is made to be very consistent, when informing Mary of what was effected in baptism; for, in page 8, she asks, "Can you tell me, my dear, whose child little Charles was made when he was baptized?" Mary answers, "He was made God's child when he was baptized." So again, at the bottom of the page, she is made to say the same thing; and the error is in many places beside repeated. The sectarian prejudices of our author appear in several places. In page 182, she represents the blessedness of an English village as superior to an Indian bazaar, because in the former there is a church and a clergyman. Alas! alas! how much better it would have been to have said, because there is a spiritual church of God, and a faithful minister of Christ? no matter as to the great point of what denomination. In page 233, our author describes the visible church of Christ as a congregation of persons who say that they are Christians, &c. Say that they are Christians!! Oh, no—it consists of those who, as far as we can judge, are Christians indeed. In page 230 she informs us, that Christ commanded his disciples to go and baptize all people, &c. No:—he commanded them to disciple them first, and when they had believed, to immerse them.

In page 190 we are told, that the New Testament will be soon printed in Hindoostannee! This appears in a book printed in the year 1817: now the Baptist missionaries have been in India since the year 1793, and in this year, 1817, have translated, in whole or in part, the scriptures into most of the languages and dialects of India. Sixteen years have elapsed since they worked off the first sheet of the Bengalee New Testament; and in the Hindoostannee it has been printed several years. These holy, highly-gifted, disinterested, and incessantly active men of God have beside what they have effected in translating, printing, and distributing the word of life, preached the gospel in all parts of India to millions of its inhabitants, distributed thousands of tracts, evangelical hymns, and useful books; and yet, in a publication containing Indian stories, in which, as it is expressed, a Hindoostannee version of the New Testament is expected, not a sentence is written about these benevolent missionaries, or their brethren of other denominations. How often does the shade of a cathedral chill the blood of an author!!

A Plea for the Non-conformists, showing the true State of their Case, and how far the Conformists' Separation from the Church of Rome, for their Popish Superstitions, &c. introduced into the Service of God, justifies the Non-conformists' Separation from them; in a Letter to Dr. Benjamin Calamy, on his Sermon, called Scrupulous Conscience, inviting thereto: to which is added, a Parallel Scheme of the Pagan, Papal, and Christian Rites and Ceremonies. By Thomas De Laune.

THE sight of a new edition of this invaluable work, written in the village of Honiton Clift, near Exeter, brings to our recollection the lamented fate of the writer, one of the worthies of our denomination; among whom it was first understood and published, that liberty of conscience in religion is the unalienable right of all men; and we may add, with gratitude to God, that, though possessing power to have done it, the Baptist denomination has never incurred the guilt of spilling the blood of other Christians, who were of different sentiments.

From the preface to the reader it appears, that this book has been printed at least seven times; and without doubt, if the adversaries of the dissenters were for coming to the test, either of scripture, reason, or antiquity, it would before now have received some answer. In this most excellent treatise, the reasons for non-conformity are fairly and modestly stated, and we never expect to see them solidly proved to be unsound. We thank God that this is not the age nor the country in which sober arguments are answered, to borrow the words of the preface, (written by Daniel De Foe,) with severe coercives: we do not now dispute by the gaol and the hangman—by the prison, and not by the pen. Had it been always so, our brother De Laune, as he did, had not died. He was a man of great merit, distinguished by a sound and penetrating understanding, extensive learning, and great ability in argument. Like Stephen, he could not be answered, and his enemies remembered he could be murdered. He perished, with thousands beside, in prison, in the days of Charles II.; and his crime was, his dissent from the Church of England, which he defended in a manner his enemies could not withstand. Dr. Benjamin Calamy (a dissenting renegado,) had charged the dissenters with contumacy, obstinacy, ignorance, and ungrounded prejudice; but we only wish the book before us to be read with attention, and it will appear manifest to all to whom ignorance and obstinacy attached—Goliath defied the hosts of Israel, and David slew him with the means approved of God. Thomas De Laune, for this good service, was sentenced to pay a fine of 100 marks: the expensive prosecution had deprived him of his means of subsistence, and he could not pay it. In Newgate, in a state of close confinement, he continued about fifteen months, suffering greatly from extreme poverty. With invincible patience, and true greatness of soul, he endured these barbarous and inhuman severities; but

long confinement, with various other distresses, at length reduced him to debility, and to death. His dear wife, and two small children, having no subsistence, were obliged to tenant the prison which oppression had assigned him; in which they all expired before De Laune ascended himself to the rest which remains for the faithful servants of God. 66*l.* 13*s.* 4*d.* would have saved the life of this most excellent man; but the dissenters of that day did not so attend to his case as to raise it: from what causes this disgraceful neglect, and apparent ingratitude arose, it is not necessary to inquire; but we say, as good Mr. Sharp, one of the former pastors of the church at Frome, used to express himself on the subject, "Had I been a minister at that time, I would have taken my horse and rode till my skin was off, but I would have got the money to pay his fine." We are happy to know that the dissenters of our day would, in a similar case, raise in one week ten times that sum. We are grateful to God that it is not likely to be necessary in our favoured land, and that if such exertion were necessary, it would instantly be made.

The design of this publication is to evince the necessity of toleration, the mischief of persecution, and that the reasons for dissent from the Church of England are far better than many persons suppose.

This work is invaluable, and nothing in our language deserves more attention; it contains much curious and very useful information, communicated in a manner singularly clear and compressed.

A brief Account of the Reasons which have induced the Rev. T. Cowan, late of Trinity College, Dublin, to secede from the Established Church: addressed to those who composed his Congregation while he officiated at the Church of St. Thomas, Bristol. Price 1*s.* 6*d.*

THE controversy which has lately been carried on by eminent ministers of the Established Church, on the doctrine of "Baptismal Regeneration," was likely to produce an alteration of sentiment in the minds of some, respecting the *manner* in which that ordinance should be administered, and the *persons* who were its proper subjects. An instance of this kind is presented by this pamphlet, which every unbiased mind must pronounce to be the production of an ardent honest mind. We are not acquainted with the writer: and feel under no temptation to use any congratulations on his having imbibed our views respecting baptism and dissent: because in our opinion he has still much to learn before his principles have reached their ultimate extent. We do not wonder that the frank and manly avowal of his sentiments, and the exposure which he has made of the erroneous principles contained in the Liturgy of the Church of England, has exposed him to censure and obloquy. Such persons, however, who charge him with schism, &c. will do well to hearken to his defence, before they proceed to pass sentence upon him as a heretic!

There is another part of the subject which more seriously affects our minds. Mr. Cowan, who writes like a faithful servant of Christ, has spoken of those persons "who talk of progressive sanctification, and of the law, being a rule of life to believers;" as not knowing their Bibles so well, nor living so close to God, as those who are "branded with the name of Antinomian." *Note*, page 44. Mr. Cowan will see, that instituting a comparison of this kind contains no argument in it: but certainly, if he avow the sentiment that *the law is not a rule of life for believers*, he must not be offended if he be called an Antinomian; and to say, "If this be Antinomianism, the Lord make me more Antinomian still, amen!" is very much like "glorying in his shame," and manifesting a *carnal mind*, which *cannot be subject to the law of God!*

LITERARY INTELLIGENCE.

Just published,

Spiritual Poems; or, Evangelical Hymns on various Subjects; for the private Use of Christians, and also adapted for Public Worship: containing in number 529. By Thomas Row.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

BATAVIA.

Letters have been received from Mr. and Mrs. Phillips at Batavia, from which the following are extracts:

"The only vessel we hailed on the passage was bound to Philadelphia. Since that period we have been apparently solitary in the watery world, but the watchful care of Heaven has preserved us from the perils of the tumultuous deep. Nearly 15,000 miles have we sailed without accident, and but few occurrences to excite alarm. On Christmas-day we cast anchor for the first time since we left England, and on December 27 we landed on the shore of Batavia, surrounded by Chinese, and the more singular Malays. The first intelligence we received was indeed of the most painful nature; on inquiring for the house of Mr. Robinson, we heard that dear Mr. Tromt had been removed by death. We found Mr. Robinson in a comfortable residence, about three miles from Batavia, and there we learned the sad tale of woe was true. We are bent, indeed, but not too much cast down, by this blast of sorrow. All we could do was, to remain with Mr. Robinson till we could gain some knowledge of the language. We find that Mr. Bruckner is pursuing the study of the Javanese."

From Mr. Phillips, dated April 1, 1817. "Our ship's crew being composed principally of Lascars, I had no opportunity of preaching; but every Sabbath afternoon Mrs. Phillips officiated as chaplain, by reading Mr. Evans's sermons in the cabin to the captain and our fellow-passengers. There was one black lad on board, about seventeen years of age, servant to the chief officer, in whom we both felt much interested. He is a native of one of the Fejee islands, and belonged to a race of cannibals. In one of those battles which frequently fall out between the different tribes, this lad, with three or four others, was taken prisoner; his father and mother had been killed, and the whole town in which they lived was burnt. The conquering party, according to their custom, were about to kill the boy and their other prisoners, and to devour them; when, providentially, he made his escape, by running to a Chinese merchant, who had visited the island for trade. This Chinese protected him, kept him as his servant for two years, and afterwards gave him as a slave to the chief officer of our ship. This gentleman has taken great care of him, and I suppose on no consideration would either of them be willing to part from the other. One day perceiving him look into one of my books, I asked him if he could read? he replied, 'No, Sir.' I then asked him if he were willing to learn, if I would teach him? He said, that if I would take the trouble, he would feel obliged to me, and would endeavour to learn. We then began, and before I left the ship, he was able to read words of two letters tolerably well; and when I was leaving the ship, he promised me that he would persevere in reading the good books (tracts) which I gave him. I used sometimes to read parts of the Bible to him, and to endeavour to explain to him the great truth, that Jesus Christ came into the world to save sinners. There is a great deal of benevolence and generosity in his character; and though he has nearly forgotten his native language through disuse, he can speak English, Malay, and Bengalee tolerably well. As his master intends some time or other to take a voyage to the island, and to take him with him, I think that possibly the boy might be the means of diffusing knowledge, if he had previously acquired it; this induced me to spend a little time with him.

"We are now in the place which has been termed 'the grave of Europeans;' but, through mercy, we have no reason to complain of the unhealthiness of the climate. The heat of the sun is intense, but owing to a land breeze which sets in about eleven o'clock at night, and lasts till nine in the morning; and a sea breeze which sets in about noon, and lasts till seven or eight in the evening, we can manage to keep ourselves tolerably cool. Excepting a short attack of the fever, which I had soon after I arrived, we both have had our health very well.

We were very much amused on our first arrival, to observe the singular manners of the Chinese and Malays; but we now begin to get familiarized with them. I consider the Chinese as a very interesting set of people; without them Java would be a very poor place indeed. They work at all sorts of trades, carry on every kind of business, and are very industrious. As no Chinese women are allowed to emigrate from China, the men marry Malay women, and there are now in Java thousands who call themselves Chinese, who have descended from these persons. Mr. Robinson considers them as being the most hopeful description of persons, as they are not so bigotted to the idolatry of the Chinese as their fathers are, nor have they such a reverence for Mahomet as their mothers. The Malays are a sullen set of people, many of them are slaves; they are of a copper colour, stoutly built, and have continually in their mouths a mixture of betel nut, seree, and tobacco, of which they chew so much as to dye their lips and teeth with a very deep red tinge. They are kept in the greatest ignorance by their priests, and whenever a missionary mentions the name of Jesus, they will endeavour to put an end to the conversation as soon as possible. We are indeed in a land of darkness, superstition, and idolatry. There are upwards of three millions of souls here, who know not the way in which sinners can be saved. I earnestly desire to be able to preach to them, with the hope that the God of missions will prosper our undertaking. Our circumstances try both faith and patience; we feel much the loss of Christian society, but if we are but made useful, we shall not repent having made any sacrifices. The Master whose we are, and whom we serve, will abundantly compensate for every privation we may undergo.

"I wish that it were in my power to send you an account of thousands flocking to the standard of the cross, and renouncing all their dependence upon Mahomet, by believing in Christ alone: but this pleasing information I cannot yet communicate. There is but little curiosity among the Malays, and they seem to rest satisfied if there be one man in a campong, (so their villages are called,) who can pray. Last evening, I went with Mr. Robinson to a newly-erected village, inhabited by persons who have emigrated from Bali, a village contiguous to Java. We saw two or three men together at a house, and we went to them. Mr. Robinson then spoke to them in Malay, and asked them whether they had a man who could pray in their village? They said they had not, and assigned as the reason that they had but lately erected the place, and had not yet obtained a priest. He then asked if any of them could read Malay? A young man was then fetched, who said he could. Mr. Robinson gave him a tract, and asked him to read it to the people. He did not, however, like to do this. 'Well,' said Mr. Robinson, 'sit down, and I will read.' They seemed pleased, and sat down, or rather squatted down on the ground. He then read and explained a part of the tract, asked them questions, and succeeded in gaining their assent to what was said as being true. I understood the greater part of the conversation, and was gratified at beholding their attention. After inviting them to attend the Malay worship which we have at our own house, and giving away a few more tracts, we returned home, and held our weekly prayer meeting for the spread of the gospel."

REV. DR. CAREY.

We are happy to present our readers with the following extract of a letter from Mr. Lindeman of Calcutta, to Mr. Burls, dated April 1, 1817.

"We have just returned from hearing Dr. Carey preach: he has been ill; but is (praised be the Lord) quite restored."

AMERICAN *BAPTIST MISSION.*

In Burmah, the press has already, by the labours of brethren Judson and Hough, commenced its useful career, having specially in view the object of giving the Bible to that nation, and the surrounding nations, in their own language. Religious tracts will also be printed there.

Extract of a Letter from Mrs. Judson, dated Rangoon, June 14, 1816.

"I have just been reading over your kind, affectionate letter, for which I sincerely thank you. I should have answered it before, but multiplicity of business prevented. You ask, my dear Mrs. Lovett, 'Is not the mission attended with more difficulties and dangers than you anticipated?' I answer, perhaps they are of a different kind from what I formerly imagined. As it respects real personal suffering, I have

never realised more than I anticipated; or rather, I have felt a greater support under trials than I expected. But the almost insurmountable difficulty of acquiring a foreign language, and of communicating religious knowledge to the dark mind of a heathen, cannot be known by any but those who make the trial. In a short time one can get enough of a language for common use. But to think, to reason, and to get hold of the little connections and idiom of a language entirely different from one's native tongue, is quite another thing. Then, after the language is in a tolerable degree acquired, new terms must be invented to give them right ideas of a Being of whom they are entirely ignorant. But the difficulties do not stop here. The mind, in its native state, is slow to receive new ideas. Very little can be received at a time, and that little constantly repeated, or it is soon obliterated. But even when truth is received and retained, if it is received with the notion that self has no concern in it, it has no effect. O how utterly impossible it is that these Burmans can be converted by any other than the power of God! This is our only hope; this alone keeps us from discouragement and despair, and will continue to encourage us, so long as we have such examples of distinguishing power and grace before us as the conversion of the Otaheitans. The conversion of a nation wholly idolatrous, is not the work of a day or year. Though it is infinitely easy for God to effect it even in so short a time, yet he has not seen fit thus to operate; nor have we any reason to hope that he will vary so far from his usual method of operation. The scriptures must be translated, tracts circulated, schools established, and a spirit of inquiry excited, before we can hope to see any essential alterations. The natives must have time to examine the effects of a new religion, by observing the conduct of the missionaries, before they will be willing to renounce their old. Alas! what can one single missionary do in a country where thousands are needed! And yet, should a host of missionaries arrive, it might at once destroy this little beginning, by exciting the suspicions of the natives, naturally jealous, and occasion a total banishment of every missionary. Thus we are compelled to see the miseries of this people, groping in thick darkness, without being able to relieve them; and knowing also it must be some time before any thing can be effected. But, my dear Mrs. Lovett, we are not idle; we feel we have but one object on earth, and we make every thing bend to this. Mr. Judson has completed a tract, (a summary of the Christian religion,) and a grammar in the Burman language, which are now ready for printing. He has also got some way in the translation of the scriptures.

"I must now finish this long letter, requesting you will follow my example in its length. Remember us affectionately to all our friends. That we may meet in heaven, and spend an eternity together, is the sincere prayer of your affectionate

NANCY JUDSON."

Extract of a Letter from Dr. Carey to Dr. Staughton of Philadelphia, dated July 23, 1816.

"I am, as usual, quite busy with the translations of the Word, which have now become so numerous, that the mere reading of the proof-sheets would occupy the whole of a person's time. It is true, my acquaintance with the Sungskrit language makes it easy for me to acquire a competent knowledge of all those derived from it; especially as nine out of ten of the words current in them are either entirely pure Sungskrit, or so evidently derived from it as to be easily recognised. All the versions, except five, are of this sort. That, therefore, which would be hard labour to any person about to begin the study of any one of these languages, without a previous knowledge of the source from which it is derived, and which could not in that way be extended to many of them, is to me easy, being previously acquainted with seven-eighths of the words. I consider this as a circumstance for which I am bound to be grateful to God, as it enables me to carry on this work with much greater certainty, and to a much greater extent, than I could possibly have done without it.

"The Pushto, spoken by the Affghans, *undoubtedly the remains of the ten tribes*, is on that account highly interesting to me. It abounds in Hebrew and Arabic words, but contains also some of Sungskrit origin, and many which are probably received from the Tartars, who inhabit the countries north of them. Much indeed shall I rejoice, if I may be successful in giving that portion of the ancient people of God, the word of truth in their own language."

Extract of a Letter from Mr. Judson to Mr. Rice, dated Rangoon, November 14, 1816.

"My beloved brother Rice;—In encouraging other young men to come out as missionaries, do use the greatest caution. You have hit right in brother Hough; but one wrong-headed, conscientiously obstinate fellow, would ruin us. Humble, quiet, persevering men; men of sound, sterling talents (though perhaps not brilliant,) of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, to be the least of all, and the servant of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it: these are the men, &c. But O, how unlike to this description is the writer of it! Still, however, I am, with never-ceasing affection, your most affectionate brother in the Lord,

A. JUDSON.

The two brethren, James Colman and Edward W. Wheelock, accepted by the Board for the Burman mission, will soon, with permission of Providence, take their departure from this country. It is hoped, too, that the time is not far distant, when others will follow; particularly some one who, like Luke 'the beloved physician' of apostolic times, shall further the work of the Lord by an acquaintance with the healing art. The testimony of their tutor, Mr. Chaplin, it is proper here to insert. After giving a particular statement of the proficiency made by them respectively in literature, he thus concludes:—"In closing this communication I beg leave to add, that as far as the acquaintance I have had with them enables me to judge, they are modest, amiable, and pious young men; judicious in their views, and prudent in their conduct: and they both appear to me to be uncommonly promising as candidates for the gospel ministry." Their own letters of application to the Board follow:

"*Danvers, April 5*, 1817.

"Honoured Fathers in Christ;—It is with a deep sense of my unworthiness to engage in the service of God, and my insufficiency for it, that I now address you. May God direct my pen, and enable me to write in such a manner as shall afford you satisfaction.

"My mind has long been deeply impressed with the glorious work of evangelizing the heathen; and I have long felt a settled conviction that, should the Lord be pleased to grant me an opportunity, it will be my indispensable duty to engage in this arduous, this all-important work. From the commencement of my Christian experience, my mind has been deeply affected with the deplorable state of the poor heathen. Nearly three years since, I wrote two letters to the Rev. Dr. Staughton, who was the instrument employed by a gracious God to awaken my attention to the things which belong to my everlasting peace. In those letters I stated my Christian experience, my exercises relative to preaching, and those also relative to going to the heathen. As Dr. Staughton, if you request it, will, I trust, favour you with those communications, it will be needless for me, at this time, to be minute upon the subjects to which they relate. My mind has ever remained as it was when I wrote him, except that my desire to be employed as a missionary to the heathen, and my devotedness to the cause of missions, have, I trust, much increased. Indeed, language fails me when I attempt to describe my feelings on this subject. 'Thought is poor, and poor expression.'

"To you, honoured fathers, is my mind directed, as to those who, under God, must decide my case. To you I offer, freely and joyfully offer myself, to become your missionary, to aid those already under your patronage, in turning the poor Burmans 'from idols, to serve the living and true God.' And, O! if it is consistent, that one so unworthy, and so unqualified as myself, should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the most ardent desire of my soul that can, in this world, be gratified. To deny me this, would be to deprive me of the greatest happiness which, in this world, I can possibly enjoy. I had rather be a missionary of the cross than a king on a throne. Let the men of this world possess its glittering toys; let the miser grasp his cankered gold; let the voluptuary enjoy his sordid pleasures; let the ambitious ascend to the pinnacle of earthly honour; but let me enjoy the sweet satisfaction of directing the poor Pagans to 'the Lamb of God.' I court no greater good; I desire no greater joy; I seek no greater honour. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried.

"Honoured fathers, I leave myself at your disposal, willing, if you desire it, to sail immediately for Burmah; and praying, ardently praying, the great Head of the church to direct you to the adoption of such measures, respecting myself and the Zion of God, as shall best promote his glory, and the salvation of the heathen. I am your very unworthy,

EDWARD W. WHEELOCK.

"P. S. For a knowledge of my character and literary attainments, I refer you to the communication made you by my highly esteemed tutor."

American Intelligencer.

(To be continued.)

Extract of a Letter from Mr. R. Oliver, dated Newark, America, May 4, 1817, to his brother John at Haddenham.

"Dear brother;—As you wished me to send all the good news I could concerning the Redeemer's kingdom in America; the circumstances which have transpired in my immediate neighbourhood will rejoice your heart.

"When I first came here, there appeared no life in religion; but now, hundreds are flocking to Christ. The revival began among the Presbyterians, of which here are two churches; I hear there are about a hundred to join one of them to day. We have one Baptist church, where I attend. About seven weeks back, the ice was broken in order to baptize eight in the river; two weeks after, seven more were baptized; since that, eleven more have been baptized; and to day six more are expected, one of whom is the eldest daughter of our brother Williams.

"The work of the Lord is going on, and many more are about to say, We will go with you also, for the Lord is with you of a truth."

Domestic Religious Intelligence.

BAPTIST *MISSIONARY SOCIETY.*

The annual meeting of this Society was held at Oxford on Sept. 30 and Oct. 1, 1817.

The Committee assembled in the afternoon of the former day, and in the evening a sermon was preached by Mr. Birt, of Birmingham, from Isaiah, liii. 11, "He shall see of the travail of his soul, and be satisfied." Mr. Ivimey, of London, commenced in prayer, and Mr. Birt concluded. At half-past six the next morning, a public meeting was held for prayer, when the following brethren engaged—Davies, of Oakingham; Welsh, of Newbury; Walton, of Cheltenham; Saffery, of Salisbury; and Adam, about to sail as a missionary to the East Indies.

At half-past ten assembled again for public worship. Mr. Cox, and Dr. Newman, of London, engaged in prayer; Mr. Hughes, of Battersea, preached, from Heb. xiii. 16; Mr. Hall, of Leicester, from 1 Cor. i. 18; and the service was closed by Dr. Ryland, of Bristol.

In the afternoon the Society met for business, and after prayer by Mr. Morgan, of Birmingham,

It was moved by Mr. Hinton, seconded by Mr. Jarman, and resolved unanimously,

1. That William Burls, Esq. of London, do take the chair.

The minutes of the last meeting were then read by Dr. Ryland; who proceeded afterwards to read various extracts of intelligence lately received from our missionaries; on which it was moved by Dr. Newman, and seconded by Mr. Coles,

2. That the substance of the Report now given be printed and distributed under the direction of the Committee.

Mr. Hinton moved, and Mr. Joseph Hall seconded,

3. That the thanks of the Society be given to Mr. King, the Treasurer, for his past services, and that he be requested to continue them another year.

On the motion of Mr. Cox, seconded by Mr. Edmonds, it was resolved unanimously,

4. That the thanks of the Society be given to Dr. Ryland and Mr. Hinton, the Secretaries, for their services, and

that they be requested to continue them another year.

Dr. Ryland expressed his willingness to continue in his office, but Mr. Hinton felt himself under the necessity of presenting a letter of resignation, on which it was moved by Dr. Ryland, and seconded by Mr. Blundell, and resolved unanimously,

5. That the Society receive with deep and unfeigned regret Mr. Hinton's resignation of the office of Secretary; and desire publicly to record the high sense they entertain of the many valuable, important, and disinterested services he has rendered the Society in that capacity.

On the motion of Mr. Saffery, seconded by Dr. Steadman, it was resolved unanimously,

6. That in consequence of Mr. Hinton's resignation, Mr. Dyer, of Reading, be requested to accept the office of Assistant Secretary for the ensuing year.

To which Mr Dyer acceded.

It was moved by Mr. Gray, of Chipping Norton, seconded by W. B. Gurney, Esq. and resolved unanimously,

7. That the thanks of the Society be given to the Committee for their services, and that the following brethren constitute the Committee for the ensuing year:

1. Anderson, Rev. C. Edinburgh.
2. Barclay, Rev. G. Kilwinning.
3. Birt, Rev. Isaiah, Birmingham.
4. Birt, Rev. John, Hull.
5. Blundell, Rev. Tho. Northampton.
6. Burls, William, Esq. London.
7. Coles, Rev. T. Bourton-on-the-Water.
8. Cox, Rev. F. A. Hackney.
9. Deakin, James, Esq. Glasgow.
10. Dent, Mr. Joseph, Milton.
11. Edmonds, Rev. Tho. Cambridge.
12. Fawcett, Rev. John, Ewood Hall.
13. Hall, Rev. Robert, Leicester.
14. Hall, Rev. J. K. Kettering.
15. Hall, Joseph, Esq. Northampton.
16. Hinton, Rev. James, Oxford.
17. Hobson, Mr. James, Kettering.
18. Hogg, Rev. Reynold, Kimbolton.
19. Hughes, Rev. J. Battersea.
20. Innes, Rev W. Edinburgh.
21. Ivimey, Rev. J. London.
22. Jarman, Rev. J. Nottingham.
23. Kinghorn, Rev. J. Norwich.
24. Lomax, Mr. J. Nottingham.
25. Morgan, Rev. T. Birmingham.
26. Newman, Rev. Dr. Stepney.
27. Nicholls, Rev. W. L. Collingham.
28. Page, Rev. Henry, Bristol.
29. Palmer, Rev. John, Shrewsbury.
30. Potts, Thomas, Esq. Birmingham.
31. Ragsdell, Rev. W. Thrapstone.
32. Roberts, Rev. Thomas, Bristol.
33. Saffery, Rev. J. Salisbury.
34. Shaw, Benj. Esq. M. P. London.
35. Steadman, Rev. Dr. Bradford.
36. Thomas, Rev. Thomas, Peckham.
37. Thomas, Rev. Micah, Abergavenny.
38. Tomkins, W. Esq. Abingdon.
39. Wilks, Rev. Mark, Norwich.
40. Wilson, Mr. W. Olney.
41. Winterbotham, Rev. W. Horsley.
42. Yates, Mr. John, Leicester.

On the motion of Mr. Roberts, seconded by Mr. Dyer, it was resolved unanimously,

8. That this meeting thankfully acknowledge the aid rendered to the Society by Thomas Potts and J. C. Gotch, Esqrs. as Auditors of accounts, and that they be requested to act in that capacity for the year ensuing.

It was moved by Mr. Morgan, seconded by Mr. John Hall, and resolved unanimously,

9. That the following Rules and Regulations, submitted in conformity to the 6th Resolution of the annual meeting held at Northampton in 1815, be adopted as the plan of the Society.

Name.

I. The name by which this Society has been, and still is designated, is, "The Particular Baptist Society for Propagating the Gospel among the Heathen; or, The Baptist Missionary Society."

Object.

II. The great object of this Society is, the diffusion of the knowledge of the religion of Jesus Christ through the heathen world, by means of the preaching of the gospel, the translation and publication of the Holy Scriptures, and the establishment of schools.

Members.

III. All persons subscribing 10*s.* 6*d.* per annum, donors of 10*l.* or upwards, and ministers making annual collections on behalf of the Society, are considered as members thereof.

General Meeting.

IV. A general meeting of the Society shall be held annually in the month of October, at which the Committee, the Treasurer, Secretary, or Secretaries, shall be chosen for the year ensuing; the Auditors of accounts appointed, and any other business pertaining to the Society transacted.

Management.

V. The affairs of this Society shall be

conducted by a Committee, annually chosen from among its members, including a Treasurer and Secretaries. The number of the Committee to be 42, besides the officers of the Society. Five members are considered competent to transact business. Every proposition to be determined by the majority of votes.

VI. That meetings of the Committee be held regularly in the months of March, June, and October, and on any other occasion when necessity shall require, regular notices being given by the Secretary.

VII. All moneys received on behalf of the Society shall be lodged in the hands of the Treasurer; and when the amount shall exceed 300*l.* it shall be invested in the public funds in the names of four trustees, to be chosen by the Society, until required for the use of the mission.

On the motion of Mr. Birt, seconded by Mr. Winterbotham, it was unanimously resolved,

10. That the next annual meeting of this Society be held at Bristol, in the first week of October, 1818.

Mr. Burls having left the chair, it was moved by Mr. Saffery, seconded by Mr. Winterbotham, and resolved unanimously,

11. That the thanks of this meeting be given to William Burls, Esq. for his able conduct in the chair; after which, the meeting was closed in prayer.

Mr. Ivimey preached in the evening at the Methodist meeting, from 1 Cor. x. 4.

NOTICE.

Some unforeseen circumstances prevented the Treasurer from presenting his accounts at the annual meeting: they will be communicated next month through the medium of this Magazine.

Those friends who receive moneys on behalf of the Baptist Missionary Society, are requested, in future, to transmit their accounts *quarterly* to the Treasurer, made up to the first days of May, August, November, and February respectively.

By a steady adherence to this necessary regulation, the Treasurer will be relieved from some inconveniences which have hitherto attended making up the annual accounts; and the Committee will be enabled to present to their friends and the public, through the medium of this Magazine, a quarterly statement of the sums received, without delaying the acknowledgment till the publication of the Periodical Accounts.

BAPTIST IRISH SOCIETY.

The itinerants of the above Society, in their tours, have frequently preached in the market-house at Athlone: but during the last year, that place being occupied for the use of the town, the Society has taken a place, and prepared it for preaching.

For some months past, the Rev. William Thomas has directed his attention to Athlone, and preached there regularly on the Lord's-days and week-days. His ministry has been blessed to the conversion of several persons. Not long since, he baptized nine on a profession of faith. Mr. Thomas and his friends applied to Mr. West, of Dublin, to go and form them into a church. On Saturday, October 11, 1817, he went to visit them: after serious conversation with each individual, and being fully satisfied with their genuine piety and amiable conduct, on the following Lord's-day, having first given themselves to the Lord and to one another by the will of God, they were formed into a church of Christ. In the afternoon Mr. West administered the Lord's-supper to the newly formed church. Several of the friends from the Baptist church at Furbane, ten miles distant, came to Athlone that day; and nineteen persons received the Lord's-supper. It was a day long to be remembered by us all. Mr. West preached in the evening to a full meeting and an attentive congregation. The prospect is very encouraging.

God has prospered our way since the above Society was established. Six Baptist churches have been raised in Ireland, *viz.* Thurles, Furbane, Clonmel, Renaghmore (among the Palatines), the Ox Mountain, and at Athlone, the centre of Ireland. "May the little one become a thousand, and a small one a strong nation."

Dublin. J. W.

ASSOCIATION.

IRELAND.

The Baptist churches in Ireland, held their association at Waterford, on the 23d, 24th, 25th, and 26th of May, 1817.

Friday, May 23.—Met at eleven o'clock in the forenoon; the Rev. Mr. Davis preached, from 1 Thess. v. 25; the Rev. Thomas Clarke, pastor of the church at Waterford, was appointed

Moderator; the letters from the different churches were read by the Secretary; an application from a society of Baptists, at Rhanemore, county of Tipperary, to be admitted into association with our churches, was received, and they were admitted accordingly; a declaration of faith from a society at Sligo, was referred to the consideration of a Committee of three; consisting of Messrs. Davis, Rogers, and Allen, to be by them reported on. In the evening, Mr. M'Carthy preached, from Psalm xlix. 8.

Saturday, 24.—Prayer-meeting at seven o'clock, and met at half-past ten for business. *Note.* The services of Mr. Davis have been acceptable in the church of Dublin, and they have expressed their gratitude to him. With regard to the minute of last year, relative to the church of Cork, it is the opinion of this association, that it was unwarranted and injudicious; and we regret both its having passed, and the publicity given to it. We are at the same time free to say, that if messengers from Cork had been present, such information would have been given by them as would have prevented its occurrence. It is recommended that the several ministers attend to the catechetical instruction of the children; and we highly approve the conduct of Mr. Richards in this respect. It is also recommended, that Sunday schools be established by our several churches; the example of the churches in Dublin and Thurles in this respect is commended. We recommend to the several churches the necessity of pure discipline; and as an associated body, we pledge ourselves to assist in carrying the same into effect.

Sunday, 25.—Three sermons preached, after each a public collection for the Irish mission: Mr. Hassell, in the forenoon, from Isaiah, xl. 25, and following verses; Mr. West, in the afternoon, from Revelation, xiv. 4; Mr. Rogers, in the evening, from Hebrews, xii. 14.

Monday, 26.—Public prayer-meeting at seven o'clock in the morning. Mr. Davis preached at half-past ten o'clock, from Genesis, xv. 8. Met at half-past twelve for business.

Resolved, That the next association be held at Dublin; that the sermon on Friday be preached by Mr. Clarke, or in case of failure, by Mr. Hassell; and the association sermon on Sunday, by Mr. Richards, or in case of failure, by Mr. Davis.

Resolved, That Mr. West be requested to draw up the General Letter for next year, and the subject to be *Church Discipline*.

Resolved, That the General Letter of this year be printed. (Signed)

THOS. CLARKE, Moderator.
GEORGE YOUNG, Secretary.

Waterford, May 26, 1817.

Monday evening, Mr. Thomas preached, from John, i. 29; Tuesday evening, Mr. Rogers preached, from 1 John, iv. 10.

NEW CHURCHES FORMED.

CHESTERFIELD.

A church of the particular Baptist denomination was formed August 3, 1817, in the populous town of Chesterfield, Derbyshire. An address on the nature and order of a gospel-church was delivered by Mr. John Jones, of Sheffield; afterwards the brethren signified their willingness to unite for the worship of God, and keeping his ordinances, by holding up their right hands, and giving each other the right hand of fellowship. In the evening, two persons were baptized by Mr. Morton, (their present minister,) in a river adjoining the town, and were added to the church: Mr. Jones preached on the subject of believers' baptism, from Matt. xxviii. 19, to a very large and attentive assembly.

This church owes its origin to the blessing of God upon the labours of Mr. Morton, and the kindness of the Baptist friends at Sheffield, who generously defrayed his expenses in going there. The prospect is very pleasing.

CREDITON, DEVON.

ABOUT four years ago, a few pious persons, residing in the populous town of Crediton, were led, principally by curiosity, to witness the administration of believers' baptism at Exeter, and being thereby convinced that it was the scripture mode of baptizing, they were soon baptized, and joined the church at Exeter.

Some time after, at their invitation, Mr. Kilpin preached at Crediton, and several others were also baptized; a suitable house was taken, at a reasonable yearly rent, and two large rooms in it converted into one capable of accommodating near 200 hearers, was fitted up, on an economical plan, for divine worship.

The ministers of the Baptist churches at Exeter, Collumpton, Tiverton, and Bradninch, who preached there occasionally for twelve months, being much impressed with the zeal, affection, and

unanimity of the people, together with the population of 5,000 inhabitants in the town, beside 30 villages and towns within seven miles of it, very destitute of the means of religious improvement, were desirous of placing a minister there for a year, to preach the gospel, and establish Sunday schools, where practicable, in the town and villages, as a likely means of extending the blessings of the gospel through this destitute district. The congregation being chiefly poor people, they could not raise much towards the support of a minister; but Messrs. Humphrey and Sharp readily undertook to apply to the religious public for assistance; and, through the Divine blessing, they found so much encouragement from the benevolence of Christian friends, that they engaged a Mr. Mitchell for one year, who settled with them in January last. Since his residing at Crediton, the place of worship is crowded; five persons have been baptized in a river near the town, and his ministry appears to have been blessed to the awakening of several others, who are candidates for baptism.

During the last month, several of the above ministers assisted in forming the baptized persons, to the number of 21, into a Christian church, and the prospect is truly encouraging.

CASTLE CAMPS.

On Thursday, May 29, 1817, a church of the Baptist denomination was formed at Castle Camps, in Cambridgeshire; and on the same day, Mr. Wm. Jobson was ordained to the pastoral office over them. The following was the order of the services:—Mr. Bowers, of Haverhill, began by reading the scriptures and prayer, and also delivered the introductory discourse; Mr. King, of Halstead, prayed the ordination prayer, and gave the charge, from 2 Timothy, i. 15; Mr. Drake, of Ridgwell, preached to the people, from 1 Thess. iii. 8, and concluded. Since the ordination three other persons have been baptized, and added to the church.

NEW MEETINGS OPENED.

WOODNESBOROUGH.

On Whit-Monday last, May 26, a new neat small place of worship was opened at Woodnesborough, near Sandwich, Kent, when two sermons were preached; that in the afternoon by the Rev. John Giles, of Eythorne, from Luke, vii. 5; and that in the evening, by the Rev. George Townsend, of Ramsgate, from Mark, vi. 20. The devotional services were conducted by Messrs. Parnell, Martell, and Andrews. This place was built at the sole expense of Mr. Lemon, of Woodnesborough, for the good of his neighbours, and is to be supplied by various ministers. May the Lord crown the benevolent intention of this benefactor with his special blessing in the salvation of sinners.

LOUGHBOROUGH.

In November, 1815, a church of the particular Baptist denomination was formed in this populous town, a small place of worship having been previously erected for its accommodation.* The Lord has so far prospered this infant interest, that a more enlarged structure has, in the course of the present year, been erected, 45 feet by 39, which was opened August 13, just two years from the time of opening the first place. On this occasion, the Rev. Messrs. Griffin, of London; Edmonds, of Cambridge; and Jarman, of Nottingham, preached. Messrs. Birt, of Derby; and Peters, of Sheepshead, engaged in the devotional parts of the service. On the ensuing Lord's-day, the Rev. R. Hall, of Leicester, preached. The congregations were numerous and respectable each day, and liberal contributions were made toward defraying the expense of the building. Pleasing prospects (under a Divine blessing) present, of the increase and respectability of this rising cause.

LITTLE WILD-STREET, LONDON.

On Wednesday, the 22d Oct. the Baptist meeting-house in Little Wild-street having been shut up for enlargement, was re-opened for divine worship. Three sermons were delivered; that in the morning by the Rev. E. Parsons, of Leeds; that in the afternoon, by the Rev. T. Edmonds, of Cambridge; and that in the evening, by the Rev. F. A. Cox, of Hackney.

We understand that these alterations have chiefly been made for the accommodation of the *children of the Sunday school*, and *the poor who attended the field preaching* on the Lord's-day mornings during the summer; and that for the benefit of such, Mr. Edwards intends immediately commencing a Lord's-day evening lecture, to continue during the

* See our Magazine for June, 1816.

winter season, in the above-mentioned meeting-house; service to begin at half-past six o'clock.

ORDINATIONS.

IRELAND—NEWRY.

In compliance with a pressing request received by the Committee of the Baptist Irish Society from Newry, in the north of Ireland, Mr. C. T. Keen, (late a student at Stepney Academy) has been sent to that populous town, containing 16,000 inhabitants. He was publicly designated to the office of a missionary for Ireland at Maze-pond meeting, on Tuesday, October 14, 1817. His tutor, Dr. Newman, gave him a suitable charge, from Ezekiel, iii. 1. The other ministers engaged were Messrs. Cox, Griffin, Hoby, Button, and Ivimey. Mr. Keen's confession of faith, and the statement of his motives for wishing to spend his life in Ireland, were very gratifying to the large congregation assembled on this occasion.

PARADISE-STREET, CHELSEA.

On Wednesday, October 22, 1817, the newly-formed church of the particular Baptist denomination, assembling at Paradise-row chapel, Chelsea, was publicly recognised, and Mr. O. Clarke, previously a member of the church in Fetter-lane, late under the care of the Rev. A. Austin, was set apart to the pastoral office. Mr. Elvey, of Fetter-lane, read the scriptures, and prayed; Mr. G. Pritchard, of Keppel-street, delivered the introductory discourse, in which he described the principles and conduct of a gospel-church; after which he called upon the members of the church to signify their union, asked the usual questions, and received Mr. Clarke's confession of faith. Mr. Penny, late of Portsea, prayed the ordination-prayer, with imposition of hands; Dr. Newman, President of the Baptist Academy, Stepney, then gave the charge, from 1 Peter, v. 1 to 4; Mr. Hoby, of Maze-pond, preached to the people, from 1 Cor. iii. 9; Mr. Dunn, of Pimlico, concluded in prayer; Messrs. Morrison, Bunce, Pinchback, and E. N. Sloper, (Independent ministers,) gave out the hymns. The services were peculiarly interesting, and it is hoped the Lord was amongst his people of a truth, and that the impression made will not soon be obliterated.

THE LATE HARVEST.

Many serious persons have been surprised that the government of our country have not appointed a Day of Thanksgiving to Almighty God, for his great goodness towards the nation, and the world, in the late abundant harvest. Our churches may, notwithstanding, appoint a day for their own observation.

It has been suggested by some respectable correspondents in Wales, that if "the morning of the Second Thursday in November were appointed to celebrate the mercy and favour of the Lord on that account, that the Magazine will have been sufficiently circulated in the country to give proper notice." It would be pleasant for all our churches to meet at the same time, to "praise the Lord with gladness, and come before his presence with a song."

Poetry.

GOD INCOMPREHENSIBLE.

Translated from Racine.

SPRUNG from the dust, the creature of an hour,
Man, vainly wise, and boasting of his power,
Would fain explore the secrets of his God,
And search the splendours of his high abode.
But cease, vain man, nor wonder if you find
In Nature's page, for thy contracted mind,
Myst'ries too great, too glorious, and profound,
For mortal intellect, or thought, to sound.
Past ages on her op'ning leaves have gaz'd,
Pleas'd with their beauties, with their depths amaz'd;
They read the letters which compos'd the name
Of the great Builder of her glorious frame.
But Nature's God, to man has ne'er reveal'd
The vast designs through all her parts conceal'd.
Approach her temple, its inscription read—
"Forbear, rash man, still further to proceed:
Retire—nor with a bold, presumptuous pride,
Presume t' unravel what to thee's denied.
For He who holds the whirlwinds in his hand,
And chains the raging billows to the strand,
Has fixt the boundaries to human sight,
Past which no mortal e'er can wing his flight."
To fathom Nature, man in vain essays,
Dark are her paths, and intricate her ways.
He views the grandeur of the vast machine,
But, lo! the hand that guides it is unseen.
Nature repeats her call, her voice attend,
"Adore, O man, thy Maker and thy Friend;
His glorious works contemplate and admire,
And learn to bound ambition's vain desire;
Enjoy the blessings which his hands bestow,
And bless the Great Unknown, from whom they flow.
Ignorant and blind, forbear to try thy skill
To unveil the secrets of his sov'reign will:
All thy researches leave thee where thou art,
For God shall all thy puny efforts thwart."—
"You blush, proud mortal, and would feign deny
The truths I utter, but forbear reply:
Contented rest, 'mide here precluded shore,
Wond'ring to love, and loving to adore.'"

Oxford. LOREB.

*** The two last lines are quoted from an English poet, and embrace the idea contained in the French.

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THE

Baptist Magazine.

DECEMBER, 1817.

Death

OF THE LATE AMIABLE AND INTERESTING

PRINCESS CHARLOTTE OF WALES.

To record an event equally painful and equally impressive with that which has so lately dissolved a whole nation in tears, but seldom falls to the lot of a cotemporary historian. It is one of those dispensations of Providence which we must adore, without explaining it; and the results and consequences of which we cannot at present unfold. We can recognize the hand which touches the main-spring of the machine, but the wheel within a wheel we are not able to examine. Why the great Disposer of all events should, in this instance, withhold from royalty the protection which, in the large majority of cases, he affords to persons of ordinary and inferior rank, must be left for the developement of a future day. The only secret with which he has entrusted us is, that, as "Judge of the earth," he will "do right,"—that "all things work together for good to them that love him," and that what we "know not now" we shall "know hereafter." Nor is the curiosity of our fallen species ever more adventurous, or ever more offensive, than when, leaving the surface on which only we are ordained to move in the present life, we attempt to dive into that unfathomable abyss which is formed by the hidden decrees and purposes of God.

While, however, the most solemn sympathies are excited, and before they sink into that calm, which may even obliterate the stroke that has raised them, let us inquire if there be not some improvement to be made of this affecting visitation, which may remain indelible on the mind, when the first flash of public feeling shall have vanished and disappeared.

Is it not evident, that *there is no respect of persons with God?* In the society of mankind there certainly are, and there certainly must be, degrees and orders, and distinctions of rank. Common as is the nature we share, it is self-evident, that without the preservation of these distinctions, and proper degrees of subordination on the one hand, and of authority on the other, neither family nor public government can

be maintained. The whole mass of the population of every land must be thrown into a chaos of anarchy and disorder. But it is equally clear, that before that eye which, at a glance, surveys the whole universe at once, all such distinctions are as nothing. The same hand which feeds the beggar, feeds his monarch too. The same Providence which watches over the interests of a nation, observes the sigh that heaves the *poor man's* bosom. And the same stroke which smites the meanest infant, lays a princess in the dust. A bad man arrayed in robes of royalty, is a bad man still; nor is there any thing in the insignia of earthly honours, that can either resist the arrows of death, or perpetuate the favour of God:

"He sees, with equal eye, as Lord of all,
A hero perish, or a sparrow fall."

It is the same Power that protects—the same sun that enlightens the cottager and the prince. The same blood must redeem, the same Spirit must sanctify, the same hope must animate them both,—or they are lost.

The possible disappointment of human expectation is another lesson, which we are equally taught by this national loss. A short time only has elapsed since every countenance was brightening, and expressions of congratulation and public joy were preparing for the illustrious Personage, who is now no more! In the thoughts of but few persons, it is probable, was the presentiment that *possibly she might die.* In a moment does a nation, dazzling with the sunshine of hope, become overcast with the clouds of despair. So uncertain are the things of this world, and so constant is their liability to change. And yet in what a small number of instances do we find the mind prepared for any afflicting reverse. Not uncommonly are we censuring the builders of Babel, at the very time we are building a Babel ourselves. We hastily raise the edifice of our hopes, from the top of which we see, or think we see, a thousand pleasures to come, while we forget that the foundation of it is in the dust. The wind blows against it, and it falls. While prospects, which just before appeared the most enchanting, are enveloped in the storm, from which we hear the distant thunder, and await its approach with alarm. O for that grace which will teach us to build on a firmer basis, to cleave more closely to those things which are imperishable; and which, while the choicest earthly blessing is but a fading flower, will enable us to seek the favour of him whose very smile is life everlasting!

To these reflections may be added, *the universal dominion of death.*

"Princes, this clay must be your bed,
In spite of all your towers!"

And yet, in the whirlpool of worldly pomps and pleasures, how are such considerations drowned! "Dust thou art, and unto dust thou shalt return," is the common sentence upon mankind. In the fall of a Princess, who had captivated every heart, we see that no station can screen, no qualities secure, from the stern invincibility of death. All have sinned, and all must die! And yet how wonderful, that while the principle is so universally admitted, the instances of its *practical effect* should be so rare. Were this world to continue for ever, and were death heard of only as we hear of a beast of prey in a distant desart,

what more could be done than is done to secure the interests which the next day may becloud, or even the next breath of wind may annihilate and destroy?

Nor is *the mystery of Providence* less apparent than what has already been mentioned in this public visitation. Never were the hopes of a nation raised higher, and never, in so short a time, were they sunk lower, than on this mournful occasion. In the event of our present beloved Sovereign's death, we could see link after link in the chain of his successors. But God's "ways are not as our ways, nor are his thoughts as our thoughts." "His way is in the sea, and his path in the great waters, and his footsteps are not known." It is but a short distance that we can see before us. He neither gives an account of any of his matters, nor does he allow a creature like man to explore his secret designs. It is enough for us that his wisdom is unerring, and that he has sufficient power in his own hands to turn events, apparently the most disastrous, into occasions of the greatest good. Nor is the time very remote, when we shall see the meaning of all he has done; and when the arrangements of his providence being all complete, they shall rise like a magnificent edifice, beautiful and exact in all its parts, to the admiration of every beholder.

From the whole we see likewise *the infinite importance of committing all our concerns into the hands of God.* In him, and in him only, are we safe. Let troubles accumulate ever so fast, if he rules in the whirlwind, and governs the storm, we have nothing to fear: every thing in nature and providence is equally under his control. Neither the fire can burn, nor the waters drown, nor the lions devour, without his permission. While it is only for him to give the word, and the same waters that separate for the Israelites, overwhelm the Egyptians. The same fire that was harmless to the three Hebrew children, was equally destructive to their enemies. The very lions whose mouths are stopped by an angel, that they hurt not a Daniel, can break the bones of his accusers before ever they reach the bottom of the den. What an infinite mercy to feel ourselves secure in the favour of him, to whom all things are subservient! Not a cup is there so bitter, but he can sweeten it; not a lot so hard, but he can soften it; and even out of apparent evil he can bring the greatest good. The very crossing of the hopes of a Joseph, was the means of his advancement. The very persecution of the church at Jerusalem, was the means of spreading the gospel in the world. The very fall of man, has been the means of displaying to the greatest advantage the perfections of God. The very sufferings and death of the Son of God, though affected by "wicked hands," were yet the cause of accomplishing the "determinate counsel and fore-knowledge of God, in the redemption of the church." The very afflictions of good men are not uncommonly the very means of their preparation for eternity, and for heaven. And who can tell, but that amidst the general mourning of our native land, there may be some design to be accomplished by this mysterious dispensation, which at once involves in it the glory of the Divine character, while at the same time it secures the ultimate prosperity of our country, and of the world. W.

Saffron Walden, Nov. 10, 1817.

THE POOR

The Objects of Divine Compassion.

"*Thou, O God, hast prepared of thy goodness for the poor.*" Psalm lxviii. 10.

AFTER reviewing such a season of the year as that we have just witnessed, who can avoid making the grateful acknowledgment above. The state of the poor, from a variety of sources, had become exceedingly distressing; while the threatened interruption of gathering the fruits of the earth in their season, awakened new fears on the behalf of all, but especially the poor. These have happily been dispersed by the hand of a gracious Providence, and the barn is now filled with plenty, while the cheerful heart of the labourer sings,

"We bless the Lord, the just, the good,
Who fills our hearts with joy and food."
WATTS.

But still this preparation of Divine goodness is placed within the power of man, in some degree at least, and may, by a variety of other circumstances, be withheld from the enjoyment of the poor; and, therefore, while we admire and acknowledge it, we may be permitted to call it, with respect to the poor, an *uncertain good*, in order to introduce the notice of a superior preparation of God's goodness for them. That which forms at once a part of the Saviour's mission, and a proof of its divinity, *viz.* that the poor have the gospel preached unto them, (Luke, iv. 18, and vii. 22.) All the works and ways of God do indeed display his goodness: but in contemplating the wondrous preparation of his goodness in the gospel, we may join the exclamation of the apostle—"Oh the depth both of the wisdom and goodness of God."

Here is a preparation of goodness suited to the condition of man, as a lost and perishing sinner; for all have sinned and come short of the glory of God. In this view, and in this alone, the gospel appears useful and adapted to man, and hence derives its name, "*The glad tidings.*" It includes all the blessings necessary and desirable for the happiness and safety of man in this world, and for his everlasting happiness in that to come. In this prepared goodness we may enumerate the blessings of pardon, justification, renewal of heart by the Holy Spirit, peace and joy in the Holy Ghost, hope and certainty of preservation to the enjoyment of heaven, defence and support amidst the dangers and troubles of life and death, all needful grace for the soul, and all needful supplies for the body.

It is goodness revealing an all-sufficient Saviour, who after laying aside his glory, becoming *poor* himself for our sakes, obeying and suffering unto *the death*, was raised from the tomb, and exalted to the seat of universal government, at the right hand of the Father, to supply his prepared and sufficient goodness to the poor, "Wherefore he is able to save unto the uttermost."

But above all, it is goodness presented for free acceptance to the poor. All merit is found in Christ, we have none in ourselves. All our blessings are free gifts from his hands, and while they are eminently worthy of his grace and goodness, they come to us "without money and without price;" "whosoever will, let him come, and take of the water of life freely."

This feature of divine goodness is marked in the peculiarity of its design, "for the poor." The rich in this world can procure

many comforts, and command many friends, in the time of trial; while the poor are often left cheerless and forsaken, to bear the burden alone. God, however, has not forgotten them in his prepared goodness. It is the glory of the gospel that it addresses itself principally to the poor, though the rich are not excluded.

The poor have indeed some advantages above the rich in respect to the gospel. They are exposed to less temptations to indulge the sins that particularly cause a rejection or neglect of salvation. They meet the gospel with feelings and wants that urge their acceptance of its blessings: and it is their happiness that so many are employed, after the example of the Saviour, and his apostles, in preaching the gospel to the poor. What is the general method of divine Providence in bringing the sinner, whether rich or poor, to a knowledge of salvation, but by affliction, want, and necessity? Of how many may it be said, "I have chosen thee in the furnace of affliction." Under these views, the poor will be peculiarly inexcusable in refusing the gospel, as a preparation of divine goodness for them peculiarly.

The term will bear another sense—"a broken and contrite spirit;" or, as in Isaiah, lxi. 1, "the meek." Here the rich and poor meet together in one common state of mind necessary to make the gospel welcome. All are indeed impoverished in the sight of God, and happy those who are not like the Laodiceans, disposed to boast that they are "rich and increased in goods, and have need of nothing." "It is the poor that are filled with good things."

Many useful reflections might be here enforced, with respect to the evidence thus given to the truth and divinity of the gospel, and the illustrations of its nature and excellence. Let one, however, be deeply impressed—*how inexpressibly miserable must every poor sinner at last be found, who refuses to taste of so glorious a preparation of divine goodness.*

Oct. 23, 1817. PICA.

A SOCIETY FOR THE PROMOTION OF PEACE.

To the Editors of the Baptist Magazine.

The pious and benevolent character of your work induces me to recommend to your patronage a society which proposes as its ultimate objects the glory of God, and the happiness of the human race — A SOCIETY FOR THE PROMOTION OF PERMANENT AND UNIVERSAL PEACE.

Permanent and universal peace —a blessing so long promised, and so explicitly predicted as the effect of divine knowledge (Isa. xi. 9.) must surely be interesting to the heart of every Christian: it is one of the objects of his daily petitions at a throne of grace; the only painful reflection connected with the subject arises from the fear, that the period at which it will be enjoyed is still very distant. Certainly it is not for us to know the times and seasons when events will take place; but as God is pleased to employ human agency, should not a Christian be willing to examine whether it be in his power to do any thing to accelerate this happy event? We know that

the Lord will save his own elect, but do we therefore refuse to send missionaries and Bibles to the Heathen? We know not the exact time when Christianity shall become generally prevalent, but do we therefore delay any attempt for the dissemination of religious knowledge?

The predictions, that "the elect shall be gathered from the uttermost parts of the earth," (Mark xiii. 27.) that "all shall know the Lord," (Jer. xxxi. 34.) excite Christians to diligence in the promulgation of divine truth, and animate them amidst the arduous labour, by the certainty that they shall not labour in vain, nor spend their strength for nought. It is as expressly predicted, that under the gospel dispensation, "men shall beat their swords into plough-shares, and their spears into pruning-hooks:" that "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 4.) These predictions afford a firm foundation for our faith, and an animating motive for our conduct, while we attempt to convince men of the evil of war. Let no one object, that the principles to be inculcated will develope themselves but slowly—that the work must necessarily be very gradual; for this only shews, that there is no time to lose; that promptitude is of the utmost importance.

It has been taken for granted by Christians, with the exception of two denominations, (the Quakers and the Moravians), that war is an *inevitable* evil, and that individuals could do nothing to prevent it; and but little to mitigate its horrors; but as *the spirit of war* is in direct opposition to the equitable principles and benevolent feelings which Christianity produces, can we, as Christians, refuse to yield a patient and candid attention to the arguments which are urged in proof of its unlawfulness?

It has been said by some wise and pious men, that the custom of war will never be given up, till by the reception of Christianity the evil passions of mankind are subdued. Are we then to postpone all discussion, and indolently to wait for what has been sometimes called the Millenium, or latter day glory? or ought we not rather to propagate Christian principles, in the reasonable hope, under the divine blessing, of producing Christian tempers and Christian conduct? Is not the abolition of the slave trade a case in point? But if this argument had been thought conclusive, would not the slave trade, with all its enormities, have existed to the present hour? It was by exciting attention to the subject, and by publishing information, that the minds of men became enlightened.

This traffic was, in the outset, defended as *necessary*, though generally admitted to be, on *Christian principles, somewhat objectionable.* The men who first proposed the abolition, were treated as enthusiasts, and their scheme was pronounced visionary; but in a few years the nation was convinced, and the slave trade was abolished. Having seen, in so short a period, such a mighty revolution in public opinion, however unpopular the arguments against war may be at the present moment, I cannot allow myself to despair of seeing them at a future time successful; but to accomplish this, *discussion* is necessary; and is not a subject of such vast importance to Christian morality worthy of be-

ing fully discussed? If, hereafter, war should be proved to be defensible on Christian principles, then the scruples of those who doubt its lawfulness may be removed, and no one will have been injured by the investigation: but if it be proved to be indefensible, then, like the slave trade, let it be abolished. Truth is in no danger from discussion, if discussion is carried on in the peaceful temper of the gospel. Let every Christian lay aside his prepossessions, and examine the arguments adduced on both sides, with the conviction, that on this subject, as on every other in morals, he can, he ought to have, no interest paramount to the truth. But methinks I hear some Christian say, I am an obscure individual, it is not worth while for me to investigate the subject; for my opinion, however correct, can be of no importance to society. May we not reply, my friend, you are mistaken? there is no individual whose opinion has not weight with some one; and if excessive modesty, a strong attachment to preconceived opinions, indolence, or mere disinclination, indispose any one to this investigation, let him be roused by the recollection, that no subject in which Christian morality is involved ought to be a matter of indifference to a Christian.

In the case of the slave trade, we were very properly concerned to put an end to the miseries inflicted on natives of other countries unknown to us: but in war, we devote to destruction, without remorse, our countrymen and our kindred.

Let not the female sex imagine that, because they are not called to bear arms, this subject does not concern them. The sentiments of females, especially of those who have *mind* enough to think for themselves, have great weight in their respective circles; and those of them who are mothers, have in great measure the formation of the character of their children; it is, therefore, their duty to inform themselves respecting every branch of Christian morality. That females entered zealously and usefully into the question of the abolition was evident to those who witnessed that eventful struggle. The influence of women, always powerful, becomes peculiarly so, when from their lips we hear the law of kindness.

That females have not yet entered on this subject with all the feeling, and all the ardour that belong to the sex, may, I suppose, be accounted for, from their knowing but little of the evils which war inflicts on society. Happy British females, you have not seen your habitations consumed, and the surrounding cornfields desolated by an hostile army. You have not been compelled to hear the clangour of arms, and the confused noise of the battle; the discordant sound of the groans of the dying, and the shouts of the victor, ascending together. You have not been exposed to the brutal outrages of a licentious soldiery; but these, and ten thousand other evils, war has inflicted on your sex in other countries.

Parents and teachers who enter into the pacific views of the society, may be expected to imbue the minds of the youth under their charge with the spirit of peace; and if the desirable change should not be effected in our day, let it be our concern to qualify the rising race to carry on the work. If the present generation,

like the Israelites who left Egypt, have disqualified themselves for the happiness and the honour of entering on the promised possession, let them, at least, train those who are just entering on the wilderness for this high felicity.

Can it be necessary to press this subject on the attention of ministers of the gospel? Ministers of the Prince of Peace, may not the friends of the human race depend upon your utmost exertions to disseminate the principles, and to promote the love of peace?

I fear I shall weary the patience both of you and your readers; and yet I know not how to close without addressing Christians who are habitually and earnestly praying for the universal spread of the gospel. If such persons were to examine the obstacles that retard this glorious work, they would ascertain that very many of them originate in war: this discovery would surely interest them deeply in the success of a society which attempts to promote permanent and universal peace.

War exhausts the resources of a country, destroys the industry of a considerable proportion of its inhabitants, contaminates their morals, and greatly impairs, if it does not totally annihilate, their benevolence. Nor are those members of the community who are actually engaged in warfare, the only persons whose moral feelings are injured by war. They, who by the frequent recurrence of such events, learn to hear and to read with unconcern of thousands slain in battle, who learn to rejoice in a victory, without considering the immense price at which it is purchased, are surely allowing themselves in a temper which it would be difficult to reconcile with the mild and compassionate spirit of the gospel.

In this country, the life of a man is precious in the eye of his neighbour; but he who would, in the moment of danger, risk his own life to protect him, hears of his fall in battle with scarcely any emotion; for he was only one out of a thousand who fell in the action, and the probable effect of the action itself fully occupies his attention. Thus war tends to destroy the social feelings, and to debase the character of a moral nation. That Great Britain forms something like an exception, is, perhaps, owing, under the care of Providence, to several counteracting circumstances. There have always been persons in the country who objected to war. During the war which commenced in 1793, there were a considerable number of persons, in all parts of the kingdom, who opposed the war, and lamented the sanguinary spirit that was manifested by a large proportion of its adherents. The reasonings of many good writers, and the eloquence of many of our senators, were employed to demonstrate the folly and the criminality of invading a neighbouring nation; and together with objections that were applicable to that particular war, many powerful arguments were urged that were of more general application. The perpetual discussion respecting the abolition of the slave trade, which excited benevolent feelings; the active part taken by Protestants, of all denominations, in the management of pious and charitable institutions—institutions which naturally increased in magnitude and number, must all have had a powerful effect in counteracting the spirit of war. Besides which,

it is to be recollected, that England has not been the seat of war; and let us not forget, that it is difficult to estimate the amount of national depravity, until our soldiers and sailors become again a part of the community.

The society has published three Tracts—"A Solemn Review of War," &c.—"War inconsistent with the Doctrines and Example of Jesus Christ," by J. Scott.—"An Essay on the Doctrines and Practice of the Early Christians, as they relate to War," by Thos. Clarkson, A.M.—"Extracts from Erasmus," which I beg leave warmly to recommend to the perusal of your readers; not because I entirely agree with the authors, for I am not prepared to surrender the right of defending our persons, or our civil liberties, but because it is only by discussion that truth can be elicited; and they have discussed the subject with ability and Christian spirit.*

Committing this feeble attempt to the blessing of the common Father of the human race; who made of one blood all nations of men, and who in his tender compassion to mankind, will hereafter make wars to cease to the ends of the earth.

C. M. W. L.

P. S. Since this letter was sent to the Magazine, the Peace Society has published another Tract, and their first Annual Report: by the latter it appears, that they wish, as soon as they can obtain sufficient pecuniary assistance, to print, and circulate on the Continent, tracts in different languages, in favour of peace.

* The Tracts are sold by Hatchard, in Piccadilly, bookseller to the society; by Darton and Harvey, Gracechurch-street, and by other booksellers, price 2d. each.

ON PUBLIC PRAYER.

The ability to engage in extempore prayer is possessed, in a good degree, by most of our ministers, and by a considerable number of the members of our churches. Private meetings of females for social prayer is not uncommon: and at our weekly prayer meetings, the brethren conduct the service in a most edifying manner; so that great numbers of godly persons are frequently exclaiming, "It is good to be here."

Without the intention of wounding the feelings of any who are in the habit of engaging in public prayer, the writer presumes some general observations upon the subject may be profitable, and tend to improve those gifts which are bestowed by the great Head of the Church for the edification of his mystical body.

The nature of this service is so very solemn, from the consideration of the awful majesty of the divine Being who is addressed in prayer, *who is glorious in holiness, venerable in praises, doing wonders:* from thoughts of the glory which surrounds the Lord Jesus, the mediator between God and man, standing as the high priest before the throne of God; from meditating on the love of the Holy Spirit, who condescends to help the infirmities of believers; that, on every approach to God in prayer, we ought to be impressed with the admonitory exhortation,—*let us have grace whereby we may serve God acceptably, with reverence and godly fear!*

We have a very instructive example in the conduct of the prophet Elijah; who, at a time of special nearness to God, even when permitted to converse with

him in the mount, was filled with reverence and holy awe: *he wrapped his face in his mantle,* 1 Kings, xix. 12, 13. Nor was this feeling occasioned by any servile fear, or painful apprehensions, arising from the "terrible wind," the "earthquake," or the "fire;" for these had all passed by him: no, it was when he heard the "still small voice," that Elijah thus acted. So when Moses was permitted in the same "holy mount," to "converse with God face to face, as a man speaketh to his friend," it is said, *He made haste and bowed his head towards the earth, and worshipped.* There is evidently in some persons a most unsuitable and unsufferable boldness when they are addressing the Most High God, the "maker of heaven and earth," as if they thought he was altogether such an one as themselves. If they felt as Elijah and Moses did, instead of affecting such intrusive familiarity, the thought of the infinite distance between God and them would cause them to shrink into nothing, with horror and confusion of face. Who, that "thought soberly," when thus employed, would approach God with less reverence than angels, who excel in strength? But shall angels "cover their faces," and man appear in the presence of God without awe or reverence? Shall holy beings be overwhelmed with the incomprehensible glories of the great Jehovah; and sinful creatures stand before him unaffected and unhumbled? It is strange, that those who use the publican's prayer, should express the pharisee's confidence. Let such bold temerity be never manifested by those, who profess "to know God" as holy, and to consider themselves as guilty! They may be certain, that holy boldness in prayer will always be accompanied with a deep sense of guilt and unworthiness; and that the most eminent saints have expressed the greatest self abasement in the divine presence.

"The more thy glories strike mine eye,
The humbler I shall lie;
Yet while I sink, my joys shall rise
Unmeasurably high."

Such reverential awe, will also prevent that kind of intolerable familiarity which some indulge, that would not be suffered by any fellow creature in an exalted station. To address Him, whose understanding is infinite, as if information was to be communicated to unbounded intelligence, is a shocking violation of all propriety: to say nothing of its impious tendency! And when these seasons are chosen to communicate to our fellow worshippers, sentiments through the medium of prayer, which a want of courage prevents conveying by direct conversation, it is too shameful to be tolerated for a moment. There are those, too, who would despise the "vain repetitions" of such as expected to be heard for their much speaking; who either through negligence, or confusion, so frequently repeat epithets only applicable to the Divine Being, that it becomes not only irksome to sober and sedate worshippers, but exceedingly distressing, from the unsuitableness of such an incoherent address. The terms, — "Most Mighty God," and other similar expressions, are of too awful an import to be used as mere expletives, or as words of no signification. In fine, no language should be employed, no gestures practised, no spirit manifested by those who conduct public prayer, but what are calculated to instruct the ignorant in the nature of the

solemn exercise: to express the feelings of those who are of "broken and contrite hearts, trembling at the word of God," or to convey the sentiments of such, who, panting to pour out their grateful hearts before God, will be able to say "Amen" at their "giving of thanks," 1 Cor. xiv. 16. That ministers, and all others, when thus engaged, may "watch unto prayer," and "pray with the spirit and understanding also," is the fervent prayer of

GAIUS.

THE VANITY OF A MERE PROFESSION OF RELIGION.

It is evident, that many persons are resting in a mere profession of religion, not considering the folly and danger of so doing. Such persons regard the doctrines of divine grace, and the precepts of divine authority, no further than is necessary, either to maintain their reputation among men, or to preserve their consciences from the fears of hell; this can afford them no peace in life, nor any solid comfort in death; while true religion is attended with spiritual blessings here, and will be followed with eternal felicity hereafter.

It is, therefore, of the utmost importance, that we diligently examine the principles by which we are influenced, the rules that govern our conduct, and the ends we have in view in all our religious exercises.

Many wish to be accounted Christians, who have no delight in real Christianity; and its form has been often observed with considerable exactness, by those who have denied its power; but how well soever that form may be supported, or carefully guarded against gross immoralities, it will be altogether unavailing. There were some in the church at Sardis, who had a name to live, but were dead; they professed to believe in Christ Jesus, and had his ordinances administered among them; they were looked upon by others, and doubtless looked upon themselves, as vitally united to him, yet he pronounced them dead.

In many instances, peculiar advantages have served only to increase the guilt, and to aggravate the condemnation of these professors. "You only have I known of all the families of the earth, therefore will I punish you for all your iniquities." We should be very careful lest we rely on external privileges, without sanctifying grace. Many are greatly delighted with the preaching of the gospel, on account of the manner in which it is delivered, who remain strangers to its purifying efficacy. The preacher may possess charms capable to arrest our attention; he may be to us what Ezekiel was to his hearers, "As a very lovely song of one that hath a pleasant voice, and can play well on an instrument," while we are very far from receiving the love of the truth, that we may be saved. The prophet's manner of address pleased his carnal hearers, yet they would not part with one gainful sin, notwithstanding all he could say to them against the evil of covetousness. This temper of mind is too common; many highly approve the preacher, are much gratified with the hour's entertainment, and because they have a taste for ingenuity, eloquence, and a graceful delivery, they imagine themselves very devout; but their hearts at the same time go after their idols.

The *parable of the ten virgins is designed to teach us the par-*

of a mere profession of religion. We learn from it, that not only the various classes of open transgressors are in the road to destruction, but (what is an affecting thought,) that even a large proportion of those who appear to be followers of Christ, will be found strangers to his grace. Probably the foolish virgins never suspected the safety of their state, until the cry was made at midnight—"Behold the bridegroom cometh, go ye out to meet him." How alarming was their condition—they had no oil with them; unable at that critical moment to obtain a supply, they lost the opportunity of entering in to the marriage supper. Such, at the last day, will be the condition of all who are found destitute of real religion: they will then be convinced of the difference between themselves and true Christians, but this conviction will come too late; none will then enter in to the marriage supper of the Lamb, who have not washed their robes, and made them white in his atoning blood.

Mere formality stands opposed to the design of Christ in becoming a sacrifice. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." It is not enough to have refined notions of Christian doctrine in our heads, nor to have our hands free from gross pollutions of sin, but our hearts must be purified by faith; and the more evidently we are delivered from the dominion of iniquity, the clearer will our evidence be of an interest in his death. "Blessed are the pure in heart, for they shall see God."

To rest satisfied with an outward profession of religion, sets aside Divine influence. God has promised, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." The mere formalist has no experience of the fulfilment of these promises, nor does he look for any; it is enough for him that his outward deportment be regular and decent; as to a new heart and a right spirit he has no solicitation about them. If a form of godliness were all that is necessary to salvation, we might be either Papist or Protestant, Mahometan or Pagan, with equal safety; but eternal truth has said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Men generally feel themselves interested in whatever concerns their temporal welfare; the prospect of a good situation, or of an advantageous agreement, calls forth their activity and diligence; which, if not carried to an extreme, is laudable; but upon this principle, how earnest should we be where eternal happiness or misery is involved. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Let us carefully apply these thoughts to our own hearts, and beg of God to give us grace properly to understand our true characters, and devote ourselves to his service.

ORIGIN OF THE BAPTIST CHURCH,

NOW MEETING IN

Little Wild-street, London.

(Compiled from the Records of that Congregation.)

(Concluded from page 415.)

The withdrawment of the church in Hart-street from the other five churches was not resorted to without due care and deliberation. On Jan. 24, 1692, several of the members were appointed "to consult with brothers Collins, Sawresby, Harrison, and Stennett, elders of several churches of the same faith with us at brother Piggott's house, stating the matter of difference between them and the five parts called the Dependancy." At the church meeting, Feb. 5, 1692, they declared their independency of all other churches, stating their reasons at length; which paper was to be copied, and sent to each of the churches of the Dependancy. From this it appears, that the "ordained elders" of the "Dependancy" had refused to come among them on account of their singing; and that the elders had been prevented from preaching among them. They were, therefore, compelled to choose elders and deacons for themselves. They charge the Dependancy with "encouraging covetousness and contempt of the ministry; and those churches," they say, "that were too much addicted thereunto, will make not haste to choose elders of their own, so long as they are by this Dependancy to be supplied by the elders of the other churches gratis." On Feb. 21, 169$\frac{2}{3}$, it was agreed, that Messrs. Piggott and Keys should be put in nomination for elder or elders, and others for the office of deacons; the day of election was fixed to be conducted by "fasting, praying, and preaching." On March 21 it was "agreed by the free and unanimous vote of the members now mett for the election of an elder and deacons for this congregation, that our brother John Piggott be and is hereby elected elder." Six persons were chosen deacons at the same meeting. On March 26 they sent to the church in Goodman's-fields to know "if they had aught against him in matter of life and conversation, or can shew cause why he should not be ordained our elder." Mr. Piggott accepting this invitation, was allowed 70*l.* per annum "for and towards his maintainance and encouragement in his work." Mr. Keys appears to have been discouraged, and complained of a want of affection towards him. This the church disclaimed, and urged him to continue with them as morning preacher. Mr. Keys having engaged with another congregation, and desiring the church in Hart-street to let Mr. Piggott take the whole work upon himself, he honourably and amicably withdrew; and the church expressed their regard towards him by passing a vote of thanks for his kindness in preaching amongst them, and requesting him to continue his affection towards them.

Mr. Piggott being now the sole pastor, at the next church-meeting July 11, 1693, the church resolved to procure land for erecting a meeting-house; and in October following they fixed on building one: this was in St. John's-court, Hart-street. In December we find the following resolution respecting it: "That the brethren and others be at liberty to set upp pews att ons new meeting-house not exceeding five foot ranging from the walls,

at their own cost and charges that shall desire the same."

In this new place it appears that God remarkably blessed the ministry of Mr. Piggott. At a church meeting March 20, 1694, they "agreed that a day of thanksgiving be kept by the members of this congregation in this place, upon Wednesday the 11th day of April next, commonly called the Wednesday in Easter week, to render praise and thanksgiving to the Lord for his manifold blessings in settling, preserving, and succeeding the gospel in this place; and to implore the continuance and increase of the same blessings towards us."

From this time the church was in peace: discipline appears to have been observed with great regularity; and in some instances where the conduct was of a gross description, the excommunication of the members was made public before the whole congregation.

In July, 1695, a day of humiliation, with fasting and prayer, was observed by the members of the church; and in the following September "a day of thanksgiving to Almighty God, for a particular answer of prayer, in adding to the church so considerable a number of members."

About four years afterwards, September 13, 1699, there is an entry of considerable length, which states, that there had fallen out an unhappy division in the church, with respect to principles; but that in order to prevent a rent and division, they agreed to several resolutions; particularly that they would abide by the divine principles, Heb. vi. 1, 2; that they would not reflect on each other for being of different opinions; and that all names of distinction be buried, and that "the glorious name of a Christian be the common name among us; and that we endeavour to walk together as heirs of the grace of life." A day of humiliation and prayer was appointed, and a sermon to be preached on the duty of "brotherly love." And lastly, "Its our request that our elder be as inoffensive in his preaching, and in his conversation, as he can; and that he do desire those ministers that preach for him to be as inoffensive in the work, touching the aforementioned points in controversie, *viz.* personal election and final perseverance." On this occasion they engaged to lay aside all animosities "about matters of opinion;" and they agreed "to embrace in love, though they differed in judgment." Mr. Piggott, too, wrote and signed the following declaration: "I promise to preach (as God shall assist me) as inoffensively as I can with a good conscience, in relation to personal election, particular redemption, and final perseverance: Witness my hand, JOHN PIGGOTT."

The members of this church, consisting of Arminians and Calvinists, were desirous that these terms of distinction should be merged in the general term of *Christian!* It was not likely, however, that persons who were conscientious in embracing and maintaining such opposite sentiments, could be united as members of a separate society. The minister of such a congregation will not be able to preach the *doctrinal* articles of his creed *inoffensively*. Such a union, it has been observed, is like that occasioned by a severe frost, by which dirt, sticks, and straw are bound together, and which are kept together whilst the frost continues, but which will be immediately

dissolved when the sun arises. The instance before us is a case in point. The warmth of Mr. Piggott's ministry prevented a compromise of truth under the shallow notion of different *opinions* and soon after a separation took place: Mr. Piggott, and his Calvinistic friends, removing from St. John's-court, and building a meeting-house in Little Wild-street.

Mr. Piggott lived till 1713, and was very popular and remarkably useful. His volume of sermons, (to which a fine portrait, engraved by *Vertue*, is prefixed,) are a standing monument of the extent and eminence of his theological knowledge, and the respectability of his character.* He was succeeded by Mr. Thomas Harrison. After him, Dr. Andrew Gifford, who left the church in 1735, with a considerable number of the members, and founded the church in Eagle-street. Drs. Joseph and Samuel Stennett, both distinguished ministers, succeeded. Since them, Mr. Benjamin Coxhead, and Mr. Thomas Waters, have been their pastors; and at present Mr. John Edwards. May this church, which has existed nearly 130 years, notwithstanding all its changes, be preserved, increased, and perpetuated.

IOTA.

THOUGHTS ON THE *CLOSE OF THE YEAR* 1817.

"So teach us to number our days, and to apply our hearts unto wisdom."
Psalm xc. 12.

THERE are perhaps comparatively few practices more useful, or more neglected, than that of frequently pausing to review the path we have been treading, the dangers we have avoided, the obstacles we have overcome, and the changes to which we have been subject; in order for our guidance, encouragement, and admonition throughout the remainder of our journey. The Christian, as a pilgrim, will stand greatly in need of these things, and will as assuredly find his interest connected with a practice so important as that we recommend, and which, when frequently and seriously recurred to, cannot fail to produce them. We are willing to allow, that there are certain seasons more particularly adapted for its exercise than others; and venture to assert, that there are few, if any, more so, than the annual and closing periods of time, which form so considerable a portion of our natural existence, and which from the sterility they bring, may well remind us of that season, when we ourselves must wither and fade, and when the purple current, which now flows warm in our veins, will be for ever congealed by the icy hand of death. The seasons have often been employed to depict the shifting stages of human life: hence youth has been compared to spring; manhood to summer; maturity to autumn, and decrepitude to winter. But there is an observable and essential difference in the last particular, *viz.* that the sterility of the winter is succeeded by returning spring; but "man goeth to his long home—he lieth down and riseth not again till the heavens be no more." We have all seen with what rapidity the various seasons have passed over our heads, and with what unvarying order they have brought us to the present gloomy period: and well may we make the supplication before us our own, and

*A further account of Mr. Piggott may be seen in a History of the English Baptists, by Joseph Ivimey.

say—"So teach us to number our days, that we may apply our hearts unto wisdom." And who is there with a desire of profit rather than amusement, but must be deeply affected by a review of the past year—not only as it regards the misimprovements of many of its privileges and opportunities, but also in reference to the various changes and trials he has either felt himself, or witnessed in others; trials in person, circumstances, and connections, in the church and in the world. Has he not for himself, or for his friends, been called to visit the receptacles of mortality, and follow the remains of some beloved object, some tender offspring, some wife of youth, some beloved parent, or some affectionate friend, to the house appointed for all living? Has he not, also, witnessed the insatiate ravages of death even in the Palaces of Royalty? While the population of the grave has been daily and hourly increasing, has he not witnessed a thousand unexpected and unwelcome occurrences in himself and others; in some, perhaps, the reduction of almost every earthly comfort to the ground: in others, the direst of personal afflictions, both of body and of mind, and in all the transitory unsubstantial nature of created good. Oh that the recollection of these things may constrain us to exclaim with fervent desire, "so teach us to number our days, that we may apply our hearts unto wisdom." To my youthful readers in particular, I would beg to recommend the consideration of these words at the present, and, indeed, at every other period; their sentiment is alike plain and important, *viz.* that time is uncertain at best, and swift at most. Carry not your thoughts forward, therefore, my dear young friends, to the lengthened round of "threescore years and ten," recollecting that but few comparatively attain it. Nor think that even then, the lapse of ages will intervene between you and the righteous judgment of God, and so let distance diminish in your esteem the vast importance of being wise for eternity, and of so numbering your days, as to apply to Christ as the fountain of wisdom—to feel and practice the instructions it affords. Since, even now, your breath is in your nostrils, and your life is, in consequence, a "vapour that appeareth but for a little while, and then vanisheth away." Recollect that the judgment of the wicked is remarkably set forth by our Lord in the parable of the rich man, to whom it was said, "Thou fool! this night shall thy soul be required of thee:" and of whom we afterwards read, that "in hell he lifted up his eyes, being in torment;" while his five brethren were yet upon the earth, and Lazarus in glory. Well, then, does it become us to pray—"So teach us to number our days, that we may apply our hearts unto wisdom." May we be enabled so to number our days in the fear of God, as to mourn over those which have been misspent—lament over those which have been employed in the pleasures of the world and the service of sin—blush over those that have been idly wasted—and if there are any that have been devoted to the worship and service of Jehovah, may we cheerfully exclaim—"Of thine own have we given thee:" while we continue to cry with unabating desire—"So teach us to number our days, that we may apply our hearts unto wisdom." E. D.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XV.

THE FIXED STARS.

"How distant some of the nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt, if beams got out at Nature's birth,
Are yet arriv'd at this so foreign world;
Though nothing half so rapid as their flight."
YOUNG.

THE consideration of the planets as habitable worlds, ever revolving round the sun, their source of illumination, of their assistant moons, doubtless also seats of existence, assiduously performing their useful journeys; and particularly of the sun himself, the glory of the system; while it elevates our conceptions of Divine wisdom and beneficence, prepares us for the still more sublime contemplation of the fixed stars, not only as so many immense worlds travelling through infinite space, but as the centres of as many systems, on which probably depend innumerable orbs, also the receptacles of diversified life.

To *demonstrate* such an opinion is utterly impossible, from the immeasurable distance of their situations; yet, on examination we shall find sufficient reason to warrant the *inference*. Although astronomers have not been able to ascertain the precise degree of the remoteness of any of them, yet, from persevering observation it is known, that the distance of the nearest of these stars must exceed 20 billions of miles:—a distance so immensely great, that light cannot pass through it in less than three years. And if we admit space to be infinite, and suppose that it is generally adorned with worlds of life, a supposition by no means extravagant, but quite consistent with the unbounded capabilities of an almighty God, we may believe with Huggens, there may be worlds of light, whose cheering beams, notwithstanding the rapidity of their flight, cannot have had sufficient time to reach our earthly habitation since the creation. Dr. Halley, reflecting on this interesting subject, has advanced* what he acknowledges to be a metaphysical paradox—"that the number of stars must be more than finite, and some of them more than a finite distance from others;" yet, says Addison, "this thought is far from being extravagant, when we consider that the universe is the work of infinite power, prompted by infinite goodness, and having an infinite space to exert itself in." "If," says Halley, "the number of stars be finite, and occupy only a part of space, the outward stars would be continually attracted towards those that are within, and, in process of time, they would coalesce, and unite into one; but, if the number be infinite, and they occupy an infinite space, all the parts would be nearly in equilibrio."

These amazing bodies being at such a wonderful distance, it is not surprising that different opinions should have been entertained respecting their magnitudes. Thus, while some have classed them into different magnitudes, as they appear on our celestial globes, others have considered that their varying distances chiefly contribute to their apparently diversified magnitudes. This, however, is certain, that their size must not be judged of from their appearance to the unassisted eye; for the glare of light arising from the reflections of the aërial particles about the eye, greatly magnifies and multiplies their appearance. If it were possible to view them severally by the few rays that reach us from each, their magnitudes would appear to be greatly diminished. The curious youth may satisfy himself of this, by looking through a long tube at a star of the first mag-

* Philosophical Transactions, No. 364.

nitude, which he will find to be scarcely discernible. From their immense distance, we may safely infer, that they cannot shine by any other than a native light, which presents a striking analogy to the sun.

Although these bodies are called *fixed* stars, we are not to suppose they are motionless. We know that our sun revolves upon his axis, and from the periodical variations of light observed in some of these luminaries, we trace a still greater resemblance to our source of light. Besides which, new stars have been frequently seen, and others have disappeared: hence it is certain, important changes occur. Astronomers have been very diligent in comparing the present with the former situations of the stars, as recorded by ancient observers; from which it is evident, that they are not stationary, and the probability is, as Dr. Chalmers beautifully expresses it, "that our sun may be only one of a higher family, taking his part also with millions of others in some loftier system of mechanism; by which they are all subject to one law, and one arrangement—describing the sweep of such an orbit in space, and completing the mighty revolution in such a period of time, as to reduce our planetary seasons, and our planetary movements, to a very humble and fractionary rank in the scale of a higher astronomy. There is room for all this in immensity; and there is even argument for all this, in the records of actual observation; and from the whole of this speculation do we gather a new emphasis to the lesson, how minute is the place, and how secondary is the importance of our world, amid the glories of such a surrounding magnificence." This opinion is strengthened by the discovery of the nature of the milky way, which is found to consist of innumerable stars, too minute to be perceived by the unassisted eye. It is thought that our sun is one among them, and that, consequently, our system belongs to this part of the celestial regions.

There are many stars apparently single, which, seen through the telescope, appear double, triple, and multiple: these have occupied much of the attention of astronomers, particularly of Dr. Herschell, who has compiled a very interesting catalogue of them, and supposes them to be "stars so near each other, as to obey the power of each other's attraction, revolving about their common centre of gravity, in certain determined periods."

The more obvious motions of these heavenly bodies have been divided into two kinds; the one, *apparent* or diurnal, arising from the earth's motion around its axis, by which the fixed stars appear to be carried along with the sphere of the firmament, round the earth, from east to west, in 24 hours. The other *proper*, by which they seem very slowly to recede from west to east, round the poles of the ecliptic, describing one degree only of the circle in 71½ years. This second motion accounts for their ever varying longitude.

That man should have been early accustomed to admire the wonders of the skies, when rural affairs were so much the object of his care, that very erroneous theories should have been at first formed; and, considering his depravity, that after he had forsaken the worship of the only true God, his first siderial observation should have been made tributary to his superstition, are by no means surprising. As soon as a few individuals began to delight themselves with astronomical enquiry, it became necessary for the interchange of thought, and the communication of knowledge, that names should be assigned to the heavenly bodies; and that they should be in some way divided and subdivided, that each other's remarks might be rendered intelligible. Thus the ancients portioned out the stars into constellations; and by the ingenious use of figures as well as names, they employed both the imagination and the memory, and greatly contributed to the progress of the science. If the invention of these images had merely aided the memory, and enlivened the study, it had been well; but having sunk into the belief of a ridiculous and impudent mythology, they appropriated many of the

names to the stars of those heroes and personages, that not only in their imaginations, but in their histories, they had raised to the rank of deities, and elevated to heavenly thrones. Nor was it forgotten to foster the dark and presumptuous art of astrology, by an appropriation of names indicative of those virtues which the patrons of that art had attributed to certain stars; and hence one man is said to be born under a happy constellation, and another so unfortunate as to enter the world under an unhappy configuration of the heavens: but the humble Christian knowing that "secret things belong to God," neglects not to pray, "keep back thy servant from presumptuous sins."

That the division of the stars into constellations is very ancient, is evident from the holy scriptures themselves. In the book of Job several of them are mentioned: thus, in ch. ix. v. 9—"Which maketh Arcturus, Orion, and the Pleiades:" and in the sublime expostulation, ch. xxxviii. v. 31, 32—"Canst thou restrain the sweet influence of the Pleiades, or loosen the bands of Orion? Canst thou bring forth Mazzaroth?* or canst thou guide Arcturus with his sons?" And in the following exhortation—"Seek him that maketh the seven stars and Orion," ch. 5. v. 8. of Amos, who is supposed to have lived 790 years before Christ. It would be easy to employ the evidence also of profane history: Hesiod and Homer; who flourished 900 years before Christ, mention these constellations, as do many other authors; but our limits admonish us to close the subject; and, with it, we leave the interesting science of astronomy to the serious consideration of our juvenile readers, who will afford an abundant reward to the collector of these thoughts, if it should ever appear that any of them see the least additional beauty and propriety in the devout exclamation of the sacred poet—"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

N. N.

* By Mazzaroth some understand the twelve signs.

Obituary.

ELIZA BANFIELD.

Eliza Banfield was born at Chatham, June 18th, 1805.

She is one of many instances of the good and everlasting benefits that has resulted from the establishment of Sunday Schools, which will influence the moral habits and pursuits of society; furnish parents with dutiful and affectionate children, masters with faithful and obedient servants, the church of God with useful and honourable members, and heaven with many redeemed souls.

For some time before her death she had given proof of her mind being under the influence of religion; and she was known to attend to prayer when alone, and in one instance with her younger brother.

To her silent and retired engagements in prayer, she added a daily attention to the sacred scriptures. She was particularly fond of the condescending language of wisdom, in the 8th ch. of Prov. and the prophet's description of the sufferings of Christ, in the 53d ch. of Isaiah. After rising in the morning, she would apply herself to the reading of her Bible as her first engagement; and on taking the sacred vo-

home into her hand, she often exclaimed,

"Precious Bible, what a treasure!"

But whilst thus engaged, the time drew nigh when he who took little children in his arms while here, was to receive her to the embraces of his love. She had been always afflicted, but on the 16th of July, 1817, she complained of a pain in her head, which increased to so great a degree, as to confine her to her bed. On Monday the 20th, she observed to her mother, (referring to the death of two relatives), "Who knows but I may be the third of our family that shall die," and immediately expressed her resignation to the will of God, and her readiness to depart, if such was his intention; and at the same time offered up a prayer for divine preparation.

The night was exceeding distressing; without being able to obtain the least rest, she lay mourning to the great grief of her parents; on observing which, she appeared considerably concerned, but said, "My pain is so great I cannot help it;" and exclaimed to her father, "I am going, going home." He, supposing her somewhat delirious, replied, "My dear, you are at home." "Ah, but (she said) this is my troublesome home. I am going to my heavenly home."

Her father said, "If the Lord should be pleased to call you, are you afraid to die?"

"No, father, I am not afraid to die; for though a sinner, Jesus died for sinners: through him I have hope; his blood will wash away my sins."

The same night she repeated with triumph in her soul the exulting language of the Psalmist—"Though I walk through the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Tuesday, July 21, at noon, hearing her father enter the room, she raised her feeble voice to call him. On his going to her, and inquiring how she was, she wished him to sit down by her, and then began to reflect on the trouble and expense she had proved to her parents. "I never (she said) can return your favours as I ought, but the Lord will reward you." To her mother she said, "You are a good mother; I shall never be able to do for you as you have done for me." Then affectionately looking at her father, she added, "And you too; I am blessed with a good father and a good mother; I'll pray—I must pray to the Lord for you." Then she repeated the hymn of her Sunday School collection—beginning,

"Lord I would own thy tender care,
And all thy love to me;
The food I eat, the clothes I wear,
Are all bestowed by thee."

Some time after, she wished her father, if he had any time to spare, to come again; "for (said she) I don't like to be alone;" then pausing a while, she added, "Alone! no, I can never be alone; Jesus Christ is with me."

In the evening her speech failed her; from which time to her death she spoke but little. On Wednesday her hymn book and Bible were open before her, in which she often read; and when she could be understood requested those around her to sing or pray. Afterwards her senses seemed to have forsaken her; and she laid in almost an insensible state through nearly the whole of the succeeding week. And on Sunday, August 8, she expired, after an afflictive life of twelve years, one month, and fifteen days.

Rev. THOMAS LITTLEWOOD,

ROCHDALE, YORKSHIRE.

The death of this respectable and useful minister took place on Lord's-day, August 31, 1817; in a very unexpected manner. He had gone through the public services of the day with more than common animation, and in the afternoon he preached from Colos. i. 27, "Christ in you the hope of glory." At the church meeting he gave out the hymns with peculiar feeling. These were,

"When I can read my title clear;"

And

"O for an overcoming faith,
To cheer my dying hours."

After meeting, he complained of great fatigue, but eat his supper well. He appeared absent and uneasy. After a sermon was read in the family, he prayed very earnestly for all his connections, but was observed to be much confused towards the close of the devotional exercise. At ten o'clock he wound up his watch, and retired to rest. When he had undressed himself, he complained to Mrs. Littlewood of a pain in his head; he soon went to sleep, and at half-past twelve he suddenly expired! "And at *midnight* there was a voice heard, Behold the bridegroom cometh." "Be ye also ready, for in such an hour as ye think not, the Son of man cometh!"

A further account of Mr. Littlewood may be expected.

Review.

Ecclesiastical Claims investigated, and the Liberty of the Pulpit defended, in Five Essays.—1. The Uninterrupted Succession. — 2. Ordination.—3. The Spiritual Gifts and Powers of the Clergy.—4. Learning.—5. Ministerial Qualifications. By Daniel Isaac.

HUMAN establishments of religion, in which fallible beings determine the sense of scripture, form articles of faith, and make laws for our conduct, with forms of prayer and ceremonies of worship, and decree the strict observance of them, enforcing this by unjust, and often inhuman punishments, are all injurious to the dignity, happiness, and salvation of man; and, what is of much greater consequence than is generally thought, the New Testament affords them no sanction, but gives instructions, and states facts, directly in hostility to them all: nor can such spiritual usurpations harmonize with human accountability; or the spiritual nature of the Redeemer's kingdom. By such establishments, rivers of blood have been shed, and the scriptures denied to the people; or, like the sun, greatly obscured by a winter fog—the mists of human ignorance, in the form of notes and comments, have lessened their influence in imparting that light and love which exhibits the path to heaven, and animates immortal man while advancing to eternal rest.—And while investigation has been hindered, and the genial current of the human soul frozen, ecclesiastical tyrants, in the form of priests and monks, and bishops, and cardinals, and popes, have snored in indolence, strutted in senseless pomp, increased in wealth, and rioted in sin. Let any man read Hume's History of England, or Robertson's Charles the Fifth, or Mac Crie's Life of Knox, or any respectable history of any human establishment of religion, and he cannot refuse assent to what has now been remarked. Governments, we are happy to know, have been just, and still are so, to those who use the faculties God has given them, and worship and serve him as they believe the scriptures direct; but the ecclesiastical polity of this world ever has been, and still is, in real hostility to the rights of conscience and of God. No man has a right to worship the Deity in a way he may fancy to be proper; but every man should adore God, and serve him, according to the sacred oracles, the meaning of which he is to judge of for himself: if not, who is to judge for him? The teachers authorised by human enactments? But how can this be? The word of God does not inculcate this; it exhorts every man to search the scriptures; it commands every man to be fully assured in his own mind, and commends noble spirits that loved truth sufficiently well to search for themselves. Besides, let us take our beloved country—At one time human authority appointed Druidism, at another Popery. And this same human authority has appointed in Caldea, Egypt, Persia, Greece, Rome, China, India, &c. &c. idolatries and

impure debasing, and cruel superstitions. And at this moment, in Europe, in one country it enjoins Mahommedism, in another Popery, and in another Protestantism. Are each of these, in their several dominions, right? If not, how am I, when at Constantinople, to know, that Mahammed was a false prophet? Am I to say, that the established religion of my country so denominated him? If so, a Turk will satisfy himself in the same way, when I communicate to him the views I entertain; and tell me that my religion is error, because his establishment asserts it to be so. We must, amidst the endless war of human opinions, appeal to some last authority. And this cannot be human, because this is erring and contradictory. It must then be divine; it must be the word of God. But, if another man is to judge for me, or other men, it may, for aught I know, be human authority still dexterously torturing scripture to favour heresy. There is no alternative; every man must, and, if he be endued with the spirit of God, will judge for himself. This made Daniel a dissenter in Babylon, and Paul a martyr at Rome. We, think, however, that Mr. Isaac, while he has exposed pernicious error, has not always done it in the happiest way. It is never enough to teach truth and rebuke injustice: the work should be effected in such a spirit and manner as will best answer the end, considering the state of human nature. We cannot commend his representation of the death of one of our queens in the 5th page; nor the representation of his enemies in the 9th page. "A canting fellow"—"two-legged animals," and such contemptuous expressions, are not the best weapons of Christian warfare. We contend for a manly representation of truth; but vulgarity and invective we must not approve. We think, however, that with regard to the principal matter in the work before us, no man can refute our author, or successfully vindicate the errors and [illegible] which he complains, and [illegible] labours to demolish.

Two Dissertations on Sacrifices: the first on all the Sacrifices of the Jews, with Remarks on some of those of the Heathens; the second, on the Sacrifice of Christ: in both which the general Doctrine of the Christian Church on these Subjects is defended against the Socinians. By William Outram, D. D. Translated from the original Latin, with additional Notes and Indexes, by John Allen.

If Jesus Christ was merely a human teacher sent from God, whose sanctity and instructions were detested by the greater part of those among whom he exercised his ministry, enslaved as they were by superstitions and iniquities; and, if his ignominious and excruciating death was that of a mere martyr, sealing his testimony with his blood, and entirely accounted for in the rancour and power of his enemies, then those who believe his deity, and the vicarious nature of his death, are surrounded by awful darkness, and guilty of idolatry. But, if Jesus Christ, beside sustaining the character of a holy prophet, and sealing the testimony he bore by his death, be possessed, in his superior nature, of essential deity, and his crucifixion be the ground of a sinner's hope of pardon and eternal life;—if this great Redeemer was rich in heaven before he became poor on earth: was with God, and thought it not robbery to be equal with God, and made the worlds: and if he voluntarily became poor for our sakes, assuming the human nature in order to die the just for the unjust, to bring us to God, and we have redemption through his blood, then all who reject his deity, and deny his expiatory death, are not Christians. These two systems are not simply different—they are opposed; one represents Jesus Christ to be a mere man: the other declares, that he is essentially God, and that, for a merciful purpose, he assumed human nature. The former regards his exit as an event accounted for in the offensive nature of his doctrine and manner of life to his enemies, and that it sealed his testimony, and it leaves mankind to recommend themselves to God by their virtues; the latter assures us that the Redeemer was appointed

in the divine purpose, to expire as a victim in the transgressor's place, in order to remove the deserved punishment of his sins, at the same time confirming his doctrine with his blood: and it calls men to perfect holiness in the fear of God, but to erect all their hope of pardon on the atoning sacrifice of his Son. These are hostile systems, and if one be Christianity, the other is not Christianity, but a frightful heresy, infallibly ruinous to the souls of men.

It is, therefore, of the very first importance, that our judgments should be rightly informed on these points; and, on this account, we regard the work before us as deserving general attention. The subjects on which it treats, as explaining and confirming the doctrine of the divine Saviour's atoning sacrifice, unanswerably refuting all its enemies, are interesting to the whole race of Adam. This work was originally written in Latin, probably because the writings of Socinus, and his earlier disciples, were almost wholly in that language. Dr. Outram's book has received the highest commendations from persons of the greatest piety and learning among all denominations of Christians. Indeed, it is a standard work, of which it is not in the least extravagant to say, that, as it has occupied among our theological works a place in the most eminent rank, so it will, in all probability, continue in the same reputation to the end of time. No student in divinity should be destitute of it; and if the general and attentive reading of such volumes as that now before us were to employ mankind, instead of novels and extravagant poems of mere imagination, the world would rapidly advance in useful knowledge, and solid piety, and the age of superficiality, flippancy, and very childishness, would pass away.

In the first of these dissertations there are twenty-two chapters:—1. Opinions and arguments on the origin of sacrifices. 2. The places used for offering sacrifices. 3. The proper nature and design of the tabernacle and temple. 4. The ministers of sacrifices. 5. The consecration of the Aaronic priests. 6. The integrity of life, perfection of body, and purity of family, required in the Aaronic priests. 7. The Levites. 8. The nature and different kinds of sacrifices, according to the Jews. Particular account of the meat-offerings. 9. The selection of victims practised among the Jews. 10. Enumeration of all the kinds of victims appointed in the law of Moses. Particular account of the burnt-offerings. 11. The peace-offerings, and those which may be classed with peace-offerings, such as the firstlings and the tithes. 12. The piacular sacrifices, called sin-offerings. 13. The piacular victims, called trespass offerings. The paschal sacrifice. 14. The sacrifices of the whole congregation of Israel. 15. Certain sacrificial rites; particularly, the offering and waving of the victims, the imposition of hands upon their heads, and the prayers connected with that ceremony. 16. The killing of the victims, the sprinkling of the blood, the flaying, and the manner in which the victims were to be cut up. 17. Some victims to be burned without the camp; others to be eaten. 18. The nature and design of a sacred type. Which of the Jewish sacrifices the principal types of the sacrifice of Christ. 19. Proofs that the efficacy of all the sacrifices primarily and properly had respect, not to men, but to God. 20. Proofs that the Jews considered their sacrifices as having respect to God, and that the heathens believed their sacrifices to have respect to their deities. The opinion of the Christian fathers concerning these rites. 21. Vicarious punishment explained, and proofs that it was inflicted on the piacular victims. 22. That piacular victims, by a vicarious punishment, expiated those sins on account of which they were sacrificed, shown to have been the opinion of the ancient Christians and Jews, as well as of the heathens.

The second dissertation contains seven chapters. 1. The general business of Christ's priesthood; the order to which it belongs; and the things by which he was especially consecrated to this office. 2. Proofs that the scriptures attribute to Christ a real priesthood, properly so cal

3. To what class of sacrifices the sacrifice of Christ belongs, and in what it consists. 4. The efficacy of that obedience which Christ rendered to God, in offering himself to die. 5. The death of Christ. Passages of scripture which represent his death as designed to be a vicarious punishment. 6. Passages of scripture which represent atonement as effected by the death of Christ. 7. The oblation by which Christ presented himself to God in heaven, as a piacular victim previously slain for our sins. Arguments to show that Christ did this, in order to commend to God both us and our services in general, and our prayers in particular. The true nature of his intercession. At the end of the volume there is an index of principal matters, and another of texts explained or referred to, and a few notes added by the translator. This general account of the contents of the volume before us, cannot fail to produce a high estimate of its value, if the subjects are treated with adequate ability, which we can assure the reader is the case. Mr. Allen in this, as in his translation of Calvin's Institutes, has given us a translation of a well written and invaluable book, which does him great honour, and deserves the thanks of the public, and that remuneration which will arise from the most extensive sale. We shall not be understood as approving of every sentiment which Dr. Outram has written; but we regard his work as peculiarly seasonable at this time, and as not having been superseded by any publication that has yet appeared in our language.

A Plea for Infant Baptism, &c. By Thomas Belsham, Minister of Essex-street Chapel. 8vo. pp 121.

(Concluded from page 427.)

The difficulty of accounting for the introduction of Infant Baptism, if it be not a Divine institution.

Mr. Belsham makes a vain parade upon this topic in page 24, and in several other places; but, as we apprehend, very little to his purpose.

1. The *onus probandi* (the task of proving,) must always lie on the affirmative side. If Mr. Belsham will affirm the baptism of infants to be of divine institution, it is incumbent on him to prove it.

2. There has been much disputing among the learned about the vowel points in the Hebrew language, and particularly about their antiquity. Will Mr. Belsham ascertain for us the time when they were introduced? or will he maintain, that they must be regarded as of divine authority, because no one can determine the time when they were first introduced?

3. Mr. Belsham says, in page 56, "Let them bring forward writers, men of eminence and repute in the early ages, who deny that the baptism of infants is an apostolic institution."

We think it sufficient to reply, that, if by "early ages" be intended the earliest, there are none to be brought forward; for Pædobaptism during the first two centuries was unknown—and we cannot work miracles, we cannot make documents, we cannot forge history!

4. This objection is not new. Dr. Gill has given a short and sufficient answer to it, (Sermon and Tracts, vol. ii. page 264). Dr. Stennett, in his reply to Dr. Addington, has shown at large, "that to suppose the Christian church, in so early an age as the third century, capable of thus adulterating an institution of Christ, is by no means incredible, but perfectly consistent with the character of those times." Vol. ii. page 215. And the late learned Abraham Booth has demolished this objection, in his Pædob. Exam. vol. ii. chap. 2, and chap. iv.

Baptist Churches.

In page 57, Mr. Belsham says, "I believe that they do not find any Baptist church for ten centuries after the age of the apostles."

If the term "Baptist" mean simply *baptized*, we ask, what other churches were there during the two first centuries? If it be used in the modern technical application, we ask Mr. Belsham, what Presbyterian, or what Independent churches, can be found for ten centuries after the age of the apostles?

An "irresistible inference."

— "Infant baptism" says Mr. Belsham, "was the universal, or at least the prevailing and undisputed practice of the church in the time of Tertullian. From whence it follows, by irresistible inference, that infant baptism was an apostolic, and therefore a divine institution." page 47.

An excessive attachment to hypothesis, has often led learned and sensible men to use assertions the most ridiculous and absurd! What can be more illogical than to infer, that the rite in question was apostolical, because in the days of Tertullian, A. D. 200, it was to be seen in Africa!

"βαπτω· to dip."

In page 84 Mr. Belsham observes, that this word "is never used to express the rite of baptism."

In reply to the insinuation here made, we think it sufficient to refer the reader to what Dr. Gale has said in his "Reflections on Dr. Wall's History of Infant Baptism." In the close of Letter 5, he has shewn abundantly that βαπτω and βαπτιζω are synonimous.

To this it might be added, that when the late Professor Porson was requested by a friend of ours to say, whether, in his opinion, βαπτιζω were of less force than βαπτω, he replied promptly, "Certainly not; if there be any difference, the *frequentative* must be considered as the strongest;" or words to that effect.

John, iii. 23.

John was baptizing in Enon, near Salem, because there was much water there. We give the reader Mr. Belsham's comment, as a singular curiosity. "Hence it is inferred that he baptized by immersion. But the abundance of water in that hot climate would be a great refreshment to the multitudes who attended the Baptist's ministry, whether they were immersed in it or not." p. 85.

Mr. Belsham, when speaking of a parent bringing his child to baptism, says, he "resolves that his children shall never recollect the time when they were not believers in Christ, and members of the glorious and honourable community of which Christ is the head." p. 96. In page 98, when describing the Christian parent in his conduct towards his children, he says—"he will carefully watch the first emotions of the affections, to encourage and invigorate those which are right, and to correct those which tend to vice and misery." Are there, then, among "first emotions" those that "tend to vice?" Is not a tendency to vice a vicious tendency? But how will Mr. Belsham reconcile this with his denial of original sin and hereditary depravity? In page 109 he says explicitly—"the human heart is not naturally depraved: it easily yields to the plastic hand."

Mr. Belsham will favour us next, we hope, with a Plea for Infant Communion, which, with his learning and skill, he can easily frame, and exactly on the same principles.

Pædobaptism is very congenial with national churches, and in parting, we have had some thoughts of respectfully submitting to Mr. Belsham the expediency of his going into our national establishment. To a liturgy he has evidently no objection; for the appendix to this tract contains "two forms of administering the rite," in which he appears to have imitated the style of the book of Common Prayer with fond affection. Should Mr. Belsham enter into the Establishment, it must not be, however, in the diocese of the Bishop of St. David's, if that can possibly be avoided; for that eminently learned prelate has solemnly declared in a charge, that "*without confirmation, infant baptism is indefensible.*" (Christian Observer, May, 1814, p. 305.) Our readers may judge how well this would be received by Mr. Belsham, who has roundly declared, "In fact, there is no book of that collection which forms the New Testament, the evidence of which can be compared in clearness and decision with that which establishes the apostolic origin of infant baptism." p. 10. The Bishop's remarkable assertion just mentioned would lead us to submit a few queries to our readers. 1. Is infant baptism itself a divine institution—and is confirmation also

divine institution? Then, surely, both are defensible. The whole weight of supreme, heavenly authority, must attach to every ordinance of God. 2. Is infant baptism "from heaven," and is confirmation "of men?" Strange, then, that a divine ordinance should need such a weak support—such a feeble buttress—a wooden prop to a tower of adamant! 3. Is infant baptism indefensible without confirmation? Then, hearken, all ye Pædobaptist dissenters! Will ye enter into the national church—will ye place all your children under the imposition of episcopal hands? Or will ye consider how infant baptism without confirmation may be defended? But we forbear—it is plain enough that Mr. Belsham and Dr. Burgess cannot agree, nor pleasantly cooperate, in a common cause. On further consideration we recommend it to Mr. Belsham, not to offer himself as a candidate for holy orders in the Church of England, but to go at once into the Church of Rome. His excessive fondness for ecclesiastical tradition will procure him an easy passport. The Rev. Peter Gandolphy has, perhaps, already welcomed him into the Catholic communion, and embraced him as a brother. His Holiness, we have no doubt, has often politely acknowledged the reception of pamphlets much less favourable to his cause than that of which we must now take our leave.

A Map, shewing the Order and Causes of Salvation and Damnation: by John Bunyan.

We understand that this engraving has been executed from a very scarce copy found in the folio edition of Mr. Bunyan's work, published by subscription in 1692. It bears the marks of the ingenious mind of the inventor, and is doubtless the original from which other designs have been formed—as "The Tree of Life," &c. and the "Golden Chain of Salvation," &c. We copy the lines on each side, to give the reader some idea of the map. On the side leading to "Salvation" is written—

"When thou dost read this side, then look
Into thy heart as in a book;
And see if thou canst read the same,
In thee from God by Christ his name:
If not, then fear the other side,
Which not to life but death doth guide."

On that leading to "Damnation" is thus written—

"These lines are black, and so are those
That do eternal life oppose;
Which those will do most willingly
Whom God doth justly leave to die.
So would those on the other side
Also if God did not them guide;
He helps the one then by his grace,
And leaves the other to his race."

Those parents who wish to amuse while they instruct their children, will not regret giving fourpence for this map. It will furnish a suitable present to deserving children in Sunday schools, and will be convenient to bind up with any of Mr. Bunyan's works.

Grace displayed in the Experience of Thos. Clare, of Haybourn, Berks.

This is an account of the conversion and exercises of mind of a good man, a deacon of the church at Aston, Berkshire: written by himself. We suppose the publication of the manuscript so long after his death (1765) must have been for the purpose of gratifying some of his descendants; as it does not appear to possess any thing peculiarly remarkable.

LITERARY INTELLIGENCE.

In the Press.

Reasons why Protestant Dissenters lament the Death of the late Princess Charlotte; a Sermon preached at Eagle-street Meeting on the 19th of November, the day of the Funeral of her Royal Highness. By Joseph Ivimey.

A BIOGRAPHICAL VIEW of the LIFE and DEATH of our late amiable PRINCESS CHARLOTTE AUGUSTA of Wales: illustrated with Recollections, interesting original Anecdotes, and Traits of Character and Mind; with Important Particulars of her Royal Highness's Illness and last Moments. Combining much incidental Information of Persons and Events connected with the Subject of the Memoir: *From the most authentic Sources, accompanied with undoubted Documents.*—Printed for J. Booth, Duke-street, Portland-place.

Missionary Retrospect and Foreign Intelligence.

BAPTIST *MISSIONARY SOCIETY.*

Substance of the Report read at Oxford, Oct. 1, 1817.

At our late general meetings in London a Report was read, comprising the most important intelligence which had been received up to that period. To that Report little addition can as yet be made; but as it has been but partially circulated, we shall extract from it, for the information of the Society to-day, a brief review of the various stations, occasionally inserting, under each head, what information has since been received.

Beginning, as usual, with the province of Bengal, DINAGEPORE, lying about 240 miles N. of Calcutta, is the first station which claims our attention. Late accounts from thence mention, that several enquirers from Purneah, a considerable town to the westward, had travelled thither, who heard the word with serious attention, and gladly received several copies of the gospel of St. Luke, which were given them at their own request, to carry back to the place of their residence.

GOAMALTY has been, for some time past, occupied by Krishnoo with his usual assiduity and zeal. In one of his excursions to a neighbouring village, he informed the people that he was come to offer them the word of God "without money and without price." His hearers, however, not understanding these disinterested offers, so new to heathens, were afraid to accept of books; and Krishnoo, full of grief, retired and prayed to God on their account. On his next visit, he found them more attentive, and desirous of books to read. On another occasion he visited Mandaroo, a place in which the scriptures had never been seen or heard of before. A fair being held at that time in the town, many thousands were assembled, among whom he distributed a great number of books, and had much discussion with several men of influence among them.

A friend who lately visited the station at CUTWA remarks: "Never was my faith in the mission raised so much as since I have been here. All I see, and all I hear, tends to confirm me in the idea that Satan's kingdom in this country will soon be much diminished." These expectations seem to be warranted by facts. Mr. Carey has had several pleasing additions from the natives around him; the people, in general, seem eager to obtain gospels and tracts, and are very desirous that more schools may be established for the instruction of their children. We regret to add, that a want of the requisite funds has hitherto prevented a full compliance with this desire.

The distant stations at SYLHET and CHITTAGONG have lately been visited by the laborious missionary just mentioned (Mr. W. Carey). At the former, the progress of our brethren De Sylva and Bhagvat has been retarded for want of the scriptures, which are not yet translated into the language of this district; and by the wild and savage habits of the natives. As one instance of this it is stated, that the Kachar rajah, near whom they reside, celebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and inoffensive conduct of our native brethren had so far recommended them to this prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a school, and thus introduce the gospel in a silent and gradual manner.

"At Chittagong," says Mr. Carey, "I found brethren De Bruyn and Baudry well, and warm in the cause of our Master; they go out almost every day when it is not too hot, to the markets around, and speak of Christ. They have frequent visits from their neighbours, and in various ways seem to be actively spreading the light of the gospel around. One of the members here is a drummer, who received a tract and the psalms of David at Dacca some years ago. This poor man used to go from place to place, and from house to house, with the psalms, to obtain some instruction, but could find no one to instruct him. About eight years ago he removed from Dacca to Chittagong,

but wandered about as before, thirsting for instruction, for ten years, till at last he found De Bruyn, who satisfied his thirst; he has since joined the church, and is now a warm-hearted Christian. I forgot to say that he once went to the Catholic priest with the Psalms, who told him to throw the book into the river, for it was not fit for him to read; he wondered that the priest should order him to do so with the word of God, and said in his heart, that he would rather lose the priest than the book. His name is Domingo Reveiro; I had some talk with him, which pleased me very much indeed. A great priest of the Macolees has lately sent a letter to our brethren, written on a palm-leaf, in the Burman character, of which the following is the purport: 'All my people are poor, and perfectly unruly; sunk in every thing 'that is evil, without a resting place; 'if you will come to us, they will pay 'attention to what you say; the book 'that you have is very good, and all 'that receive it will be sheltered, as by 'the shade of a large tree. Numbers have 'heard about it, and are desirous to join 'you. I am a poor creature; and if you 'will come and help us, we shall be 'very thankful.' Our brethren intend to go soon, and pay them a visit."

In concluding the account of his extensive tour, Mr. Carey observes: "I am happy to say, that I had many very pleasing opportunities of speaking of Christ to those who never heard of him before: people at several places were very eager to get books and pamphlets. I had much reason to lament the not having a better stock of books and pamphlets with me, for in such a long journey I might have given away thousands to those who had never before heard the sound of the gospel. How much still remains to be done! It would be a good thing, if a person, well stocked with books and pamphlets, were constantly employed in taking such long journeys: it would be a great means of spreading the light of the gospel, and of keeping alive that light which has already been spread. May the Lord increase the number of labourers. I have great reason to bless the Lord for all his mercy and goodness manifested to me and all with me through this journey; he has preserved me from innumerable dangers and great difficulties. O that for all this I may be enabled to devote myself more and more to him!"

The greater part of the members of the church recently formed at Berhampore have removed from thence to Calcutta. Still the work of God has not ceased. At the date of the last advices from hence, several families were under instruction, and desirous of admission into the church. A visit had lately been paid them by Mr. Smith, which afforded him an opportunity of preaching the gospel to great numbers.

The labours of Mr. Thomas, who is stationed at Chougacha in Jessore have been interrupted by sickness. To this church, notwithstanding, some recent additions have been made from among the natives.

From Serampore and Calcutta no particular details can be presented, beyond those which have already met the public eye. The various, extensive, and beneficial labours in which our brethren have long been engaged, are in a state of encouraging progress. The word of life is sounding forth in various directions, principally by means of the brethren raised up in the country; and instances frequently occur, in which it appears to be made the power of God unto salvation. One instance of this kind may serve as a specimen. In the latter end of September, 1816, a man called at the mission house with a Bengalee New Testament in his hand, bound in leather, and much worn. He asked the missionaries to teach him the doctrines of this book, which he said he had been reading a year, and had read it nearly through. They invited him to stay, and placed him under the instructions of Mr. Smith. After some days they discovered, that this man, then quite young, had been with them a few years before, but had been inveigled away, and prevailed upon to become a Mussulman. On the 27th of October he brought in his hand the following petition that they would baptize him—"Oh brethren! I am a great sinner, and each of my sins is very heavy; there is one way of salvation. Bury me in the grave of the Lord Jesus Christ; feed me with his flesh, and cause me to drink his blood. I want that religion which, according to the command of God, consists in truth, mercy, and pardon; that knowledge and disposition of mind which are necessary to enable me to shew to others the good way, that grace which shall enable me to practise holiness. I have truly believed with my heart, that the Lord Jesus has borne our sins in his own body on the tree. I know not when I shall die. In the name of the Lord Jesus do not delay my baptism."

Besides those brethren who have lately arrived at Calcutta from England,

(Messrs. Randall and Penny,) a valuable addition has been made to the number of missionaries in the person of Mr. J. T. Ricketts, who left a situation of importance in a temporal point of view, in the island of Amboyna, that he might connect himself with the mission. He has been united to the church at Serampore, and since ordained to the work of the ministry. He is gone to occupy a station in the vicinity of Moorshedabad, and the senior brethren addressed him a letter of advice on the occasion, which happily conveys their sentiments on the nature of the work in which he is engaged. This letter is too long for insertion here, but will be read with interest, when presented through another channel.

At VANS-VARIYA, a village not far from Serampore, where a small Christian society sprang up some time since, solely in consequence of the circulation of the Holy Scriptures, we learn, that Tarachund, their minister, continues to show much zeal and earnestness in the cause of Christ. He is said to spend nearly all his income in promoting the gospel, reserving scarcely any part for himself.

Our brethren Moore and Rowe, who have long occupied the station at DIGAH, have been much encouraged of late by growing success. Various pleasing additions have been made to this little church from among the natives; but the word has been more peculiarly owned to the conversion of many of our own countrymen in the army. One letter mentions twenty-four of these who had openly professed their love to Christ. Others have since followed their example; nor was this gracious work at a stand when the latest advices which have reached us left the station in November, 1816.

The journals of Mr. Thompson, at PATNA, afford abundant evidence of his anxious desire to advance the interests of the Redeemer's kingdom. Early in the year 1816, he undertook a journey as far as Benares and Allahabad, during which he had many opportunities of preaching the gospel, and observed throughout the country a general impression that it will soon be triumphant. From Benares he was accompanied back to Patna by a pious young man, of the name of Flatman, who desires to devote himself to the work of the mission, and is, for the present, associated with Mr. Thompson in labour. In the month of October, last year, this active missionary visited Bettiah, a town in the province of Behar, about 90 miles distant from Patna, into which Christianity, according to the tenets of the Church of Rome, was introduced about eighty years ago. One principal object he had in view was, to ascertain the practicability of establishing schools; on which subject, and various other interesting points, connected with the history and present state of these Catholics, he has given a copious account, which will shortly be published in the usual course.

From AGRA, ALLAHABAD, and DELHI, no intelligence particularly interesting has been received. Mr. Mackintosh has removed from the first named city to Allahabad, and appears to have commenced his work in a truly humble and Christian spirit. Delhi is supplied at present by Mr. Kerr, but his continuance there is rather uncertain.

In this province (Hindost'han) two new stations have lately been occupied. One is in the city of GAYAH, fifty-five miles south of Patna; a place of almost as great idolatrous resort as the temple of Juggernaut, and which is occupied by a Mr. Fowles, who was converted under the ministry of Mr. Thompson at Patna. The second is at MONGHIR, which is described as a place "immensely large": in which our valued brother Chamberlain has fixed his residence, assisted by the aged native Brindabund, and where already some pleasing indications of success begin to appear.

In addition to these new stations, another is commencing at BENARES, the Athens of India, whither our brethren have sent Mr. Smith, who is particularly fluent in the Hindoostanee dialect.

At NAGPORE, in the Mahratta country, Ram Mohun, a pious native itinerant, is constantly engaged, under the direction of the worthy European who has long aided the mission in that quarter. Several persons of the Dher cast are mentioned as hopeful inquirers. Similar accounts are given also by brother John Peter, from ORISSA.

The journals of C. C. Aratoon, at SURAT, contain some striking facts, illustrating the nature of those impediments which, in every country, oppose the progress of the gospel of Christ. On one occasion, an old man, after listening for a long time, observed, "I see we are nothing, and that nothing can be done by us; we are only flutes in the hand of God." At another time, when addressing near 50 persons, one of them objected, "Our shastras are not good, therefore we are vicious; but the Christian shaster is good; why then are Christians wicked?" To this Aratoon replied, that there were two sorts of Christians, but not two sorts of Hindoos; the false Christians confessed Christ

with the lips only, not with the heart. They asked, how this could be? He said, Do you call him a Mussulman, who does not walk according to the Koran? They said, No. Do you call him a Parsee, who does not worship the sun? No. Do you call him a Hindoo, who eats the cow, and does not worship the gods? They answered, No. Well, then, said the missionary, nor do we call them Christians who obey not Christ: here is the gospel, take it, read and examine for yourselves: here you will see the characters of those who are the real followers of Christ; they only are Christians who fear God, obey Christ, and keep his commandments.

At RANGOON, Mr. and Mrs. Judson have had to encounter various difficulties, but observe in their last communication, "We are now much more comfortable than at any time since we arrived here. Provisions are plentiful, and in considerable variety. The country also is quiet. We are not harassed with midnight alarms, as we were in our first two years; and the present government of Rangoon grants us all the protection, and shows us all the kindness, we can desire." Mr. and Mrs. Hough have safely arrived at this station; the families have united on the principle adopted by our brethren at Serampore, that of a common fund, and the whole aspect of affairs here seems encouraging.

Leaving the continent of India, the earliest of our insular stations is at COLUMBO, in Ceylon. Several persons have been added to the little church at this place; among others, a Boodhist priest has renounced idolatry, and been baptised in the name of the Lord Jesus. Mr. and Mrs. Griffiths have safely arrived; and Mr. Siers, who has long aided brother Chater in the work of the ministry, has been solemnly ordained to it; in which service the American missionaries, then at Columbo, took a very friendly part.

Of the natural tendency of the gospel to ennoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large majority of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnstone, the Chief Justice of Ceylon; but as that enlightened magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the spread of Christian knowledge, such a fact ought not to be withheld from the friends of the gospel.

Intelligence has been received of the safe arrival of Mr. and Mrs. Phillips at RYSWICK, near Batavia. Here they remain for the present, studying the Malay, with the friendly assistance of Mr. Robinson, who preaches in that language as often as he has opportunity, and is proceeding also with his translation of the New Testament into that tongue.

The station at SAMARANG, to which it is most probable Mr. Phillips will ultimately proceed, is maintained for the present by Mr. Brückner, who had joined our late brother Trowt shortly before his lamented decease.

At AMBOYNA, the most remote of all the stations that have been planted in the eastern world, Mr. Jabez Carey has hitherto acted alone, and displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament; translated the whole of Watts's Catechism, and made considerable progress in translating Baxter's Call to the Unconverted. The people are fond of reading, and any thing serious is well received. The schools, of which a considerable number were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

Hitherto we have been called, in a peculiar manner, to exercise faith and patience in relation to the newly planted station in JAMAICA. Scarcely had our valuable brother Rowe obtained permission to publish the gospel, ere he was called to enter into the joy of his Lord. Mr. Compere, who succeeded him, was for a season fully engaged in preaching to the negroes; of late, however, his conduct has not altogether coincided with the views of the Committee, so that he is no longer under our direction, but has embarked, with his family, for the United States of America. Mr. Coultart remains on the island, and will, we trust, prove an extensive blessing there.

It will not be expected that any addition can be made to the accounts already before the public, respecting the progress of the *Translations*. One fact, however, has been announced since the date of the last memoir on this subject, on which we reflect with peculiar satisfaction and thankfulness. We refer to the completion of the Chinese version of the whole scriptures, to which, after eleven years of vigorous application, Dr. Marshman has been spared to put the finishing hand. The printing, on the improved plan, with

moveable types, is advancing with similar celerity; and we indulge the pleasing hope that He, who has given inclination and ability to accomplish such an arduous undertaking, will interfere to remove the obstacles which at present impede the circulation of his word through that vast empire.

The number of *native schools* has greatly increased during the last year; and as the advantages derived from them become more and more evident, applications for the establishment of new schools are made from various quarters, and to an extent far beyond the present means of our brethren to defray. For the regulation of these schools, the missionaries have lately drawn up a comprehensive and systematic plan, the result of much experience, and long deliberation, and which has been highly approved by the most distinguished residents in India. This pamphlet has been lately reprinted in this country, and will shortly be published in an abridged form, for general circulation. We feel convinced that it will deeply interest the minds of all who would rescue the Eastern world from the degrading fetters of ignorance and superstition; and excite more general attention, and engage more friendly support, to this interesting branch of missionary labour.

The Resolution' passed at our last annual meeting, respecting the time at which the Treasurer's accounts should be made up in future, not having been clearly understood by all concerned in it, it is not in our power to present the Society to-day with a complete statement of receipts and expenditures for the last year. This omission, however, will soon be supplied, In the mean while we acknowledge, with grateful pleasure, the very liberal assistance which has been afforded during that period, notwithstanding the times have been so peculiarly unfavourable to pecuniary exertion. The steady and effectual support derived from the numerous body of subscribers—the kind and valuable aid rendered by Auxiliary Societies, which so happily diffuse an interest in the cause throughout the respective spheres of their operation, and introduce the mission to the notice of many, who otherwise would remain ignorant of it—together with the very generous munificence by which the Society has been favored, in some particular instances, in the course of the past year—are, indeed, most inadequately noticed in these brief and general terms. But, considering the high and noble purpose for which these gifts are cast into the treasury of God, and the evident tokens of divine approbation which have rested upon them, we are persuaded our friends will accept more readily the language of congratulation than of eulogy, and feel that our united praises are due to that holy and gracious Being, who has furnished the opportunity for those labours of love, imparted the disposition to engage in them, and crowned them with a degree of success far beyond our expectations.

Eight persons, including the missionaries and their wives, have been sent out this year. Their destinations have been to Java, Calcutta, and Jamaica. Very recently, our young brethren Sutton and Adam, who had been pursuing preparatory studies at Bristol and in Scotland, have been designated to their important work, and are expected to embark at Liverpool in a few days.*

Several candidates for missionary labours have been admitted, and placed under the care and instruction of various members of the Committee.

The views of our brethren abroad, always liberal and comprehensive, have led them very urgently to entreat that our operations may be carried on upon a yet more extended scale. They have enumerated no less than nine stations of great importance, to which they implore us to pay immediate attention. Such requests, on behalf of millions of guilty and ignorant immortals, made by men who have devoted their all to the work, ought not to be treated with indifference or neglect; but you will remember, brethren, that these faithful and laborious men plead in the name of Him who hath redeemed us by his blood, to whom the heathen is given for his inheritance, and the uttermost parts of the earth for his possession. May these weighty considerations suitably affect our hearts, and lead us, with renewed alacrity and zeal, to exert ourselves in the Redeemer's cause, forasmuch as we know that our labour is not in vain in the Lord.

AMERICAN
BAPTIST MISSION.

(*Continued from page* 435.)

Danvers, April 12, 1817.

Honoured Fathers in Christ;—While duty and inclination prompt me to lay before you a statement of my feelings, with reference to becoming a missionary

* They have since sailed by the private ship Roscoe.

to the heathen world, a sense of my great unworthiness and insufficiency seems to forbid the attempt. Did usefulness wholly depend on extensive knowledge, or superior talent, I should for ever despair of gratifying the most ardent desire of my soul. But God has in every age confounded the wisdom of this world, by employing the weakest instruments to accomplish the greatest designs. Weak in myself, I desire to rely on Him who has said, "I am with you alway, even unto the end of the world."

Permit me to state, that in the fall of 1805, I was baptised by the Rev. Dr. Baldwin, and admitted into his church. At that time I was eleven years of age. I continued under his pastoral care until the third Baptist church at Boston was formed, when I became a member of it. About two years since I received a license to preach the gospel. From that to the present time, I have been favoured with the instructions of the Rev. Jeremiah Chaplin, of Danvers, through the assistance of the Baptist Massachusetts Education Society.

Soon after my conversion to God, I fell into a cold indifferent state of mind. In this state I continued for two or three years. At length I was aroused from my stupidity, and, after many painful exercises on account of my wanderings from God, was favoured again with the light of his countenance. It was not long after this period that the Memoirs of the Rev. Samuel Pearce were put into my hands. I read the whole with much interest; but no part made so deep an impression upon my mind as that which stated his exercises in relation to the heathen world. At that time I had no idea of preaching; but my desire to be useful to the heathen was so great, that I actually formed a resolution to go among them. I was confident that nothing could give me more satisfaction than to point to "the Lamb of God which taketh away the sin of the world." Soon after this I read Mr. Kicherer's Narrative of his Mission to Africa. This added fresh fuel to the fire already kindled in my bosom. I could not conceal my feelings any longer, but related them to several of my friends. Two years after these impressions were first made, my attention was called to the subject of the Christian ministry. It often appeared to me that I could never preach in my own country; but I thought it would give me the greatest joy to declare the glad tidings of mercy to the miserable heathen. At that time, however, no foreign mission society was formed in the United States. Oceans rolled between myself and India, and I heard no friendly voice saying, "this is the way, walk ye in it." I was led to suspect my exercises, and to conclude that they did not proceed from the Holy Spirit; for, said I, he will never give desires which cannot be gratified. This conclusion plunged my mind into darkness. Month after month passed away, and I enjoyed but little communion with God, and had no satisfaction in his sanctuary, or in the company of Christians. However, amidst the bustle of business, this subject used frequently to press into my mind, and engage my serious and deep attention. But I saw no beauty in the work of the ministry, until I felt not only a willingness, but an ardent desire, to preach the gospel to the perishing heathen. This change in my feelings was occasioned by viewing the miserable condition of the Penobscot Indians. Their ignorance, intemperance, and extreme wretchedness, deeply affected my heart. The flame of missionary zeal which, for a considerable time had much abated, now burned with fresh ardour; and I was transported with the idea that, at some future period, I should be the highly favoured instrument of leading pagans to a knowledge of Jesus.

When the period drew near in which I was to exhibit before the church, I determined to relate my exercises with reference to the mission. Indeed I went so far as to fix upon a mode of address relative to the subject. But I was deterred by a sense of my unworthiness and insufficiency, and also by a strong suspicion that the church would not approbate me to preach, even in my own country. Soon after my removal to Danvers, I was much tried, as it respected my duty. The thought of exchanging my native land for foreign climes; the friends of my choice, the guides of my youth, and my dear relations, for those who are strangers to myself, and to that religion which I profess to believe, often filled me with distress. I took into consideration that, before I could reach the place of my destination, oceans must be traversed: that if I survived the perils of the deep, I should have to associate with a people whose "very thoughts run in channels diverse from mine," and whose language, "uncouth" as it is, must be studied by me for several years before I could preach to them; and that in Burmah my life would be in constant jeopardy.

It was with these feelings, and with these prospects before me, that I asked myself the question, is it possible that

all my exercises on this subject are for nothing? I could not answer in the affirmative. When I considered, that for six years these impressions had fastened upon my mind, I was led to the conclusion that the Lord had work for me to do in India; and I conceived that it would be acting contrary to duty unless I represented my desires and feelings to my brethren. Immediately upon coming to this conclusion, I had an animating view of the sufficiency of God. Thought I, he has promised to give strength equal to my day, and shall I distrust Him? He has commanded his servants to go into all the world, and he has engaged never to forsake them. Why then should difficulties appal me? why should I not endure them as well as others? Paul gloried in tribulations; O that I may have the privilege of suffering for Christ in India!

Since I came to the above conclusion, my mind has been unwavering. It is true, mountains, at times, have arisen between myself and the eastern world. My way has been hedged up by difficulties which, to the eye of human reason, might appear insurmountable. But duty has constantly appeared the same. Indeed, I esteem missionary work not only as a duty for me to perform, but as a privilege for me to enjoy: a privilege which I value more than the riches of the earth. Only give me the rich satisfaction of holding up the torch of truth in the benighted regions of Burmah! This is the object which lies nearest my heart; for this I can cheerfully leave my native land, and the bosom of my beloved friends. I pant to proclaim the gospel to those who are ignorant of it; to present to their minds that firm foundation on which my own hopes of eternal happiness are built. I look to Burmah as my home, and as the field of my future toils. To the wretched inhabitants of that empire I long to present the Bible, the fountain of knowledge, and to direct their wandering steps to the great Shepherd and Bishop of souls. Nor can I refrain from cherishing the hope, that my feeble labours among them will be crowned with the blessing of heaven. Some, I trust, will be induced to forsake the worship of idols, and bow the knee to him on whose vesture and thigh is written "King of kings, and Lord of lords." Prompted, as I believe, by a deep sense of the worth of souls, and by the command of our blessed Saviour, who says, "Go ye into all the world, and preach the gospel to every creature;" and encouraged by his promise of constant assistance and direction to his servants, I voluntarily and joyfully offer myself to be your missionary to the Burman empire. May the Lord preside over your deliberations, and grant me, if it can be consistent with his holy will, the unspeakable happiness of proclaiming the love of Jesus to the miserable heathen.

With much respect, I remain, though very unworthy, yours, &c.

JAMES COLMAN.

American Intelligencer.

Extract of a Letter from Mr. Lawson to Mr. Ivimey, dated Calcutta, April 23, 1817.

"We are, I think, a little reviving here; I have baptized several persons lately. Last Friday evening we had sixty-three persons at Brother Gordon's prayer meeting. This we think very well, as we have meetings almost every evening in the week. Brother Peters is to remain here for a while, to preach to the natives. My colleague, Eustace Carey, has been very ill, and has left Calcutta to try the country air. He is now at Digah. Brother Yeates is here during his absence. Brother Penny is making his movements in the 'Benevolent Institution School,' and will be truly useful and necessary. I believe Brother Randall is improving the paper manufactory considerably. He lost his last born child a few weeks since, and has himself been very ill. Mrs. Trowt buried her infant (born since the death of Mr. Trowt) last week. She is herself ill, and I expect will soon lose her other child.

"You have heard of a new sect of Hindoos that have risen up here, who profess to believe in the Unity of the Godhead, in opposition to their countrymen, who worship 'gods many, and lords many.' O, that they knew 'Jesus Christ whom he hath sent;' the 'Mediator between God and man.'

"Extract from my paper of last Wednesday:—'Braj-mohun Sen. of the police office, whose enlightened understanding has enabled him to overcome the early prejudices of his Hindee education,* lately invited many of his friends and acquaintances, who, like himself, have substituted the adoration of one Supreme Being for the idolatrous practices of the vulgar worship, to attend at his house in Kolootolah, and

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* Query. Has he not derived his light imperceptibly from the Christian scriptures? ED.

hear the chapters of the Veds, which treat of the unity of God, read and explained.

'They accordingly convened to a considerable number, on the evening of Sunday last, the 20th, when such parts of the Veds as treat of the notion and unity of the Godhead were explained, and several hymns tending to inculcate spiritual worship of the divine Being, and the practice of pure morality, as the most acceptable offerings to heaven, were sung on the occasion, accompanied by musical instruments. The house was crowded with a great number of natives of great respectability, both in regard to birth and education; and many of them were of a contemplative and reflecting turn of mind. We subjoin the following translation of one of the hymns sung at Braj-mohun's assembly:—

If God you really learn to fear,
And stand in awe of Him;
No other fears need rack your mind,
But all be peace within.

If God you really learn to love,
To venerate and adore;
Then will your fellow men be taught
To love you more and more.

He who to sense and consciousness
First call'd you by his might,
Can in an instant bid you sink
Back to the realms of night.

For He, the Soul, pervades the world—
The source of all we see;
He guides and rules the universe;
Omnipotent is He.'

JOHN LAWSON."

From the above account of these simple-theists, we seem to be introduced to the worship of some of our rational Christians. Socinianism has been designated the half-way house to infidelity: it should seem also that heathens, who have left Pagan idolatry, call at it on their road to Christianity, which we trust they will ultimately reach.

Domestic.

BAPTIST ITINERANT SOCIETY.

Extract of a Letter from Mr. Jaffery, dated "Tresco, Scilly Islands, August, 1817.

"REVEREND SIR;—Having received from the British and Foreign Bible Society, one hundred Bibles, and two hundred Testaments, for distribution among the inhabitants of the Scilly islands, I take the liberty to write you respecting the appropriation of so much treasure; requesting that you will kindly communicate these statements to the highly respected Committee. To say much concerning the scarcity of the Holy Scriptures in the islands when, by a gracious Providence, I was first settled in Scilly, will, Sir, without doubt, be needless, when I assert, that I have *this week* visited the several families in the five off islands, (Tresco, Brehar, St. Martins, St. Agnes, and Sampson,) and more than 40 houses are *now* without Bibles.

"Opposition to every attempt to benefit the spiritual condition of the inhabitants will certainly be made, until every man on the islands is formed anew in Christ Jesus. It must not, therefore, be expected, that I could distribute even Bibles in this dark place without some trouble. The greatest difficulty, however, has been experienced in forming and continuing schools; and in honour of the pure word of God it must be allowed, that the present peaceable state of the schools must be attributed to the introduction of so many Bibles and Testaments. No experienced Christian minister will suppose, that people, who have for ages been left to their own notions and superstition, will view, without suspicions, innovations on those customs which a long series of years and common practice had made venerable. In one of the islands, while distributing the Society's bounty, I was surrounded by several men in an intoxicated state, who said they would 'kill me for giving Bibles which had no Prayer-books in them.' Others were led to suppose, that our Bibles were different to those used by their fathers, and that they were manufactured by such people as hate the church. These ideas, however, have been very beneficial, as several of the inhabitants have compared the 'new Bibles' with such as were formerly in the islands; and within these few last weeks, some hundreds of men have applied to me for pocket Testaments. This is certainly a favourable circumstance; and notwithstanding the hatred of several families to the Baptists, my house, from morning until night, for several successive days, was surrounded with people from the different islands, who were all anxious respecting the 'large box,' containing the last grant of the British and Foreign Bible Society.

"Respecting the distribution of the former grant of that society, the follow-

ing pleasing facts will prove that the great end of the charity is in some measure answered. A poor family in this island, by the name of Odger, who for many years were proverbial for iniquity, especially drunkenness, were presented with a copy of the Holy Scriptures, and as often as my numerous engagements admitted, I visited, and read a portion of the word of God to them. At length the wife, who was taught to read in her youth, devoted an hour daily to some of the Psalms, and the gospel of St, John. The husband was induced to listen, and at this time they are as remarkable for attention to a preached gospel and piety, as they were, prior to their possessing a Bible, for iniquity. Mr. Treweals, of St, Mary's, occasionally assists me in the off-islands, and lodges with this family; and he has repeatedly assured me, that their prayers and conversation are of the most fervent and pious nature. For ten months I have not missed them at any of the services of the sanctuary; they are an honour to our interest. James Jenkins, a young man about 19 years of age, who has made great proficiency in the Sabbath school, was rewarded with one of the Society's Bibles: as he is so very young, I will not entertain too sanguine expectations respecting him, but in justice to the oracles of truth I must observe, that for more than nine months his conduct has seemed to be that of a new creature in Christ Jesus. A poor widow lately requested a large Bible, and observed, 'The little Bible which you gave me last year I have read, and I bless the Lord for that book; I am sure that both I and my children were without God in the world until we had that blessed book. O how full of sin we were, and how we loved that sin. I had been forty years without a Bible, and ignorant of the ways of the Lord as a horse or a sheep; but, O that blessed book! how shall I thank the Lord for that blessed book! Now I know that Jesus is my Saviour; and as my son Thomas is about to leave me, I wish to give him that Bible, for I can hardly see to read it, being nearly 80 years old, but I should be miserable without a Bible.'

"There are many other pleasing circumstances resulting from attention to the Holy Bible. Never was there such a spirit of hearing as at present; in a short time I hope to baptize a few serious people, and form a church in Tresco.

"I am, reverend Sir, with the greatest respect, your humble and obliged servant,

J. JEFFERY."

The Baptist Missionary Society in Account with Mr. Thomas King, Treasurer.

From October 1, 1816, to October 1, 1817.

Dr.

	£	s.	d.
To remittances to the Missionaries,			
Sundry articles, as per order,	324	1	9
Bills, dollars, &c.	4,520	4	1
Moneys paid on their account,	943	0	3
Books	283	5	5
Freight, Insurance, and Brokerage	124	9	0
Equipment and part passage of Messrs. Coultart, Adam, Sutton, Pearce, and their wives	1,780	10	4
Allowance to Mr. Bonnaker, on going to Jamaica,	25	0	0
Board, education, and other expenses of missionary students	358	3	3
Paper, printing, and advertizing	527	5	3
Postage, carriage, and stationery	129	8	6
Journeys, and other expenses in collecting and otherwise serving the Mission, including assistance to the Secretaries	447	3	6½
	9,462	11	4½
Balance	4,289	10	3¾
	£13,752	1	8¼

Cr.

	£	s.	d.
By Balance from last year's Account	6,907	10	1
Receipts for the Mission in Sup to P. A. xxxi.	466	1	6
For the Translations	144	11	0
Receipts for the Mission in No. xxxii.	4,863	7	11¼
For the translations and schools	1,173	19	9
Interest on Exchequer bills, &c.	196	11	5
	£13,752	1	8¼

Balance remaining in Exchequer bills, &c. £4,289 10 3¾

N. B. Several sums have been received by the Treasurer, which being unaccompanied by particular statements, are not brought into the Account; and, on the other hand, it should be stated, that the Society is under engagements which absorb a very considerable part of the balance above-mentioned.

November 21, 1817.

Death

OF THE LATE

PRINCESS CHARLOTTE OF WALES.

MANY months have not past away, since we recorded the loyal congratulations that were presented to the late PRINCESS CHARLOTTE on the occasion of her happy marriage: a duty of a very different description now devolves upon us.

The afflictive event of the Death of this Princess, the illustrious consort of his Serene Highness the Prince of Saxe Coburg, the only daughter of his Royal Highness the Prince Regent, and the presumptive heiress to the British throne, has rendered the month of November, 1817, a period of unprecedented national grief and lamentation. The FIFTH day of this month has long been marked as bringing to the recollection of British Christians instances of the Divine favour and protection; nor will the SIXTH day of November be soon forgotten by them, as calling up to their remembrance this display of Divine power, which might be considered as a national chastisement for national provocations against the Majesty of heaven.

This amiable and pious Princess, after giving birth to a prince who never saw the light, suddenly and unexpectedly sunk into the arms of death. It appears from the following anecdote, that she had long entertained a sort of presentiment of finding an early grave: "A Clergyman (it is said) had obtained the honour of admission to her presence for the purpose of obtaining her patronage to a charitable institution. She received him with the greatest sweetness and affability, and entered into a familiar conversation with him; in the course of which, she asked him his idea of a death-bed, and how to make it easy! He expressed some surprise, that her Royal Highness, who could have the benefit of such superior advice, should consult him: to which she replied, that she had put the same question to several persons—that she wished to collect different opinions—and that she had made it often the subject of conversation with her Grandfather! She added, that she must ever feel greatly indebted to LADY ELGIN *for her pious instructions, that Lady having been the first who had ever put the Hymns of Dr. Watts into her hands, all of which she could repeat from memory.*"

The late excellent Bishop of London (Beilby Porteus) has mentioned in his journal a visit which he paid to the Princess of Wales, when the Princess Charlotte was about five years of age. Mentioning some of the interesting traits of her character he says, "she repeated several of her *hymns* to me:" these were, doubtless, the "Songs" of Dr. Watts, which she had learned from the instructions of Lady Elgin. Imagination paints the beauty of the scene, when the Heiress to the British throne was *lisping* out to a venerable prelate the following couplets:—

"Tis to Thy sov'reign grace I owe,
That I was born on British ground;
Where streams of heavenly mercy flow,
And words of sweet salvation sound.

I would not change my native land
For rich Peru, with all her gold;
A nobler prize lies in my hand,
Than East or Western Indies hold!"

It is probable, that to these early and evangelical instructions, the regard to religion manifested by her Royal Highness is to be attributed. It is no small gratification to the Protestant Dissenters, that to the works of one of their ministers such an honour should have been shewn as to be made the first mode of conveying religious instruction to a British Princess. A similar honour was conferred upon a small poetical work of Dr. Doddridge, the whole of which was committed to memory in childhood by our present venerable and afflicted Monarch.

The funeral (of which our readers will find a full account in the public papers) took place on the 19th of November at Windsor. The remains of the Princess and her babe were committed to the silent grave in St. George's Chapel. The inscription on the coffin is as follows:

"*Depositum*
Illustrissimæ Principissæ Charlottæ Augustæ,
Illustrissimi Principis Georgii Augusti Frederici
Principis Walliæ, Britanniarum Regentis,
Filiæ Unicæ,
Consortisque Serenissimi Principis Leopoldi
Georgii
Frederici, Ducis Saxoniæ, Marchionis Misniæ,
Landgravii Thuringiæ, Principis Coburgi,
Saalfeldensis, exercituum Regis Marescalli,
Majestati
Regiæ a Sanctioribus Consiliis Nobilissimi
Ordinis Periscelidis et Honoratissimi Ordinis
Militaris de Balneo Equitis:
Obiit Sexta Die Novembris, Anno Domini
MDCCCXVII, *Ætatis suæ* XXII."

In English thus:—"Here is deposited, the most Illustrious Princess Charlotte Augusta, only daughter of the most Illustrious George Augustus Frederick Prince of Wales, and Regent of the British Isles; and consort of the most Serene Prince Leopold George Frederick, Duke of Saxony, Margrave of Misnia, Landgrave of Thuringia, Prince of Coburg Saxe Saalfeld, &c. Died Nov. 6, 1817, aged 22."

On the infant's coffin was the following:—

"The still-born Male Infant
of their
Royal and Serene Highnesses
The Princess Charlotte Augusta,
and of
Prince Leopold Saxe Coburg.
November 6, 1817."

As we shall doubtless have other occasions for noticing this afflictive event, we conclude this article by remarking—

"How vain are all things here below!"

The short history of this interesting Royal Personage forms another striking comment upon the royal preacher's text—*Vanity of vanities, vanity of vanities: all is vanity.* We trust that with this dispensation of Divine Providence, God will also mercifully grant the influence of his Holy Spirit, that many who have been seen in consequence of it attending the "house of prayer," may become "wise unto salvation." The numbers who crowded the places of worship in London were unusually great. All the dissenting ministers, we believe, preached on the solemn occasion; and many, if not all, of the pulpits were covered with black cloth, expressive of the sincere regret felt on account of departed worth; and their undissembled esteem for the Royal House of Brunswick.

The Editors of the Baptist Magazine feel real gratification in having an opportunity of testifying their affectionate regards for their brethren the Moravians; "whose zeal," in the cause of foreign missions, have at length "provoked very many."

Address of the London Association in aid of the Missions of the United Brethren (commonly called Moravians.)

The church of the United Brethren (commonly called Moravians) has been distinguished for zeal and simplicity in propagating the gospel among the heathen.

As early as the year 1732 their first mission was established: this has multiplied into nine and twenty settlements, in which above one hundred and fifty missionaries are employed. In Greenland and Labrador, among the hordes of the Delawares and other natives Indians in North America, the Hottentots of Africa, the Negroes in the West Indies, and on the Continent of South America, it has pleased the Almighty to give them ability to labour in preaching the gospel, and to crown their endeavours with success.

These extensive missions have been supported by voluntary contributions from their own body, and with some aid from other Christians. But their resources begin to fail—their congregations, always few, and in general poor (those on the Continent being further impoverished, and their settlements almost ruined, owing to their situation in the very seat of war) have not been able to contribute as formerly to their support. Their collections have in consequence fallen, of late, so short of their expenditure, that they are upwards of five thousand pounds in debt, and owing to this circumstance, they are not only prevented enlarging their plans, and embracing the opportunities now offered them of extending their exertions, but have reason to apprehend that they must contract their present sphere of operation. In short, this favoured mission must fall into decay, unless Christians of other denominations are inclined by Him who has all hearts at his disposal, to come forward to its aid.

Impressed, as they trust, with a sense of their duty upon this occasion, a few friends to the missionary cause in general have associated, in order to contribute their own, and to solicit the subscriptions and donations of their fellow Christians in aid of this interesting cause. The plan on which they propose to act is as follows:—

The association shall be called the "London Association, in aid of the Missions of the United Brethren," under the management of a President, Treasurer, two Secretaries, and a Committee, which shall consist of all clergymen and other ministers who are members of the Association, together with twelve lay members, to be chosen out of the members of the Association; but any of the members to be at liberty to attend the ordinary meetings of the Committee. A subscription of one guinea per annum, or a weekly collection of sixpence, shall constitute a member; and a donation of ten guineas and upwards, or a congregational collection of twenty guineas, shall constitute a life-member. The whole of the funds obtained, (after deducting incidental expenses) shall be remitted to the conductors of the missions of the United Brethren. Every member of the association will receive the periodical accounts of the missions.

The Committee of the London Association earnestly solicit the co-operation of their Christian brethren of all denominations; and beg to state, that subscriptions and donations of the smallest amount will be thankfully received by —J. W. Warren, esq. President, 4, Powis-place, Queen-square; the Rev. John Bull, 16, Southampton-place, Euston-square; Rev. W. Gurney, 21, Cecil-street, Strand; Rev. Dr. Steinkopff, Savoy, Strand; Rev. Dr. Nicoll, Hans place, Sloane-street; Rev. J. Leifchild, Hornton street, Kensington; J. G. Lockett, esq. 64, Warren-street, Fitzroy-square; W. M. Forester, esq. 32, Gower-street; W. B. Hudson, esq. 27, Haymarket; J. Christian, esq. Wigmore-street; J. Symmonds, esq. 1, Burton-crescent; H. C. Christian, esq. 10, Strand; T. Johns, esq. general post-office, Lombard street; R. King, esq. Arabella-row, Pimlico; W. Leach, esq. 1, North-place, Hampstead road; Messrs. Stephenson, Remmington, and Co. bankers, 69, Lombard-street; and Messrs. Morland, Ransom, and Co. bankers, 56, Pall Mall.

SCHOOLS FOR ADULTS.

On the evening of Wednesday, the 8th of October, 1817, the City of London Society, for the Instruction of Adults, held their second anniversary in the large room at the City of London tavern, Bishopsgate-street, the Right

Hon. the Lord Mayor, (the President) in the chair. On his right, the Lady Mayoress, attended by two of her daughters, and Lady Bell; and on his left, Sir Thomas Bell, and John Thornton, Esq. (Treasurer of the British and Foreign Bible Society,) Vice Presidents. Before the chair was taken, the room was filled in every part, by a respectable assemblage of ladies and gentlemen. His lordship opened the proceedings in a very impressive manner; after which, the Report being read, several truly eloquent and interesting speeches were addressed to the company, recommending co-operation and pecuniary assistance, by Sir Thomas Bell, John Thornton, Esq. Dr. Isaac Buxton, the Rev. J. Townsend, the Rev. F. A. Cox, and the Rev. Mr. Waugh, of Chesbunt, &c.

His lordship closed the meeting by a most convincing statement of the good effects resulting from the instruction of the miserable and profligate inhabitants of this great city. This Society is conducted by the Right Hon. the Lord Mayor, President; the Recorder, Sheriffs, Aldermen, and other gentlemen, Vice-Presidents; a Treasurer, and three Secretaries; of different denominations of Protestants; and a Committee of 24 gentlemen, consisting equally of members of the Church of England, and of Protestant Dissenters.

All orderly persons of both sexes, (unable to read,) about sixteen years of age, or upwards, are considered proper objects of this Society. The men and women are taught and superintended in separate places, by persons of their own sex. The schools are opened every Sunday, and on one or more evenings in the week; the exercises of the learners are restricted to reading the authorized version of the Holy Scriptures, and in elementary books, as preparatory to the sacred volume. The business of the schools commence and conclude by one of the superintendents reading a portion of the Holy Scriptures.

The number of adults admitted into the Society's schools are 1040; *viz.* 509 men, and 531 women. The number left the schools able to read the Bible, 224; and the scripture lessons, 179; together 403; *viz.* 182 men, 221 women. Now under instruction, 391; *viz.* 212 men; 179 women; a great proportion of whom have nearly attained the object of the Society; many of them, as well as those who are stated to have left the schools able to read, were unable to name a letter when they entered.

Every person subscribing five shillings, or upwards, annually, or rendering service as a teacher, shall be a member of this Society during the continuance of such subscription or service; and every person giving a benefaction of five guineas, or upwards, at one time, shall be a member for life. Every person subscribing one guinea, or upwards, annually, shall be considered a governor during the continuance of that subscription; and every person giving a benefaction of ten guineas, or upwards, shall be considered a governor for life: such governors shall be entitled to attend and vote at all meetings of the Committee.

The smallest subscriptions and donations will be thankfully received by the Treasurer, Joseph Fry, Esq. St. Mildred's-court, in the Poultry; by the Secretary, Mr. Samuel Dennis, 17, King-street, Commercial-road; and by the following gentlemen of the Committee: Mr. Thomas Smith, No. 19, Little Moorfields; Mr. Charles Bowdler, Wardrobe-court, Doctors' Commons; Mr. Samuel West, Billiter-lane; Mr. W. F. Lloyd, Marines'-hall, Basinghall-street.

JOHN WILCOX, } Gratuitous
SAMUEL DENNIS, } Secretaries.

ORDINATIONS.

HATCH.

ON Tuesday, May 27, 1817, Mr. Robert Fry was ordained pastor of the Baptist church at Hatch, Somerset. His brother, Mr. John Fry, of Coleford, commenced the service by reading and prayer; Mr. Cherry delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Kilpin offered the ordination prayer; Dr. Ryland gave the charge, from Hebrews, iii. 1; Mr. Winterbotham preached to the people, from 1 Cor. xvi. 10; Mr. Page gave out suitable hymns; and Mr. Saffery, of Salisbury, closed the service with prayer. Mr. Kilpin preached in the evening.

All the services of the day were truly solemn, impressive, and beneficial.

BAMPTON.

SEPTEMBER 17, Mr. William Dore was set apart to the pastoral office over the Baptist church, Bampton, Devonshire. Mr. Viney began the service by reading and praying; Mr. Cherry described the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Horsey, of

Taunton, prayed the ordination-prayer; Dr. Ryland gave the charge, from 1 Thess. ii. 4; and Mr. Humphrey, of Collumpton, concluded in prayer. In the evening, Mr. Wheeler, of Honiton, prayed; Mr. Kilpin, of Exeter, preached to the people, from Eph. iv. 30; Mr. Noble, (Independent, of Tiverton,) concluded; Messrs. Viney and Dore, of Redruth, gave out suitable hymns. Mr. Cherry, of Wellington, preached the preceding evening; and Messrs. Dore, of Redruth, and Goodrich, of Watchet, engaged in the devotional services; Mr. Thomas Dore, of Newport, read the hymns.

SABDEN.

On Wednesday, April 9th, 1817, Mr. Benjamin Medlock, late student at Olney, was set apart to the pastoral office over the Baptist church at Sabden, near Blackburn, in Lancashire.

Service commenced at ten in the forenoon. Mr. John Jackson, now supplying the church at Accrington, began with reading the scriptures and prayer. Mr. Pilling, of Goodshaw, stated the nature of a gospel church, asked the usual questions, and received from the minister a concise and satisfactory confession of faith. The ordination prayer, accompanied with the laying on of hands, was offered up by Dr. Steadman, of Bradford, who afterwards addressed a very solemn and impressive charge to the pastor, from Coloss. iv. 3, 4.

Mr. Hargreaves, of Ogden, preached to the people, from Gal. iv. 14, and concluded the interesting services with prayer.

The settlement of Mr. Medlock with this people may be regarded as a very pleasing circumstance, they having been so long destitute of a pastor; while the harmony which prevails among them, and the smiles of prosperity which has attended the labours of their present minister, seem to promise happy results.

FETTER-LANE, LONDON.

November 5, 1817, the Rev. James Elvey, (late of Waudsworth, Surrey,) was ordained pastor over the church in Elim-chapel, Fetter-lane, late under the care of the Rev. A. Austin. The service commenced by Mr. Ivimey reading 1 Thess. ii. and 1 Tim. iii and praying. Mr. Pritchard delivered the introductory service on the "Unity of the Primitive Church," and asked the usual questions from the church and the minister. One of the deacons, in reply, bore a very honourable testimony to the character of their late pastor, and gave a pleasing account of the unanimity that had prevailed in the choice of Mr. Elvey. Mr. Elvey gave a very satisfactory confession of faith; and mentioned his change of sentiment respecting infant-baptism, with decision and candour. Mr. Thomas Thomas prayed the ordination-prayer, accompanied with imposition of hands. Dr. Newman preached, from Coloss. iv. 17. Mr. Hutchings addressed the church, from Phil. ii. 29; Mr. Edwards concluded in prayer.

The peculiar national deliverances which had been experienced on November 5, in 1603, and 1688, were mentioned repeatedly in this service, as reasons for gratitude to God by Protestants, and particularly by Protestant dissenters! Is it not desirable, that the good old practice of our non-conformist predecessors should be again revived; and the 5th of November, in every succeeding year, be improved as a suitable occasion for instructing the rising generation in the principles of civil and religious liberty; and the privileges enjoyed from the protection afforded by a Protestant government?

DESIGNATION OF *MISSIONARIES.*

On Tuesday evening, 23d September, Messrs. Stephen Sutton and William Adam were publicly designated to the service of the mission at Horsley. Public worship commenced with reading the scriptures and prayer, by Mr. Flint, of Gloucester. Mr. Winterbotham, the minister of the place, explained the object of the meeting to the audience, and received from the missionaries a very satisfactory account of the reasons which had led them to consecrate themselves to the work of the Lord, together with a statement of the doctrines they intended to preach. The ordination prayer was offered by Dr. Ryland. Mr. Dyer, of Reading, preached from Acts, xvi. 17; and Mr. White, of Cirencester, concluded. The congregation was very large, and appeared much interested in the proceedings of the evening.

Our young brethren have since sailed in the private ship Roscoe, from Liverpool. They proceed to Calcutta in the first instance: from whence it is probable that one or both will go forward to Surat.

CONTENTS.

Page

ANECDOTES OF

A Negro Christian Slave 18
The Rev. Samuel Pomfret 98
Dr. Mather and an Indian Chief .. 337
Dr. Cole 61

ASSOCIATIONS.

Bedfordshire 315
Berkshire 358
Bucks and Herts 357
Carnarvonshire 358
Essex 316
Fakenham 158
Hants and Wilts 358
Ireland 438
Midland 318
Norfolk 316
Oxfordshire 279
Shrewsbury 158
Wales—Western 38
———Newtown 39
———Cefn-mawr 39
———Llangefni 39
———Brinepool 39
———Eastern 398
Western 317
Wilts and Somerset 315
York and Lancaster 317

ESSAYS.

A Hint to Parents 47, 139
Bernard's Thoughts on Customary Sinning 58
Believers Joint-Heirs with Christ ... 127
Character of Howard the Philanthropist 54
Christian Benevolence 168
Christians Stewards for God 297
Comparison between the Death of Socrates and Jesus 419
Dialogue between the late Dr. S. Johnson and Mrs. Knowles 16
Danger of Pride 134

Page

DEATH OF THE PRINCESS CHARLOTTE 441
Early Records of Baptist Churches 55, 99, 137, 411, 453
Forwardness Reproved 129
Meditations on Death 245
Necessity of Church Discipline 377
On the New Year 1
On Pastoral Rule 215
On Death 339
On the Duty of Self Examination .. 415
On Peace Societies 445
On Public Prayer 449
Pulpit Detraction Exposed 218
Queries 139
Remarks on the Controversy respecting Baptismal Regeneration 6
Reflections on Job, xxvi. 11 294
Reflections on 1 John, v. 7 46
Reflections on Matt. xxv. 8 51
Reflections on Ephesians, iv. 27 95
Remarkable Dream of Dr. Doddridge 88, 167
Remarks on a Work entitled "Facts and Evidences on the Subject of Baptism," &c. 90
Remarks on 2 Cor. v. 16. 333
Remarks on Dr. Ridgeley's Body of Divinity 363
Restriction on Worship in Jamaica . 127
Seeming Contradictions 50
Ditto Reconciled 135, 213
Strictures on a Publication entitled "Religious Liberty," &c. 173
Speech of the Rev. Dr. Chalmers .. 281
Sin and Sorrow inseparably connected 293
Sermon by the Rev. J. Kinghorn ... 324
The Mammon of Unrighteousness ... 13
Thoughts on the Duties of a Christian in Seasons of Public Calamity 130
The Mode of Baptism 133
The Warning Voice 170
Translation of a Bengalee Sermon .. 208
The Mutual Duties of Rulers and Subjects 253
The Merit and Efficacy of the Sufferings of Christ 401
The Poor the Objects of Divine Compassion 444
Thoughts on the Close of the Year .. 455

Page

The Vanity of a mere Profession of Religion 451
The Humiliation of Christ 288
The Propriety of Worshipping with Unbelievers 289
The Harvest 367
Why many Christians improve so little 249

FOREIGN INTELLIGENCE.

Amboyna 34
African Mission 397
Bull against Bible Societies 192
Batavia 431
Chittagong 72
College for the Education of the Hindoos 233
Cutwa 310
Death of Mr. Trowt 153
Java 311
Letter from Newport, America 35
——— Mr. Thompson 115
——— Sir Alexander Johnstone 191
——— the Rev. F. Molenaar .. 195
——— Mr. Ward 233, 270
——— Dr. Staughton 233
——— Mr. J. Davis 270
——— Mr. Pearce 313
——— Dr. Carey 354, 394, 433
——— Mr. Paul 354
——— Mr. Chamberlain 396
——— Mr. Lindeman 432
——— Mrs. Judson 432
——— Mr. Judson 434
——— Mr. Wheelock 434
——— Mr. R. Oliver 435
——— Mr. J. Colman 473
——— Mr. Lawson 473
Memoir of the Translations 72, 153
Native Indian Tribes 75
Patna 71
Papal Opposition to the Reading of the Scriptures 271
Proceedings of the Convention of the Baptist Denomination in America 388
Rangoon 76
Russia 116, 154, 195
Revivals in America 397
Serampore and Calcutta 71, 196, 310, 395
South Sea Islands 77
Substance of the Report of the Baptist Misson read at Oxford 467
Vans-varyu 311
West Indies 74

JUVENILE DEPARTMENT.

American Proclamation 19
Astronomical Occurrences 181
Cabinet of Natural History at Stepney 221

Page

Historical Essays.

No. I.—Druidism 100
II.—Caractacus and Boadicea . 142
III.—The Introduction of Christianity into Britain 178
IV.—On the Corruption of Christianity in Britain prior to the Invasion of William the Conqueror 256
V.—On the Corruption of Christianity in Britain during the Reigns of William I. and II. 340
VI.—On the Corruption of Christianity in Britain during the Reign of Henry I. .. 420

Philosophical Reflections.

No. IX.—Vision 20
X.—The Sun 59
XI.—The Earth 140
XII.—The Moon 219
XIII.—The Planets 298
XIV.—Comets 378
XV.—The Fixed Stars 457
Protestant Dissenters' Manual 259
Study of the Scriptures 22
The Reflections of a Summer Evening's Walk 342

LETTERS FROM

Dyer, Rev. James 251
Newton, Rev. Mr. 172, 371

MEMOIRS OF

Coles, Rev. W. 121
Davies, Rev. John 41
Steevens, Rev. Thomas 81
Skidmore, Mr. J. 161
Vernon, Rev. J. 201
Davis, Rev. Benjamin 241
Evans, Rev. Caleb 321
Savery, Mr. Moses 361
Price, Rev. T. 401

NEW CHURCHES FORMED.

Burton-street, London 399
Chesterfield 458
Crediton 438
Castle Camps 439

NEW MEETINGS OPENED.

Audlem 319

	Page
Brinepool	158
Broughton	40
Chipping Norton	319
Chelsea	399
Haverford west	318
Hunmanby	158
Isle Abbotts	158
Lingfield	398
Loughborough	439
Oldham	39
Pope Hill	318
Shever's Green	319
Wild Street	439
Woodnesborough	439
Yaxham	159

Obituaries.

Archer, Mr. Michael	345
Beddome, Mr. B. B.	23
Blake, Mr. Jacob	145
Barron, Rev. T.	146
Barnes, Mary	184
Banfield, Eliza	459
Clarke, Miss C.	182
Carryer, Mrs. Mary	223
Challis, Mr. S.	225
Carter, Mr. John	227
Coulston, Susanna	261
Cubitt, Mr. W.	264
Easthope, Miss F.	102
Erskine, Mary	186
Fawcett, Rev. John	347
Green, Esther	61
Goffe, Mrs.	303
Harvey, Miss	422
Harnies, Miss	380
Hewitt, Elizabeth	25
Horsey, Mr. James	104
Hopkins, Mr. Lewis	149
Littlewood, Rev. T.	460
Mann, Mrs. Ann	304
Marshman, Mrs.	380
Morris, Rev. Mr.	424
Price, Rev. T.	186
Richards, Mrs. Jane	63
Rowe, Rev. W. H.	186
Simms, Mrs. Rebekah	300
Taylor, Rev. Dan	28
Thompson, Mrs. Maria	148
Town, Miss Ann	146
Wedderburn, Mr.	186
Young, Mr. James	344

Ordinations.

Birt, C. E.—Derby	360
Carré, J —Jersey	400
Crowest, B.—Bellericay	40
Clarabut, D.—New Mill	159
Clarke, O.—Chelsea	440
De la Reé, J.—Guernsey	400
Dore, W.—Bampton	479
Elvey, J.—Fetter-lane	480
Farley, J.—Whatisham	40
Fry, R.—Hatch	479
Jones, A.—Llanidloes	198
Jones, D.—Hereford	319
Keen, C. T.—Newry, Ireland	440
Medlock, B.—Sabden	480
Mitchell, J.—Warminster	79
Pritchard, G.—Keppel-street	359
Shell, G.—Wells	400
Sykes, —Scarborough	159
Tidd, N.—Shever's Green	319
Walker, D.—Quainton	159

Poetry.

A Wounded Spirit	360
Complaint to Java	200
Elegy on the late Rev. A. Austin	40
Epitaph on the late Rev. A. Fuller	160
God Incomprehensible	440
Lines to an only Daughter	200
Lines addressed to an Infant	160
Longing for a Revival	80
On Immortality	80
On Prov. xiv. 32	80
On the Friendship of Christ	120
The Lord's Prayer	320
Verses sung at the late Rev. J. Vernon's Funeral	240

Religious Intelligence.

Abolition of Slavery in Ceylon	78
Academy at Stepney	119
Address to the Prince Regent	197
Baptist Academy at Abergavenny	197
Caution to Youth	400
Death of the Princess Charlotte	476
Designations of Missionaries	157, 480
Interruption of Public Worship	157
Impostors	280, 400
Loan Fund	355, 557
Mission to the Highlands	79
Notices	199, 240, 360
On publicly defending Infant Baptism	357
Paisley Address	117
Thoughts on the Claims of Aged Ministers	199
The Advantages of Sabbath Schools	314
The late Harvest	440
Wesleyan Methodists	37
West India Slavery	77

Reviews.

A Treatise on the Nature and Design of the Scripture Covenants	32

	Page
A Collection of Facts and Opinions relative to the Burning of Widows in India	65
A Short Sketch of the History of the Baptist Church at Bacup	269
A Series of Discourses on the Christian Revelation	305
A Treatise touching the Libertie of a Christian	308
A Sermon preached at the Catholic Chapel at Cobridge, Staffordshire	381
All the Elect Children of God contemplated as one body	382
An Apology for the Methodists	386
A Plea for Infant Baptism, 383, 425, 464	
A Tribute to the Memory of a Young Person	384
An Attempt to support the Diversity of Future Rewards	386
A Plea for the Nonconformists	429
An Account of the Reasons which induced the Rev. T. Cowan to secede from the Established Church	430
A Map showing the Order and Causes of Salvation and Damnation	466
Biblica Hebraica	31
Christian Baptism	64
Directions and Encouragements for Travellers to Zion	189
Ecclesiastical Claims investigated	464
Fourth Report of the Society for encouraging Female Servants	308
Female Scripture Biography	347
Grace displayed	466
Gumal and Lina	188
History of George and Charles	387
Memoirs and Remains of the late Rev. C. Buck	351
Modern Judaism	28
On the Education of Roman Catholic Children	67
Periodical Accounts, No. 30	80
Report of the Newcastle Tract Society	353
Sermons to Young People	103
Six Views of Believers' Baptism	228
Sermons by the Rev. J. Martin	231
Sketches of Human Nature	267
Serious Warnings	307
Stories explanatory of the Church Catechism	427
The Hidden Life of a Christian, &c.	66
The Portsea Collection of Hymns	69
The Compassion of Christ to Children	70
The Power of Faith	106
The Question Answered, &c.	109
The Constitution of the Baptist Churches	110
The Efficacy of the Gospel	111
The Miraculous Cure of Two Blind Beggars	113
The Darkness of Superstition receding before the Light of Revelation	149
The Catechist's Assistant	188
The Abode of Wisdom	189
The Holiday Week	189
The Sufficiency of the Holy Scriptures	189
The Life of Philip Melancthon	229
The Confession of an Arian Minister	266
The Life of the late Rev. J. Hirst	268
The Young Child's Catechism	269
The Consolations of Gospel Truth	307
The Duty and Benefit of Retirement	350
The Beauty and Glory of the Primitive Church	382
Two Dissertations on Sacrifices	462
Village Sermons	33
Village Conversations	151
Victims of Pleasure	189

SOCIETIES.

Baptist Irish	35, 157, 238, 274, 437
Baptist Itinerant	278, 397, 474
Baptist Missionary	36, 274, 435
British and Foreign Bible	156, 235
——— School	156, 235
Church Missionary	279
Female Baptist Irish	157
Glasgow	37
London Hibernian	237
Northern Education	36
Religious Tract	236
Superannuated Baptist Ministers,	199, 238, 315
Sunday School Union	237

PORTRAITS.

1 Dr. Carey	page 1
2 Dr. Steadman	41
3 Rev. T. Steevens	81
4 Rev. Isaiah Birt	121
5 Rev. J. Saffery	161
6 Rev. T. Thomas	201
7 Rev. W. Ward	361

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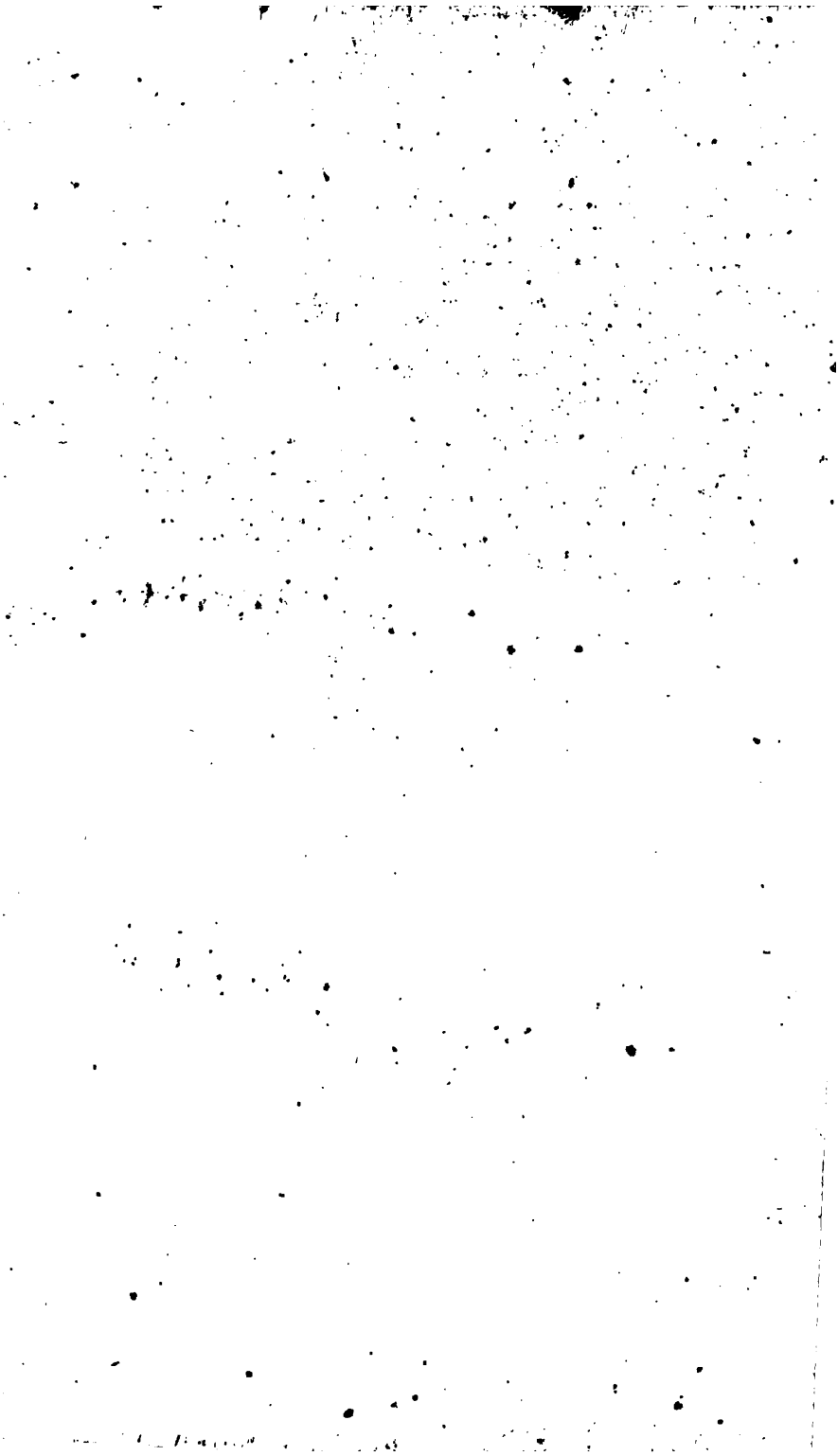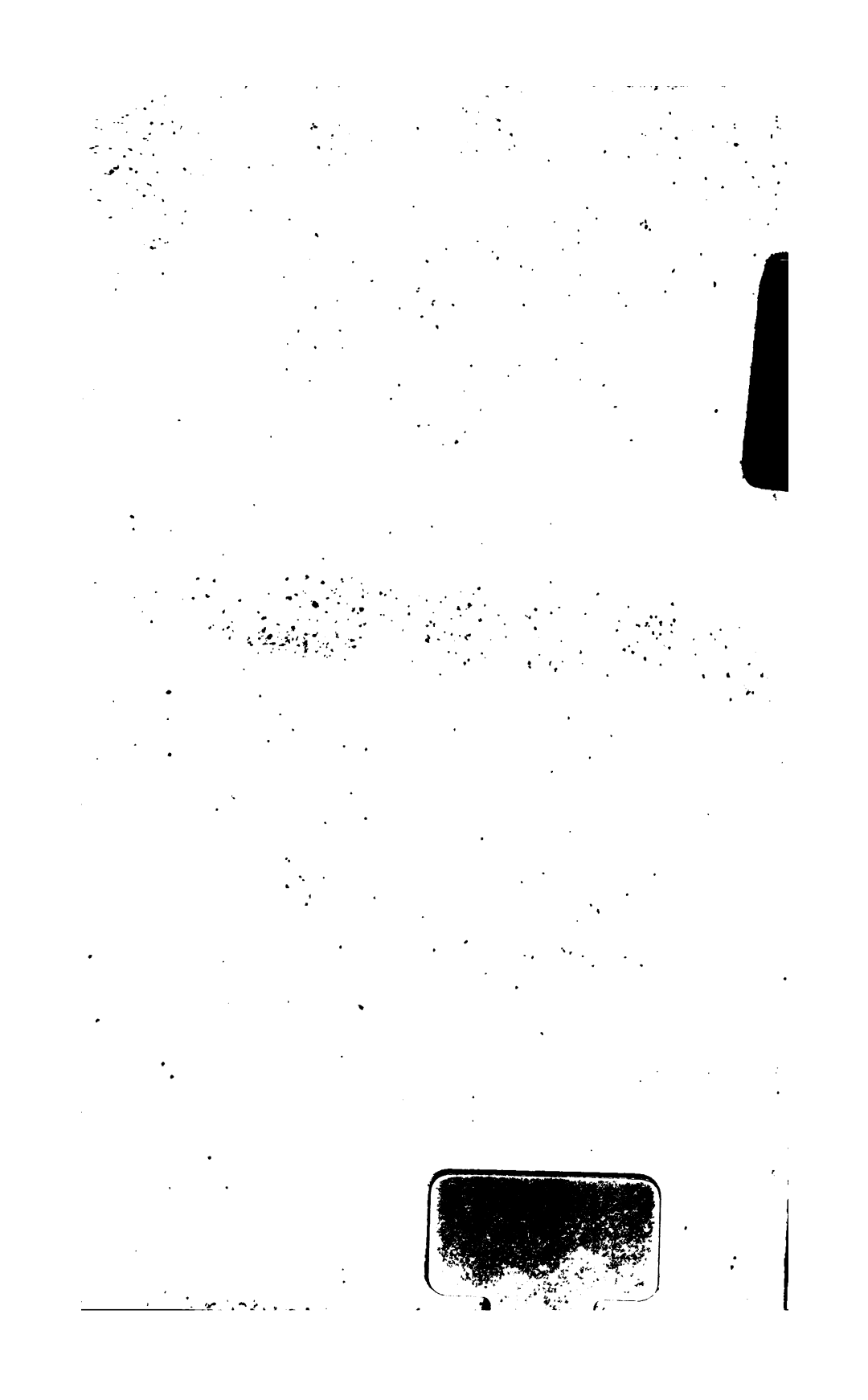
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